THE

WARN-WORD

TO SIR FRANCIS

HASTINGES WAST-

WORD:

Conteyning the iffue of three former Treatefes, the Watch-word, the Ward-word and the Wast-word (intituled by Sir Francis, an Apologie or Defence of his Watch-word) togeather with certaine admonitions & warnings to the faid knight and his followers.

Wherunto is adioyned a breif rejection of an infolent, and vaniting minister masked with the letters O. E. who hath taken upon him to wryte of thesame argument in supply of the knight.

There go also foure seueral Tables, one of the chapters, another of the controversies, the third of the cheif shiftes, and deceits, the fourth of the particular matters conteyned in the whole book.

By N. D. author of the Ward-word.



Tit. 3. verf. ro.

Fly an hertical man, after one or two warnings, knowing that fails a one is subserted, and sinuseth dammably against his owne independent.

Permistu Superiorum. Anno 1602

THE ENCOVNTERS THAT LYE IN CONTROVERSY BETWENE the VVatch-man and the VVatder, Su Francis

Haftings, and N.D.

THE first Encounter, whether Englad received blessings or cursings, hurts or benefits by the change of Catholyke Religion.

 The fecond, whether Catholyks do hold certayne abfurd grounds, tules and maximes of Religion, which S. Francis doth

deuise and affirme.

The third concerning divers forged perils fayned by the faid knight in his Watch-word, to have byn procuted to her Matte by Catholyks, both before and fince her raigne.

The fourth Encounter examineth fundry calumniations objected against some principal Englishmen, as Bishop Gar-

dener, Cardinal Allen, and others.

The fifth concerneth the order of Issuits, and some of them in particular specially injured by the Watch-word.

The fixt defendeth English Catholyke Reculants & their

The fearenth concernes h formanne Princes into

The seauenth concernesh forrayne Princes intolcrably slaudered by the Watch-word, & first of all the B. of Rome as head of the Cath. Churche.

The 8. Encounter discusses matters malitiously and vnciuilly objected against other Cath. Princes abroad, to their dis-

grace and iniury.

6.

Lastly there is a speech of the Warder to the Right Honorable Lordes of her Maria-priny Councel, temitting to their wisdomes the judgment and arbitriment of the whole controuerly.

The first two Encounters are handled only in this book the other are to follow in other several books afterward.

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THE EPISTLE TO THE CHRISTIAN

READER.



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HOLD not for needful (good Christian Reader) to make any, large preface for thy instruction in that Which is to ensue in this book the controver by that Which hitherto hath byn Written and

printed therof. The fumme of all isthis.

There happened some sew yeares past (as often also before) a certaine salse all-arme of a Spanish inua-An. 1592. sion, then said to be upon the Seas towards England, upon the rumont wheref, one knight more hasty then therest (for that he was of the Hastings) stept forth, sye F. Hazand offered not only a swift soot to the field (for tings. for are his words) but a much swifter tongue to accuse, and bring in question all Catholike men within the realme, humfelf being knowne to be of the Puritan crew.

And to performe this With more probability of inst occasion he made himfelf (Without commission) a general VV atch-man over all the land, and Wrote a most bitter and bloudy pamphlet against the faid Catholits,

3

vnder

THE EPISTLE

The VVatch vnder the title of a Watch-word replenished with all kynd of flaunders and most odious calumniations, Which being ionned with the realoufy of the tyme, & the difgrace Wherin the faid Catholiks Were before for confestion of their religion, Was very likely to have brought them to some general ruine, and consequently this knight also to some desired divident of their li-

uings.

VV her fore this intemperate innestine comming to the hands of a certaine Catholike man that took compasion of their oppresion, and some disdayne at the malitious denife of this watch-man, he thought good to The Ward- Write a temperate Ward-word to this surbulent Watch-Word, drawing all that the other had vttered in many wild & Wast Words into 8. seueral Encounters, intituling his book a Ward-word : Tohich being published it seemed to touch the master fo to the quick as the first newes after the publication therof was in most mennes mouthes, that the knight disauowed the Datch-Dord, attributing the fame rather to certayne ministers of his communion , that eyther Prote the Same or induced him therunto, thento himself, & most men commended the discretion and modelly of the knight in fo doing.

But as men are not al wayes conftant in the beft; fo Sir F. making a nepo consultation with his presbitery at Cadbury, took another resolution to reply The new re- agains under the name of An Apologie, & heerby the matter hath growne to a larger discussion then Tras expected, for that the book (after long expectation of more then the yeares) comming to my hands , I was drawne to enlarge my felf much more in this my reioynder,

ply of Sir F.

TO THE READER.

inynder, then at the beginning I purposed: in so much as having ended the whole answere, with in sew monethes after the receit of the book, it grew to such a bulk, as conveniently it could not be set forth in one volume; and this was one cause of some delay & longer deliberation.

But another more principal was, an aduise written on the me, that one O. E. a minister had published ano-book, ther volume of the same argument in supply of the knights defence, much more intemperate & malignat, then the other; which being understood, it seemed necessary to expect the same before the publishing of the former, which bath caused much longer delay then was wished or meant, especially some other impediments also cocurring there with, where so most men cannot be ignorant.

Now then these being the causes of the enlargement both of tyme and matter, it seemeth I should tel yow also of the reasons, why these two first Encounters are set forth a part from the rest; but this is sufficiently declared by a certaine addition in the end of this book set downe by the publisher therof. Wherunto I remit the reader, only I am to advertise him to consider how easily words do beget words, and how a sew lawfb speeches spoken at radome by the knight in his watchword have given an occasion to the handling of above sifty controversies in these first two Encounters only; and then may yow imagine how much more the rest may amount vato.

And one principal reason of this encrease & growth The causes is, for that our adversaries do handle matters of reli- of colarging gion so confusedly, and with so little order, sincerety or tele.

truthe,

THE EPIST. TO THE READ.

truthe, that we must exther stuffle over things as they do, scarce understood extrest by themselfes or others, or els we must be surced for drawing them into some method and perspecuely to spend much tyme & labour, to explicate, and distinguish the same, and to yield to eache thing his true ground, reason and probation; which point, for that I had rather the reader should learne by proof and experience of the things themselves here to be handled, then by my spech. I will proceed no further; but remit my self to the insuing treateses, beseething aimighty God that all this may redound to his giory and to their good for whose spiritual benesit I baue most willingly taken this smalle playnes.

Your harty freend that wisheth your greatest good.

N. D.

THE



THE FIRST TABLE OF THE PREAMBLES AND

these two Encounters.

The first Encounter.



N answere to a certayne vayne and arrogant Epistle of O.E. Minister visto N.D. author of the Wardword.

Certayne breef notes and observations, vpon S. F. Hastlings Epistle to the Christian Reader.

Other observations upon the Pixface of O.E. to the Reader, conteying

The

a ful answere ther vnto.

A brief Summary of all that before hath byn fayd, or now is to be added about this first Encounter of bleffings and curfings by change of Cath. religion. Cap.t.

Of the first charge of flattering the State of England, laid to S.F. and of his owne cotradiction to himself therin about the deuised bleffings of his new gospel. Cap.z.

Proctor O. E. is called vp the stage to tel his tale, and to help out S. F. in this matter of flattering the State, and how he playeth his part far worse, and more ridiculously then the knight himself.

Cap.;

Of ten new bleffings deutled and brought in by S. F. as peculiar to his golpel; wherof the first is vnion in doctrine, tearmed by him vnity in vority. And how false & vayne this is.

Cap. 4.

The fame matter is profecuted, and the dif-vnion of Protestants is prooued & declated by divers other meanes out of their owne books and wrytings, especially of forrayne protestants, Lutherans, Zwinglians, and Caluinists.

Cap. 5.

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| | THE FIRST TABLE |
|-----|---|
| 9. | The continuation of thesame narration about unity in verity, among riged and soft Caluinists, named protestants and Puritans in England and Scotland. Cap. 6. |
| 10. | An answere to three fond objections or interrogations of S.F. with an addition about O.E. Cap. 7. |
| 11. | of S.F. with an addition about O.E. Cap.7. Of the second and third blessings which are reading of |
| | scripeures, and publyke service in English. Cap. 4. |
| 11. | The fecond part of the answere about Churche service in English, conteyning some authorities alleadged for it, but much corrupted and abused by the knight. Cap. 9. |
| Ŋ. | Of the fourth and fifth bleilings affirmed to have byn |
| -,- | brought in by Protestants; which are aboundance of good |
| | works and fredome from perfecution. Cap. 10. |
| 14 | Of the other five imagined bleflings that remayne, to |
| | wit, delinerance from exactions, long peace, power in forragne |
| | contreys, welth of the land, and multitude of subjects in- |
| | creafed. Cap.11. |
| 15. | How the contrary effects to bloffings, that is to fay, of |
| | curfings rather and calamities brought in by chage of Re- ligion both spiritual and temporal, and how S. F. and his |
| | minister, do answere them. |
| 6. | What Proctor O. E. fayth to this matter of curlings & |
| 10. | how abfurdly he behaueth himself therin. (20,13. |
| 7- | That Protestants have not only no agreement or vnity |
| | among them clues in matters of religion, but also are de- |
| | prived of all fure meanes and certayne rule wherby to at- |
| | taynether-vnto. Cap.14. |
| 8. | What O. E, answereth to the former chapter about di- |
| | uision and vncertainty in religion. Cap.15. |
| 9- | Of the English rule of beleef set downe by O. E. and |
| | what substance or certainty it hath, and how they do vie |
| | it for excluding puritans and other protestants. And of di- |
| | uers shamful shifts of O.E. Cap.16. |
| 0. | It is further shewed by divers cleere examples that O. |
| | E. and his fellowes do plainly dispaire of all certayne |
| | meane or rule to try the truthe among themselues, or |
| | with vs. Cap.17. |
| I. | Of the fruits, vertue, and good works that have fol- |
| | lowed by change of religion, as also of eight temporal in- |
| | conveniences, which may be called curses or maledictions |
| | infued |

OF CHAPTERS.

influed by the same. And how O. E. behaueth himself in this controuerly.

Cap. 18.

The Wayning or admonition to S. F. Haltings and his

The Warning or admonition to S.F. Haftings and his frends, as also to his advocate and Proctor O. E. vpon this fift Encounter of bleflings.

Cap.19.

The second Encounter.

The fumme of that, which before was fet downe berwene the Watch-man and the Watder. Cap 1.

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About the general charge of falle dealing layd to S. F. in this Encounter, and how earl he anoydeth the same, by committing new falshoods and treacheries.

Cap.a.

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3 I.

How long the Cath. Roman religion hath florified in England, and of the authority of S. Bede and Arnobius abufed by S.F. togeather with a comparison examined betweene our learned men, and those of the Protestants. And first of John Husse bragged of by S. Francis.

Cap.3.

Of the learning and glotious disputations of Mattyn Luther, Symon Grinzus, Peter Mattyr, Beza and other Protestants boasted of by our knight. Cap.4.

Of two notable virtuthes laid viito S. F. his charge for a preface by the Warder before he come to the four feigued politions. And how the knight defendeth himfelf therin.

Cap. 5.

The examination of that which O. E, hath written concerning the former points handled in the precedent fine Chapters: and that it is farte more impertinent and desperate, then that which the knight humself hath answered.

Cap.6.

The second part of this Encounter conteyning soure absurd grounds of Cath. religion seigned by S.F. And first whether ignorance be the mother of deuotion, as also about the controuerly of Fides explicita and implicita. Cap.7.

The minister O. F. is called vpon to help out his knight in defence of this first forged position. And how he performeth thesame.

Of the second forged principle, that lay-men must not meedle in matters of religion, wherin is handled agains the matter of seading semptures in English, and why the Cathol.

THE SECOND TABLE, &c.

Cat. Churche doth forbid fome books & purgeothers. c. 9.

About S. Thomas of Canterbury, whether he were a traytor or no as malitiously he is called by S. F. & O. E. his minister, & how notorious impostures both they and Fox do vie to disgrace him against the testimony of all ancient wryters.

Cap. 10.

Of S. Thomas his miracles & what may be though of the pool where such the position of the pool where such as the second of the pool where such as the second of the pool where such as the second of the pool where such as the pool where such as the pool where such as the second of the pool where such as the pool whe

Of S. Thomas his miracles & what may be thought of them and other fuch lyke, with the malitious corruption & fallhood vsed by John Fox & S.F. to different them. There is handled also the different manner of Canonizing saincts in their and our Churche.

Cap 11.

The third forged position, wherby Catholyks are faid to hold, that the Pope or any coming from him is to be obeyed though he command blasphemies against God, & disloyalties against Princes. Cap. 12.

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The former matters are disputed with the minister O. E. especially whether Popes do command blasslemies against God and disloyalites against Princes, and whether Popes may in some causes be reprehed by their subjects, and how falsily the minister behaueth himself in all these points.

Cap. 13.

About the fourth forged principle, wherby Catholyks are fayd to vie pardons for their checkelt remedy against all finnes wherin the truth of Cath. Doctrine is declared, and the manifold wicked fallifications of our heretyks are detected.

Cap. 14.

37. Of two other exaples of pardons abused by Catholyks, as S.F. alleageth and both of them falle with a nototious imposture about the poyloning of K.John. Cap. 15.

The speech of the Warder is defended, where he calleth the way of saluation by only faith the comon cart-way of protestats: The truth of which doctrine is examined, c.16.

The warning and admonition about this fecond Encounter first to S. F. Hashings, & then to O.E. his chaplain and champion.

Cap.17.

An addition by the publisher of this book, wherin he sheweth first a Reason why these two Encourers go alone; then the difference he finderh in the wryters and their wrytings: thirdly how a man may vie this which heer is sayd to the decision of any contours of our tyme. Cap. 18.

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THE SECOND TABLE OF THE CHEIF CONTRO-

VERSIES HANDLED IN THESE

In the first Encounter.



Ho are properly Catholyke, and who heretyks, by the old lawes of Cath. Christian Emperors? and whether the lawes made against heretyks by these Emperors do touch protestants or Papists at this day in England. annotat. vpon the epist.

of O.E. & cap.2, num.2.

How a man may make a most cleere and euident deduction of Cath. Religion by the fortaid Emperial lawes, if no other proof were, and whether ever any Christian were punishable before our tymes for sticking to the Pope of Rome in Religionabid num 1:13,27,28.&c.

How old Christian Empetors did promulgate lawes about Religion, & against the transgressors therof, & how different a thing it was from that which Protestat Princes

are taught to do at this day, Ibid.

 What was the old tule of faith, so much esteemed, and talked of amog the aunciet fathers, & how Cathol. & heretyks may easily & euidently be tryed by thesame. Cap.15.

Whether the English-patlament rule of faith set downe by O.E.be sufficient to discerne Catholyks from heretiks: and whether a patlament can make any rule of faith. Cap. 16.num.1.2.&c.

Whether Canonists do cal the Pope God or no? and how false S. Francis and his Chaplayne are found in this point. Cap. 2. & 3. & Enc. 2. cap. 3. hum. 10.11.11. & c.

In what fense a creature may be called God, and how Constatine the great did cal Pope Siluetter so. Cap. 2. & . 3.

What wonderful reuerend opinion the aurocent

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THE SECOND TABLE Fathers had of the high and divine power given to Priefts vpon earth, especially to the highest Priest Ibid, Whether protestants have vnion among them, or any meane to make vision, or to find out certainty in matters of faith. cap.4 num. 10. Item.cap. 5.6.14.15.16.17. What Synods and Councels, conferences, conventicles 10. and other meetings protestants have had throughout the world to procute some shew of vinon, but euer haue departed more disagreeing then before, Cap. 4. num. 12.13. 11. Whether Lutherans and Caluinifts may any way be faid to be brethre, or of one Churche, as both S. F. & John Fox do hold.cap.; 4.5.&c. Whether Zwinglians and Caluinists and other Sacra-11.

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Whether Zwinglians and Calumits and other Sacramentary Proteitans, be truly heretiks according to the independent and fentence of Martyn Luther, and what bleffing he giveth them as to baftard children.ca.y.n.1.2.3.&c.

Whether English protestants and Puritans do agree in Jesus Christ crucified, as S. F. Saith, or may be accompted true brethie & of one Churche ca. 6. & 10 n. 8. & c. 12. n. 6.

Whether liberty for all vulcamed to read feriptures in English without difference or restraint, be a blessing or a curse, profitable or huntful to the people, ca. 8. & Enc. a. c. 3.

Whether publyke service in English be a hurt or benefic to all fort of peop'e.cap.8 num.7.& cap.9.

Whether and how the merits of holy men may fland with merits & fatisfaction of Christ. Cap.9.num.7.8.9.

Whether aboundance of good works be a peculiar bleffing of Protestants or no as S. F. defendeth cap. ro. n. 2.3 4.4.8 cap. 17.8 18.

Whether English nobility and commonalty be richer at this day then in old tyme, by change of religion ? cap.it. num.7.8.9.&c.

Whether it be a special grace and blessed nature of Protestants to persecute no man for religion, Cap. to.

Whether freedome from exactions, long peace, great power in other countreys, great welth of the land, and more aboundant multiplying of children then before be special benefits and benedictions brought into England by change of Religion. Cap. 11.

Whether the vinuerfal Churche may be faid properly to

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teach vs or no? which O. E. denieth, Cap. 11. num. 11.

Whether the facrifice of the masse be a new invention or no?and whether the number of 7. Sacraments were not agreed on before the late Councel of Trent as O.E. affirmeth. Cap.13.num.7.8.9.10.&c.

How farre Catholyke men do deped of the Pope for the certainty of their religio. Ca.16.n.17.18.19. Enc. 2.c.13.n.16.

Whether any one new or old herely can be prooped truly to be in the doctrine of Papilts at this day : and how that there be many properly and formally held by Prote-Itants. Cap.16.num.10.

What differences of doctrine or opinions may be among Cath, men without herely or breach of the Rule of faith, according to the auncient Fathers. Cap. 16, num. 6.

How cotemptuously the Protestants do speak not only of the old Fathers, but also of their owne wryters, when they make against them. Cap. 17. num. 17.

Whether temporal bleffings entred into England and other countreys round about with the new ghospel and change of the old religion. Cap. 12. & 13.14. & 18.

How many and how great Inconveniences in matters of State, & otherwyse have ensued in England by change of Religion fince K. Henry the 8. his departure from the vnion of the Roman Churche, Cap. 17. & 18.

In the second Encounter.

Whether there were more darknesse & ignorace in Q. Maryes tyme & former ages, then now; & whether Protestants be better learned then Catholyks. Cap. 2. num. 18. 19. & cap. 3.4.& 6.

Whether fryars were braue lyars in K. Richard a, his tyme as S.F. faith; and what manner of fryars they were? to wit corrupted by Wickliffe. Cap. 1.num. 11.

Whether scripture were read generally in English in S. Bede his tyme or no; Cap.3.num.5.6.&c.

Whether Iohn Husse and Martyn Luther offered difputation to Catholyks of no? and whether they were of one and thesame religion, or that any of them did agree

fully with S. Francis and O. E. in their religion now profelled, Cap. 3. & 4.

Whether

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THE SECOND TABLE

Whether the Catholyks or Hugonote ministers in the 5. conference at Poyly in France anno Domini 1561, had the better. Cap 4.num.14. Whether Catholyks did euer hold it for herely to read scriptures in English, or have ever put men or women to death for that fact only. Cap. 4. & 5. & 6. num. 12. & 15. & cap.g.num.z. Whether the auncient Fathers did vie to pray to Saints and Angels or no? Cap.6.num.6.num 8. Whether the name of Lucifugi feripum grum or feriptute-8. battes, vied b. Tertullian do properly ogree to protestants or Catholyks. Cap. 6.num. 24.15.26.&c. Whether ignorance be held by Ca holyks to be the 9. mother of denotion, Cap. - num. 1.2. &c. Whether ignorance in some points cocerning religion TO. may in some people be comendable and meritorious (as

S. Hilary faith) or no? ibid cap.8.num.3. Whether the diffinction of fides implicita and explicita 11. be a true & necessary distinction for the Laluation of many mennes foules, which canot possibly be faued without the

vie therof. Cap 7.num.6.

Whether it be true that Catholyks teach : that laymen 11. must not needle in matters of Religiou, and how farre they are

to medle. Cap. 9.

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13.

Why the Cath. Churche doth vse Index expurgatoriess against the corruption of heretyks and their books; how is must be vied, and what great good ensueth therof. Cap. 9.num. 23. 24. &c.

Whether S. Thomas of Canterbury, were a true mar-

tyr, and of his miracles. Cap. 19. & 11.

Whether his case were lyke the case of S. John Bapt, with his King or of S. Ambrole with his Emperor or no? Cap.10.

Whether the miracles wrought by S. Thomas of Canterbury after his death were true miracles and did proge

him a Saint or no. Cap. 11.

Which is the better spirit and more conforme to seripeure and the old fathers, to beleeue eafily miracles, or to diferedit them. cap. 11. num 19.

How true faints may be knowen; and whether Foxmade

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made faincts or Pope-made Saints (as S.F. calleth them) are more fubstantially Canonized. Cap.11, num-15.16.&c.

Whether Catholyks do hold, that the Pope or any comming from him is to be obeyed, though he command blashhemies, Cap. 12, & 13.

19.

to.

21.

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Whether the merits and fufferings of Saints, may be lawfully mentioned in our prayers, as motiues to mooue God with all, Cap. 12.

Whether no man may fay to the Pope, why do your so, though he lead infinite soules to hel, as O. E. cauilleth. Cap. 13, num. 17, 18. & c.

Whether Catholy ks do vie the Popes pardons for their cheefelt remedies, against all fort of sinnes, as heretyks do accuse them. Cap. 14.

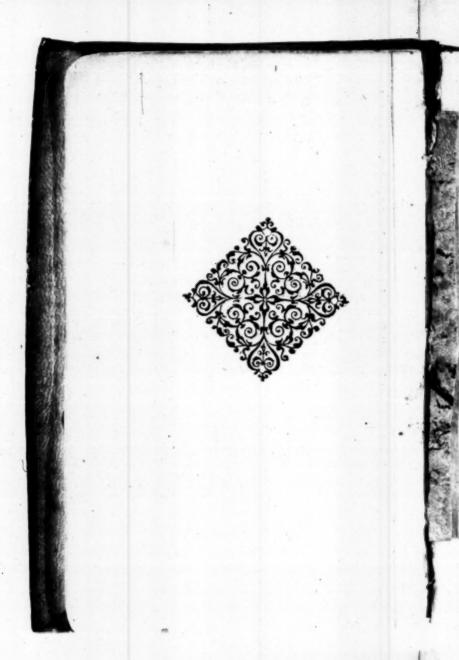
In what degree or fense pardons are availeable to Chriftians.ibid.num.8.& cap.15.num.1.2.3.&c.

Whether lames Clement, that flue the last K. of France were absoluted for the fact, before the committing therof.

Whether it be true that K. Iohn of England was poyfoned by a monk, or that the monk was absoluted for the same, before he committed the fact, as Iohn Fox and S.F. do hold.cap.15. num.4.5. &c.

Whether the doctrine of faluation by only faith, be a common cartway to hel, for all libertines or no? cap. 16.

The third and fourth Tables as wel of shiftes and wilful salssifications, by Syr Francis and O. E. as of the principal matters contended in these two Encounters are to be seene in the end of the book.





AN ANSVVER TO A CERTAYNE VAYNE, AND

minister, vnto N. D. author of the Ward-word.

Mall contentment (gétile reader)
can any Christian modest man
take, that having to handle a
grave & serious cause seeth himselfe drawne, or rather driven
from thesame, to contention of
wordes, by the insolencie, and
importunitie of his quarrelling a Tina.

respect

adversarie, which tedeth to nothing (as the Apostle also noteth) but to the subversion of the hearer, and yet when we are forced to this disorder somewhat also must be saydleast silence in speach shew dissidence in truth, and that a soole (as the Scripture infinuateth) if he be not answered in his folly begin to thinke himself wyse. We have signifyed before in our presace, how a certayne contentious minister desyrous to be doing, and to play a parte, but yet not without a visard in respect of the follyesperhaps he was to viter, resolved to mask, and cypher his name under the letters of O. E. and then having pervsed the reply of S. Frácis Hallings to the Wardword, and missing (as it seemeth) the same as insufficient he backled himselfe to make in his owne

THE ANSWERE TO O.E. HIS

opinion 2 better defence, though in other mens indement of two bad this is farre the worfe both in respect of the substance of matters, and controverhes handled (wherof this man treateth no one groundedlie any where, but only quarrelleth at the words and fentences of his adversarie) as also in regard of his outragious intemperate foeach, which sugneth also oftentymes both to turpitude, & fcursilitie, the reason wherof we thinke to be in parte for that the minister perswading himselfe to be masked, presume thito vtter any thing as voknowne, and I am content for this tyme to let him fo paffe. though in deed his deportment be fuch against all kynd of Catholique men neuer fo learned, verruous, worshipful, or honorable, as no way he deserverh any fuch fauour, and that I could difmafke him, he may percey ue by divers poynts which afterward I Thal haue occasion to touch.

Now then letting passe this, we shal looke into the argument of this present Episse of O.E. to N.D. which yow shal see to consist of three principal poynts, to wit, notorious folly, apparant salshood, & ridiculous vanitie, in bragging & vauting, let ve

fee them all in order.

This Epistle prefixed before his booke hath this inscription, To N. D. al as Noddie, O. E. vvishich knowledge of truth, &c. and then beginneth he his Epistle thus; Sir N.D. or Noddie, or hove fower it shalplease you to styleyour selfe, being a man but of two or three letters, &c. Heere you see beginneth a grave contention betweene O. E. and N. D. about the worde Noddie, which none but a Noddy, in my opinion would ever have brought into examination, especially in print; for that N. D. being but consonants, and having no sound of their owne cannot make Noddie, except yow ad the sound of O. E. vnto them, that

Thre poynts of this E-

are vowels, to gene lyfe vnto the word, wherof is followeth that feing conforants are but the material parte of a worde, and vowelsthe formal, O. B. mult needs be the formal Noddie, and that N.D. doth but lend him a coople of confogants to make him a Noddie, and thus much for the name it felfe. Butas for the nature, and effence of a Noddie to which of the twoit doth best agree shal appeare afterward in the discutsion of matters throughout this whole combat, and one poynt of a Noddie yow may prefendie perceaue in thefe verie words alleadged, wheras O. E. obiected to N.D. that he is a man but of two or three letters, which is answered sufficientlie by numbring onlie how many letters O. E. do make, and so agayne afterward, and verie often in hisreplie, he obiecteth to N.D. that he durst not put downe his name at length, which yet himselfe being at home you his owne ground and among his owne frends, and fauourers, thought best not to doe, and confequentlie we must conclude, that as Cicero doth call him a Noddie oratour, which al- Cicero Mb. &

leadgeth fuch matter, as maketh no leffe for his addeciators.

uerfarie, then for him felfe, so may we hold O.F. for a Noddie writer, who objecteth that to N.D. which with farre leffe reason, or excuse he practifeth himfelfe, and thus much about the jest, and allusion of Noddie, wherin while the minister would needs be pleasant he is now become ridiculous.

About the second poynt which is of his apparant fallhood albeit we might remit our selues to the multitude of examples which we shalbe forced to lay downe in our insuring incounters, yet one shall we shew heere, for a proofe of the ministers talent in this kynd; He will needs in this Epistle interpret the letters N.D. to import Robert Persons, and confequentlie, that he was the Author of the Ward-

2 Word

THE ANSWERE TO O. E. HIS word, for whose discredit he telleth vs , that the same man hath written in all eight contemptible treatifes, which he taketh vpon him to register, and number vp: The first being (as he sayth) certayne chartels written against his frends in Oxford; secondlie a book against the Earle of Leicester, intituled (as in the Margent he noteth) Leicesters common wealth. Thirdlie an other against the late Lord Treforer, called a confutation of pretended fearer. Fourthly that he helped Cardinal Allen to make his book against the state anno Domini 1588. These are foure books named by him to which he addeth foure more to wit, Philopater against the proclamation. Dolmans booke of tytles, the disputation of Plessis, and the Ward-word against Sir Francs Hastings. All which books he atcribeth resolutly neyther more nor fewer to Father Persons : and albeit it were ouer long to example heere all the particulars, yet for the first foure of them , I never heard any man of notice, and judgment ascribe them to him before, and it I be not deceyued, other particuler authors are knowne to have written them, namely the later three of the first fower; for as for the first of all I hold it for a meere fiction, neyther doth the minister alleadge any one proofe to shew these books to be his; and on the contrarie syde, he pretermitteth wilfully foure or fine other books, which most men lightlie do accopt by commo fame to have come from him: & this good fellow could not probably but know it also, to wit, the reasons of refusal about Catholiques going to protestart Churches. The discouery of Ihon Nicols. The Ceniure and defence theref against William Charcke. The Epille of perfecution. And the christian directorie, or booke of resolution; So as in recounting vs heere eyght bookes the minister telleth

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leth nyne lyes, foure politiue, and fine prinatine, no lefte falselie affirming the one then fraudulentlie suppressing the other, which being discovered at this his first entrance to his answer, and not being able to be excused, each man will see how little truth, or conscience he hath, and how little he is to be trufted in any thing els that he fayth or writeth.

The third poynt is of his ridiculous crowing, vaunting and chalenging, as though he were not only that Terentian Thraso, or Philistian Goliath, but euen Behemoth, or Leuiathan himselie whose lips (as the Scripture fayth) do cast foorth burning tobat. lampes, and his nostrels fyerie smoke, who esteemeth iron as fraw, and contemneth braffe as rotten wood, which is spoken of a proud côtemptuous spirit discouered enery where in this fellow, not only by his furning, fretting, and facing throughout this ydle Epiffle, but by his contumelious words, and reprochful speaches also in all other partes of his writing, prouoking and chalenging as a gyant, and yet when he cometh to grypes he sheweth himselfe one of the poorest, and weakest wormes, that ever lightlie hath come to combat in thefe affayres as atter yow wil fynd by experience, now let vs heare him a lule cracle if yow lift. I do drave your (fayth he) into other fine Encounters (befyds the vaunting & former evglit) and do proteft, that if your come not foorth, chalenging your shal be baffuld for a Couvard, unwerthy to bear armes in O. E. in this lynd of warfayre. Lo heere the couragious champion, but if yow chance to behold afterwards this menacing mate that heere threatneth such terrible baffuling, to be foundly beaten; how childih wil this bragging feeme vnto yow, wel then I remit me to the iffue. Yet ceafeth he not, but goeth forward thus: I have taken upon me (fayth he) to ioyne

with

THE ANSWERE TO O. E. HIS

evith your upon your ourne ground, and to try your at your ovene viewpens, &c. And yet more; If your be not as legiure, let Crefwel, or feme other backing lefuite fland foorth and trye his flat, it flandeth your much upon. Do you fee ho v defireus this man is of an Antagonitt? as for his demaund of Father Crefwel, I may answere him, no fu, quid petis, for he would be overmatched, and Crefwel would cruth him: and let him take heed how he provoke him overmuch least he thake the him up and say as Citero did of a like good fellow, non tam despetium, quam vexatum dinsitum. Which I am forced also sometymes to do, by his importunitie, and intolerable petulancy.

19-2-

Aciarion a-

And to the end the reader may partlie also vnderstand, what this matked minuter O. E. is, who under a villard fo egregiouslie playeth the vize, and would byte also even to blood it his teeth were equal to his tongue. Yow must understand that according to the relatio we have of that man, he hath beene a foldiour and pyrate as wel as a n inifter, and no marnaile feing all thefe offices or occupations agree not euel in a man of his qualitie, neyther is there any irregularitie (yow know) in the men of his Clergie. And further I understand, that he hath beene judge martial among foldjours, fince he was a minifler, and now when any bands of men are to be made in his country, he is a chiefe Muster-man, walking vp and downe with his truninion in his hand (in fleed of the bible) to beate and breake foldiours heads, that range not to his liking, or obey nothis becke, wherein yet they affirme him to be fo vntemperatelie cholerine, or rather frantize, and furious when he is angred, as that he were, intollerable to be a comiter to beate flaves in a Galley, and mu. h more co guyde or direct free men, that ferue voluntarilie their Prince.

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ARROGANT EPISTLE

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He is marved (as they fay) and matched as a minister ought to be, and therby perhaps formwhat restrayned, yet is his tongue so exorbitant, when he beginneth, as no reason, honeslie, or religion beareth rule with him though much trouble it hath brought him already, and may do more if he have his due, for that out of Ireland he was forced to retyre in hafte about injurious speach vettered against the Earle of Ormond, and Irish nation, and nobilitie generally, and hereof can the knight beare witnes, whose name beginneth with a B, and was forced to witnesse against him. I could alleadge also divers other witnesses omni exceptione muores, 28 wel of his owne order as otherwife; of his intemperate and odious speaches against the present state, and fuch as manage the same for temporal matters. complayning grieuouslie among the rest of the feruitude, and great pouertie of the English clergie affyrming in particular, that they payd the third penny of all that euer they had, and fynally shewing himselfe as deepely discontent as any man could bee that lyueth in external shew of obedience.

And for all these and other such poynts. I could name many particulars both of matter, men, tyme, and place, when and where they were spoken, as also, I could resolve the name of O. E. into his true sillables is it betrue that his surname beginne with S. but, I have promised to spare him for this tyme, and wilkeep my promise: And is it pleate him to goe forward in this controverse taken in hand with christian modestie, and convenient tearmes of civilitie as men professing learning oughe to do, I shall be content to answer him in the same style, attending to the matter, and not to the man or his manners, but it he delight in the

THE ANSWERE TO O.E. &c.

other vayne flyle of foolding, & fourrilitie, I meane to leave him, and deliver him over into the hands of some, which may chance toke him up also in that kynd according to his deferts, & in the meane space the man before mentioned that is most iniuried by him in his malignitie of speach, leefeth litle by his lewd detraction, but gayneth rather exceedingly both in merit with God, anderedit with all good men, and as for the tryal of their cause, it will appeare sufficientlie by that which afterward cometh to be examined in these Encounters.

CER-





CERTAINE BRIEF

NOTES AND OBSERVAtions vron SIR F. Hastinges Epistletothe Christian Reader.



Hove h whatfoeuer St.F. wryteth in this Epiftle be handled afterward more at large in the feueral Encounters the felues that do enfue, yet to let nothing paffe wholy ynanfwered, and to

discouer somewhat in this beginning, the talent which the K. hath in wryting, I haue thought best to set downe these sewe annotatios cocerning the principal points, (though none indeed be principal or material) of his said Epistle to the Christian Reader.

First of all he beginneth the very first paragraphe of his Epistle with such obscurity or Epist.pag. 1.
deep mistery, as I confesse I understand him
not; for thus he sayth: Having observed (gentle
Reader) from the words and writinges of the learned,
that it is a maxime, or rule in Philosophie Finis est priwill intentione, the end aymed as in first settled in the

inten-

Observations upon S.F. Hastings intention of man, and finding ethis Romanist to boast and braggemuch of his learning it is not unlike, that like a coming Clarke (Whatsoever his learning be) the end of this his worke, was the first ground of his writing.

A-18-4

Thus he wryteth and yf the Reader vnderstand his meaning, and what he would coclude, it is wel, for I professe my ignorance therin, only I know the Philosophers maxime to be this: that as the end of . oing any thing is first in our intention, fo is it last in preformance and execution. The later part our K. hath left out, the former I know not why he hath brought in, except perhaps his hidden conceyt should be, that the last part of my Wardword (which is the remission to the Lords of her Ma "". Counsel) was the first thing intended by me, and inducing me to wryte, which yet is euidently seene to be false, for that the K. Wachword and in uryes offered therin to Catholikes was the motive, inforcing rather then inducing to that worke, and to oppose my ward to fo fiadcrous a watch: fo that heer S.F. his Philosophical Maxime is fondly applyed, or not applyed at all, and confequently his brag of having observed thefame from the Brord & Dritings of the learned, ys vayne, feing how vnlearnedly he vieth it. But this is easily pardoned in a Knight; and so let vs go forward.

After this he taketh in hand the tytle of my book, which is A teperate wardword & c. faying a he proclaymeth temperance in his tytle, and pursuesh the arts

his Epifle to the Reader. the ette of rayling in the Whole processe following, and in the end of all he per fundeth ruine bot to Church & comon Delth, &c. For my rayling I remit me to the judgment of the indifferent Reader, who w.Idiftinguish betwene rayling and round answering, or rigorous reiection of an importune aductiar; that muitiplyerh calumniatious without groud, number or measure, especially in that kind of bloudy (yeophancy wher n the watching libel was wrytte, though I do confesse as before hath byn fignified, that I was the more earnest and eager somtyme, for that I did imagine the faid byring libel nocro haue proceeded from the knight but from some K.or another kind not from S.F.H. of to honorable a house and calling, but from some Crane, fome W.lkinfon, fome Sipthorpe (vfl reme- 101) of 1 ber wel their il fauored names) Doctors and maninin Rabbyns of his puritanical presbytery at buty. Cadbury, but now that I fee the knights humility to be fo great as to dishonour himselfe with taking the name of this worke vpon him, I shal endeauour to vse more patience also with him in my answere, except he ouer

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of this.

But for the second which he objecteth that I feeke the ruyne both of Church and comon wealth by my exhortation to peace, atonement and mitigation in religion which afterwards goeth in my remitter to the Lords of her

straine it sometymes by the intemperance of his tongue against Catholykes, and so much

Observations upon S.F. Hastings

of her Ma". Counsel, their Honors and not St. F. worship, or wiscome must be judges of this poynt: and why an exhortation to peace and vnion should be accounted a cause of publyke ruyne I see no cause; nor yet reason of ftate or religion therin, except the knyght & his puritanical camp do hate peace, following ther in that other Maxime, that in troubled waters is best fif bing. Which conjecture is shrewdly confirmed by the attempt of their Puritane Captaine the Earle of Effex (brought by pu-

ly feduced r the Pari-

The Earle of ritanisme into suche calamitie) who having Effer piriful- byn flout against peace with forrayne Princes for divers yeares, under pretence of home fecurity, had wrought fuch a troubled water under had in the meane space, as yfhis streame had not byn troubled, and turned ypon him before his tyme, he might chaunce to haue inhooked the greatest hih of England. And whether St. F. were one of those anglers or no, I cannot tel, being so farre absent, nor wil I accuse him, though he being of the sermonfeet, and exercifing fociety, which under that occasion and pretence layd their hookes to this troublesome and daungerons fishing, it may be prefumed he liked wel inoughe the matter, though, perhaps not the manner, and so til a new captayne be found, the enterprise must ly raked up in the ashes, and out cryes be giuen againe against Catholykes as the only men, that by peace vnion and pacification do feeke the ruyne both of Church and common wealth. But this arte now is vnde: flood, & fo I doubt

his Epistle to the Reader.

I doubt not but it wilbe considered of accordingly by her Maue and her wife councel. whatfoeuer faife allarme, or fayned counterword the fentinels of the aduerfe part do giue out for their commodytie. And this is suffi-

cient for a warn-word in this affayre.

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The rest that followeth in his Epistle is of no moment, vntil he come to delight himfelfe formwhat with a certayne fenfing allufion, to the title of the ward-word, faying: I doubt not, but fo to breake the ftrength of all your The hand cheefe wards (for all your fenfing feil as to leave your ging wards. at length to your hanging ward, Which prooueth al- this tag + Wayes a daungerous Ward, of it be [harply followed by the affaylant, Lo heer, threates that go before arguments, wherin I confesse both him and his to be very eager and sharpe assaylants, and that no fencers, nor fwashbucklers, nor cutters (as they cal them) of Queene hine or other kilcowes could euer follow the fray more sharpely vpon Catholikes, then he and Topclif and fuch other have done, for these many yeares, by hanging fomany Priests and other feruats of Christ, that have rested vpon this hanging ward of patience and fuffering for ancient religion; which ward yet hathprooued much more glorious then dangerous to them, their hope and affurance depending of the promise inuiolable of their Captaine and Mafter, affuring them vpon his honourand power, that no one heare of their head shal perish, which they have seene performed in all former suffering and marryrdomes for the famo

Observations won S. Fran. Hastings

fame caufe, and fo do hope it wilbe in the, for which respect they cotemne easily, whatsoquer the malice of ma can worke against the. And fo Sir)your bloody iest of haging ward, returneth to yow againe, without applause of any that hath feeling of piety or humanity.

There tolloweth further in his epiftle: The victence (faith he) of the Puritane sprire is added by o m the Warder) or a reason why he is prosoced by me, by White Words (for all bis differece made betweene Protestant and Puritant) bith of them are a: varantly knowne to processe Chriff lefus concisied in I T. wil not Til gion, Oc. Here is first to be noted that our rely herber K.by no meanes can be forced throughout all see, or not, his whole book to deciare himfelfe cleerly, whether he be of the Puritan faction or no, only in this place he would fayne deny (as yow fee) all difference of those names & professios, which being ridiculous to all English (euen children) that know the contrary (and I am to shew it largely afterward in the very first Encouter) vet he blusheth not to deny it heer, yea further he endeauoreth to proue yt by a strong demonstration saying : that both of them do professe Christ lefus crucified in religion. But graunt that Christ be crucified againe in their religion and that both protestant and puritan do conspire therin, is this sufficient to proue them both to be of one religion? And do not all the Anabaptists, Trinitarians and other sectaryes of our tyme confesse the fame , that is Christ to have byn Crucified? also in their religion? Yea all the old heretikes, except

he be a Puri

+ C:p.s.

bis Epistle to this Reader.

except only fuch as denyed the manhood of Christidid confesse Christ crucified? And we Cathorykes in like maner (whome yet he relecteth as most opposite to him and his)do we not protesse that Christ was crucified ! how then is this agreement in Christ lefus Cracified brought in for a furticient argument of their A foolift vnity in beleefe and Doctrine ! Confider of sgreembe (good reader) what notable arguments you bettyrene are like to have in the rearward and reft of & Pucitants his book, feing these and other like are put in

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There ensueth yet further in his epistle. This encounterer (faith he) feemeth to glory that the yeares of her Ma'ie grow on faft but the God of mercy I truft wil prolong ber da er , to the holding out fiel of tag s. this the Popes vimped authority, &c. Heere are two apparant abuses, calumniation, and flattery. Calumnia calumniation in that the Encounterer na- finers. meth not her Main many yeares by way of vaunt, but by way of forrow and compassion to the Realme & comon-welth. The flattery confifteth in that the K. wil needes perfuade her Mare of bolding out fiel, which as every man defireth to be long, yet this (ftil) is fo groffe and palpable a flattery as no man of judgment and grauity can but scorne him for yt, especially fince the Essexian assault, which may be prefumed would have abbreuiated this (stil) yf it had preuayled, if not in the Earles own intention, yet in many other of the puritan hot brotherhood that egged him on to this attempt.

Alido

Observations upon S. Fran. Hastings

A little after when I persuade to vnion of hartes and good willes in England by tolleration and mittigation in matters of religion, he (as though there were no need therof)anfwereth thus: As for his vnity, yf yt be vnity in verytie (as bis is not) no Christian man can or Dul refuse that, but praife God for that, and (yf our vnthankefulnes bereauers not of ye Deenioy that already by & under Ler Ma" Bub great comfort. Heere yf by (we) he ynderstand all his new gospel brethren, to wit Lutherans, Suinglians, English Protefrants and Puritans (as in the rest of his booke heholdeth them for true brethre) then how this (we) do agree in vnity of verity all men that haue cares or eyes, do heare & fee, which matter yet shalbe examined more largely in the first Encounter . following where our knight doth assigne it for the hrst and most special blessing of their religion to have this

good vnity in verity amonge them.

But in the meane space, for that he doth feeme to restrayne his speech somwhat in this place to Englad alone, by faying, that they enion at alread; by and under her Maur. it is not hard to fee or judge what vnity in verity there is betwene protestants and Puritans at home, and

how comfortable a matter it is to the Puri-Comfort of tane party to be restrayned by her Maie and proteffants, and puntans. her Bishops (as they bee) to exterior vnity with Seethe book the Protestants (for to the interior no force pamed the wil preuayle) and what great and fingular ioy futuer of

preseded bo- they take therof yt appereth in part by their by discipline. seueral bookes of heavy complaynts about

Pag 7.

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his Epistle to this Reader.

this matter, some of them being driven also to L. Dawners, the hang ng ward as wel as Catholykes by tions. their brethren protestances, so as S. F. tale see-L. Warrya methrather a rediculous self then a serious nar-Mappalance.

ration. But let vs go forward.

He cometin at length (which perhaps he leueled at in his first wordes of this his epiftle) to censure my intetion in pleading for toleratio, and especially for offering the vewe of my book to the Lordes of her Ma" Counfel, which offend th him much, and therfore he fa, ch thus or me: Notwer frands gallhin fallening SP. Ent. and crowcome to the menor able loras in his emitter, their Defdomes (I donb met) Pel cafily fynd out bu fubtyle Synons intention. Ribo f amein not Bith & brafen face, to fee to bring in is brafen horfe loaden Dut armed calamityes for Englands ruine, Ge. This whose matter is handled afterward both in the remitter it felf and other places of the book, where the K. besides this blast of brasen words hath no one argument in the world to reply, or to prooue any calamity eyther armed or vnarmed to be likely to be brought in by this brasen horse (as he wil needs tearme The imait) of mittigatio or toleration, nor answereth hote. he any one letter or fillable to the many vtilityes and publike emoluments which there I shew to be pretended and intended therby, nor doth he so much as go about to answere or remooue any one of the great hurts, daungers, damages and inconveniences which I declare in my first Encounter, partly to haue byn receased already, & partly dayly imminent bythe

Observations upon S.F. Hastings

by the course held of chage of relig on and rigorous maner of purfuing the same : only the poore man sheweth to feare extreamly, that yf any toleration of Catholike religion should . be permitted, then his Pandora (as Irenaus calleth herefy) would fly or fai to the ground presently: Which feare of Sir Francis is notwithstanding most dishonorable to him and his feet, and quite contrary to that which at the beginning they preached to the world, affirming nothing to be more reasonable or couenient, then to fuffer both religions to stand togeather, as at this day in Germany, France, and other places, where both fortes are found to be permitted for greater peace and concord of the common-wealthes; And why then should our K. so much feare ruine therby to his religion in England, except on y for the causes before cyted.

Towards the end of his Epistle he having tensured myne intention, as before yow have hard, he setteth downe his owne very considently in these words. Being called, as it were, into the field by him, I have adventured upon the height of his swelling pride, and have shaped him a plaine and sound ans were to the material pointes, &c. whereby I hope (Christian Reader) thow shalt syndme elected and free from the force and sury of his salse imputations and breing blower, &c.

Heere for that he remitteth the matter to the Christian Reader, I am very wel content to subscribe to the same remission, who first of all must needes judge for me, & condemns

him

Arem lib. 2,
esp. 54 &
lib. 4 cap 2.
Fear of toleantion in the
putitans.

Phidem.

bis Epistle to the Reader. him in the very first words that he alleageth, to wit that he was called into the field by me, wheras his Watchword being the first chalenge that Manifest vafounded the trompet of warre, & my answere pudently but only a necessary ward thervnto as both anouched the title & subject of my book declareth how can he so confidently tel so open and manifest an vntruth, and witha! remit the same to the judgment of the Reader, except he hold him without judgment or conscience. And heere I would aske how farre this is from impudency ! and yet according to the same sute do follow the rest, that is to say: of my swelling pride, of bis playne and found ans were shaped to all material points: and that he is fully cleered from all imputations of fall hood, &c. For yf my pride be no more swelling, then his mishaped answere is found and material, I may thinke my felfe a very huble man. And yfin Westminster halle S.F.should be accused of treason or felony or other greiuous criminations (as many Catholike Priests are vpon lesse occasion) and should cleere and free himselfe no better therin, then here he doth in this reply, from imputations of falshood, he might quickely expect both judgment and execution, and consequently himselfe be drive to that hanging ward, which heere he threateneth to drive ys vnto.

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And lastly wheras he wryteth for the 'coclusion of his Epistle, that this ans were of his being ended and published (which I beld my selfe bound (quotb be) in duty to do, for thy fatisfyieng (gentle

Observations upon S.F. Hastings

Reader) and my owne c. edit, his ful refo. utio is rot so to le any more by contending with fuch rayling and Drangling spirites. Gc. This resolution, I fay, of the Kathough it were neuer so ful and firme at that tyme (as being weary perhaps of so difficult a worke) ye: I doubt that it wilbe broke, and he inforced to toyle yet further in the matter, yfhe wil satisfie the reader, or mayntayne his owne credit, which poore credit he wil find (I beleeue) so much crased(in steed of amended) by this his reply; as yfit were somwhat shaken before by the Watchword, it wilbe quite ouerthrowne now, by this his owne Wastword and the answere thervnto; andyfbefore it were battered, or beaten, it wil now be ytterly broken and shiuered in peeces, seing that much more falshood deceypt and other infirmityes are found & discouered in this his supply, then were in the first asfault: and yfhe were troubled before in defending he wilbe toyled now. The proof wherof, I leave to the trial, and combat following, wherunto our K. favth that he hafteneth like a corragious defendant taking hisfarewel of the Reader in these words. To our God 1 commend thee (gentle reader) and It il no w haften to iorne the combat with this proved Romanift, tenching his and facervel. Encounters feuerally. Thus he faith, and fo endeth his Epiftle. And yf when he nameth cur good God, he meane the common God of heaven and earth, and of other Christians, his haste to the combat may chance to be more, then his good speed, seing that this God, is God of

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trath, and not of shifts and falshoods which are heare discouered, and consequently is like to proue no great good God to S. F. cause, that standeth theron, as the sequeal of this combate (yf I be not deceyued) wil declare, wherunto I a'so (to meet the K.) do make my repaire; with no lesse haste though I hope with better speed then St.

F. Hastings.

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OTHER OBSERVA-TIONS VPON THE PRE-

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S I have made before some annotations and observations whom Sir Fracis Hastings Epissle to the reader, so may I not altogether prefermit this preface of O. E. which is somewhat more spised with poyson, and venome then the other, teding

wholy to bloodihed, and cruelty against Catholikes: the man I have fomwhat dismas ked before in my answere to his opprobrious letter, to N. D. whom he enterpreteth Noddy : heer we that hadle the project and purpose of this his writing, which indeed is nothing els, but to irrite, and flyrre vp her Maiestie and her honorable counsel with the rest that sland at the sterne of government, to ingulf themselues in Catholikes blood, and spoyle of their goods, wherby hee, and his hungry crue standing by, and for desvre therof licking their lips might hope to come to have some share in the deuidend, and yet for anoyding publike hatted, & notorious shame he defyreth to entertayne himfelfe in some darkenes for a tyme and to expect his pray under the shroud of a cyphred name, for as hefaid

O.E. his plot and project.

eheth for scrappes,

* O. E.

he faid which knoweth wel fuch compagnions, ani male agit, odit lucem, & non venit ad lucem ot non ar- 10.4. veif. 10. guantur opera eius, he that doth naughtely hateth the light, and wil not come to it leaft his workes may be congicted, but yet we must drawe this Owle to light, and fee what he fayth under the vizard of O.E.

His drift in this Epiffle, and in his whole writing is to flyr vp the flate to fer vpon some new affliction of Catholykes reioyling & clapping his hands, where any rigour is in vre already, and to this barbarous purpose he deuiseth diuers impertinent, and ridiculous meanes of persuasion, which I that runne over with as much breuitie, as they are

voyd of subtlance, wit, reason, or honestie.

His first meane of perfuasion is by extolling exceedingly the extraordinarie elemency yfed hither. Rare elemeto in England towards Catholykes, which cle-cytowards mency he fayth hath byn most finguler, and admirable, and to proue this (leaving all home testimomyes) he runneth into Italy to feek a witnes, bringing foorth one Petrus Bizarius in his ftory of Genua, Pet Biz. lib. who fayth, that for the jirft 20 yeares of her Maieflies reigne Hift Gen. 13. ne blood v. as fled, nor any suffered to be punished but by lave- Pref pag. 1. ful toyal and fentence of Ludges, Oc. But what need was there to go fo farre to tetch fo flender à tellimony ? this fellow wrote a 1000, myle of, and telleth vs Only that there was no bloud fred, nor pun finnens writhout some senseace of ludges or Lavyful to val for the first 20 yeares. And what then for the second twenty : shal we inferre (as it seemeth we must) that for these later twenty yeares bloudihed hath byn vied without lawful tryal or fentence of Judges ? and doth not our minister thew himself more then . Bizarro (I speak . Bizarro in to him as ynderstanding the Italian tongue) for brin- Italia a light ging in Bizarus to fo fond a purpole ? fo that by this & phantaliyow may take a scantling of the mannes discretion cal head.

at the very first entrance, you shal see it more in the

next and other poyntes that do enfue.

For as in this first poynt he would make Catho-likes to seeme vngrateful, for that having received so singular clemency, they complayne of rigour, & therby deserve to be punished more, so in the second poynt he beginnes to treat of their moonings against the stare whereby he would have them much more to deserve punishment, and his entrance to this treatise is in these wordes: In the meane while Thomas Harding obtended a Bul from the Pope is exercise.

Episcopaliums distincin in Englad, to dissense with irregularities, and to receive all that would be reconciled to the Pope.

Ibid. pag. 1.

WVhether D. Harding returned into England.

And then he noteth in the margent anno Domini #567. by which entrance also we may be much confirmed in our former coiecture of our mannes deep wit, seing that at the very beginning he would bring in such impertinent stuffe, for the forethew of his wares: for first it was never hard of before (Ithink) that D. Harding after his departure out of England to Louayne in the beginning of her maiesties raigne, came home to live in England agayne, or to exercise Episcopal jurisdiction therin, but rather about the tyme this man affigneth; he was buly wryting in Flanders against his aduersary M. Iewel. Secondlie what need was there to gene him Episcopal Iurisdiction in England at that tyme, who abyding as I have faid in Flanders, there were divers Bilhops yet living in England, and other learned men to have exercised that Episcopal jurisdiaion, if need had byn. But this is more ridiculous which ensuch, that be had a Bul to dispence with irregularities, and to recease all that would be reconciled to the Pope, for what needed either Bul or Episcopal iurisdiction for this, feing euery ordinarie Priest may haue authoritie to do it, without Bul or Episcopal iurisdiction, or what special need was there at that tyme

upon the preface of O.E.

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eyme to dispence with irregularityes or to reconcile men more then before? Doth O.E. know what irregularitie meaneth? or wil he tell his reader trewly, what is understood by reconcilling to Catholike teligion, which he calleth to the Pope ? no, I trow not, it is not their fashion to deale fincerely in any poynt, for proof wherof heare his exposition, All that were reconciled (fayth he) to the Pope, renosmiced their obedience to the Prince, and is it fo in deed Sir minister > Spiritual obe wo then to the Emperor, & to the kings of Spayne, fland with France, Polonia, and Princes of Italy and other pla-temporal. ces, whose subjects are eyther all, or the most parte reconciled to the Pope in the sense that we talk of Catholyke religion, and yet haue they not I trow renounced therby all obedience to their temporal princes: So that reconciliation to the Pope may fland with due obedience to their naturel princes also, if O.E.& his seditious mates wil be content to understand matters a right, and not to cauil wilfully against their owne consciences.

As for D. Mortons fending into the north by Pius Quintus for declaration of his sentence genen in Rome (which is the next poynt that followeth in this ministers tale) it being so long agoe, and but a particuler English mannes act, cannot by any reason prejudice any more the refidue of Catholykes now in England, then the late attempt of the Earle of The Earle of Effex did or may do all English puritanes, and pro- Effex his astestats, that were of his religion, or shalbe hereafter, though not privile to his attempt, nor any thing fo much, as thefaid late attempt may touch perhaps this hungry minister, if matters were wel examined, who being of his retinue, and of more need then his maister; is likly inough to have byn of his coun-

cel, and partaker of his golden purpoles. As for that which followeth of reculant Catho-

likes, that they do enioy their lands, goods, country, and liber-

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Catholykes enioying their goodes, and libertie.

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tie, not with standing they are secretlie reconciled to the Pope and do adhere to her M. nesties enemyes (as by a marginal note he favth) doth appeare by divers letters of priefis ready to be shevved for there enjoying, I would the ministers ioy were not greater in his benefices, and then I doubt not, but he would be more calme then now heis, & his hawty wyues hayre would foone grow through her french veluet hood, but for their adhering to enemyes, testified (as he fayth) by Priests letters, we have as litle reason to beleeve him against Priests (not thewing their letters) as they should have to write any fuch vntruth, which we beleese not, but take it as a stratageme deuised, to set vs at division

2mong our felues.

The whole discourse next ensuing is so bitter, & spiteful & so ful of gore blood, & poyson as it needeth his visour of O. E. to vtter thesame, for that the cunning compagnion, though he be content to fawne, and flatter & be knowne vnderhand, therby to gather up some morfels for the present, yet fearing perhaps fomwhat the future, and confidering that both tymes, and matters and men may change, he thought good to prevent afterclaps by covering histrue name, and to purchase securitie for tyme to come with the loffe, or diminishment of some prayle present, And therfore walking out of fight in this behalf he playeth egregiouslie the firebrand, telling her Maiestie and her counsel, that too much extraordinarie faucur, and remessues towards Catholikes hath caused divers rebellions, both in England, and Ireland, and that it hath diffolied the very synewies of government, or that it is more profitable, and expedient to excute lavves then to pardon offenders, Ge. All which this fycophat chaunted out luftely, at that very tyme and feafon to fil vp her Maiesties eares, when his Lord and yong king Effex was most busy in plotting her Maiesties ouerthrow under pretence of meeting at puritane fermons; and feing that this plot was laydin Ireland (from

O.E.A. notorious fyrebrand of fe. dition.

woon the preface of O. E.

(from whence this minister under pretence of ranning away for feare of punishment of some vntem_ perate words spoken, came into England not long before his maister, as heere is reported) it may be he came about this negotiation, and fearing least it might be discouered before due tyme, he took in hand to write this book of all-arme against Catho- A treachelikes to difguyle and shadow the other, and to divert tous double. mens eves another way : but for this let her Maieflies wyle-counsel looke vnto, and prouide as they thal fynd need, I am only to proceed in refuting of his malice, and folly, let them punish his treacherie

and knauery if they fynd it.

After his spite is spit out against the Catholikes, he cometh to advauce highlie Sir F. Haftings wach - Bragging of word, and fayth that the good knight of a zealous mond Sie E. book. souvards religion geneth the word to his countriems. I fay N. D. giueth the Ward, and who geneth or receyueth most venewes let our country men be judges as they may also of this champion his successe, who feing his good knight dryuen to the wal, with more haft then good speed, cometh running to his succour, receauing for his gaine the first broken head as wrangling fliclers ar wont to do, and fo I suppose yow wil say also when ye see al that paffeth. Yet doth he with a confident interrogation commend vnto vs the whole worke, faying, what one sentence in all the vuhole discourse eas be noted unworthy eyther a true Christian, or a loyal subject, or a worthy knight whereo I answere that there wil so many fentences be found in the treatife following vnworthy of al three poyntes mentyoned, to wir, Christianitie, loyaltie, and chiualry, as if this worthy champion can defend them he wil shew him felfe worthie to be knighted alfo, and to haue a K. for the first letter of his title.

But to returne agayne to the profecution of this

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mansinuective against Catholikes, their lives, honours, liberty and goods; all which he impugneth at one tyme, and for some florish, and thew of proof he alleageth first certaine examples of Scripture where kings of luda were reprehended for permit-Cicero lib. s. ting valauful woorthip and then out of the old Ro-Vipian Lique man lawes recounted dy Citero and Vipian, which do sies fi.de por preferibe divers kyndes of punishments for malefactors, and hirdly out of the lawes of ancient Chriflian Emperors that willed heretikes to be punilhed, and with this thinketh that he hath proued very fubstantially, that Catholike men also may, & mult be punit ed in England.

10.

a.Reg.14. 2. Patal 33.

de leg bus.

But thus to reason at randome is much like to boyes argumenting in Sophistry, Petrus incer in lectule, ergo baculus fiat in angulo, thele examples have no affinity or coherence with our cause, but only so much His argumer as they make against this Noddy, and for vs, for if

egainft him mife.

old Roman lawes do gyue general authority to the body of the common wealth to punish particular offencers & non econtra, as Cicero fignificit in his booke de legitus then followeth it in good reason that the Catholike christian churche being the vniuerfal body of Christs common wealth vpon earth, nath authoritie to punish Protestats, Puritanes, Lutherans, Arrians or any other feet that doth or thal aryle: bur not that there have authoritie, or may have to punish the other, for matter of religion, though they il ould get superiority of temporal power in any place of the world, for that the, are but particuler men and members of members at all) and the other the body and true common wealth to whom oply it appertanneth to puni.r.

fl. O.B.

And let * Oules eie but i ewe me one example from the beginning of Christendome, that ever any man or woman in any age, was punished as an herefike by the Christian common wealth for sticking

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upon the preface of O. E.

so the religion of the Pope of Rome, and it shal be sufficient for all, I alke but one example out of all

antiquitie.

As for the examples alleaged by him of Ala and sixee se. Manaffes kings of Juda who notwithflanding, their 2 Paral. 35. other good zeale, did not remoue the valawful worthipen feruice and facrifice accustomed on hils, and high hils among places, they make nothing against vs, but altogether the levves for vs, and expressie against this ellow, and his remple prepeople, with their new denifed fects, and herefies, figured herewhich according to the ancient Fathers expolitions, fres among Christians, were prefigured by the Schismatical places of Idola-Hierem, in trous worthip out of the temple of Ierufale (which e.s. temple prefigured the Catholike Church) and con. Amos & ia fequently were true figures of herefyes and hereti- Aug devillkesamong vs. The text of Deutronomy alfo, which tate iciunit heere he cyteth for putting to death fale Prophets, & cap.t. dreamers of dreames that entited men to Idolary which Deute 13. sentence in like maner he putteth for his poely in Aug. decithe first page of his booke to make men understand cap st. wherunto he leueleth) this I fay, is clearly also Cypr. lib. de against him, and his, for that hervpon ancient Fa- vn. Eccl. against him, and his, for that herepointaineless the Hier in cap & there do ground that heretikes may, and ought to Exech ine u be put to death; which are the proper Idolators of the Ofee & in e. new testament that adore their owne fancies, selfe- 1" wil, and judgments, all other external Idolary being Zach. & in & abolished by christs coming, and his religion, whose Aug. enamet. proper worke was prophelyed to be to destroy in Fialm so. Idolatry.

All this then is against himselfe as most cleerly cap. 27. might be shewed by exposition of all antiquity if we had tyme to stand theron. But about all the rest mott notoriouslie against himselfe, is his discourse that followeth, wherin truly I cannot but wonder both at his folly and impudecy in fetting it downe; his wordes are these (and I pray the gentle reader note the whole matter) to the effect before men-

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1 Omnes cod de baret. & mabb. r. contr. Lo. Parmen. & ep. 62.

troned of pupishing Catholikes. The Apostle (favtb he) vuriting to the Romanes exhorteth them, to marke futch diligently, as should cause dissission, and offences among them. contrary to the doctryne which they had learned, and to auoyd them. The Emperor: Gratian, Valentinian and Theodofine put heretical machers to perpetual filence, and charged inferior officers not to winke at them. Arcadises & Honories dey wed them of al exercises of their false religion. Theodosius, Cundi, ibid. and Valentinian the yonger banifoed Arrians, Manichees, and Atriani ibid. All heretikes out of the Roman Empyre. And for this cause did S. Augustine highly commend the Emperors suffice, and teacheth. e. 6. & cp. 166 that it was necessaries has all beretical teachers should be repressed and corrected.

13.

Cod lib r. eit. 5 leg At-

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Loe heere his discourse which first yow must understand is quite contrarie to Sir F. Hastings, who in the fixt Encounter affirmeth S. Augustines fentence, and words to be; that it never pleased any good man of the catholike church, that heretikes should be put to death. Which there I do refute by divers evident testimonyes of S. Augustine himselfe, and do shew the place by him to be egregiously falsifyed, and heere it is contradicted also by his champion O. E. who fayth that S. Augustine highly commended the Emperors inflice, and albert he fay only that it was necessaries shat heresical preachers should be reprossed, and corrected, vet that the faid Emperors inflice paffed further appeareth clearely by the decree of Theodolius and Valentinian, whose wordes are: Manichais etiam ex civitate pellendis, & vitimo supplicio tradendis, &c. That the Manichees should not only be dryuen out of the cittyes, but also be put to death.

And thus much for a note of contradictio amog themselves to wit the knight and his champion, & now to the matter by O. E. heere treated, which côteyneth; principal poynts, at yow fee, that would requyre a long treatife if I should handle them all at large. The first is out of S. Paul, the second out of

upon the preface of O. E.

the Emperors decrees, the third out of S. Augustine: all against himself. I shal say a word or two of each one in order and therby vow that difcerne the mans judgment. The place of S. Paul is directly against s. Paul allea. fectaries that make division among them that were ged by O. E. in peace and vnity of religion before, and do bring felf. in new doctryne different from that which they had learned and receased publiquely before, which maketh the case of our controversie very cleare: For whether Martyn Luther, Vldericus Zuinglius, Iohn Caluyn, and the rest of that crue, have done this or no in our age, and whether the protestants in England fynding Catholiques in peace, and vnity, have done like offices in bringing in new opinions and differtion which was not before, let all the world judge. Sure I am they cannot fay, that we fynding them in vnity did trouble their peace, or go out from them, fo as this place of S. Paul is wholy against themselves, and this to the first poynt.

The second for vs, and against them is, of the Emperors decrees against heretikes cyted by this minister; And it is strange that ever he world bring. them in , but that of all other protestants that ever wrote this fellow feemeth the most impudent (it Emperors de may be for that he goeth marked, he blutheth not crees alleato affirme that which all his fellowes have denyed himfelf and until this day, as after yow that fee in a number of his by O.E. poynts) and heere now I would askehim, why he brought in these Emperors decrees of punishing heretikes? what heretikes they were? how they were defyned? by what they were diffinguished fro Catholiques? why and for what causes they were

punithed?

The degree beginneth thus: Arriani, Macedoniani, &c. Arrians, Macedonians, Apollinarians, No- Les Arrivol uarians, Sabatians, Valentinians, Montaniffs, Dona- Cod. de hatills, and the like, named in this place to the num-reticis.

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ber of 14. are commanded to be punished for heretikes by these catholike Emperors Theodosian and

Valentinian in the yeare of Chrift 428.

17. God, lib. t. dr.lrg. dam-ALM.

And in the very next decree after they fay thus; Dammate portentofa superstitionis authore Nestorie, Oc. feing that Nestorius (the Author of a most monstrous superstition for saying that the bleffed Virgin was " not mother of God, but of man only) is now conso demned (by the late Councel of Ephalus) we wil so that his followers have the note of a fit name due wynto them; to wit, that they be called not Chri-» flians, but Neftorians of Neftorius, as the followers » of Arrius were called by the law of Coffantyne (our » predecessor of happy memory) Arrians, and the so followers of the fect and herefy of Porphirius por-» phirians, &c.

18. Rames of Lutheranes Caluinifis ,

This was their fentence for naming heretikes after their Authors, and do yow not thinke that if Luther, Zwinglius, and Caluyn had byn in their dayes also, and had rayled such a company af Sectasyes after them, asthey did, would they not have called them as we do; Lutherans, Zuinglians & Caluiniffs? yes truly; for that by any other name they could not be vn terftood.

But heare yet a further distinction geuen by the , farne Emperors betweene heretikes & Catholices: 2) 2 jemquem hac fara Vrbe, Orc. wholoever in this , hory citty, &c. or other whete, do follow the pro-, phane peruerfitie of Eutiches condemned in the ,, late Councel gathered at Calcedon, and do not fo Who are he- beleeve in all poyntes of fayth as the 218. holy Fazetykes by the thers of the Nicene Councel, and as the 150. veneannait Chi rable Bishops gathered together in the Councel of Mian Empe Conffantinople, or the other two councels folow-

ing of Ephelus or Calcedon, scians fe efie harericos, esc. An Demini let them know that they are heretikes. This decree made Valentinian and Martian Em-

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perors of the east and west, nyne and twenty yeares after the former decree. And the like made the Emperor Maximilian after the late Councel of Trent against all kynd of Protestants, Lutheras, Zuinglias, Anabaptifts, Caluinifts, and the like condemned by the faid Councel, fo as the same reason that moved Valentinian and Marcian almost 1200. yeares agoe to proclame them heretiques that were condemned by the Councel of Calcedon in their dayes, wherin Leo primes B. of Rome had the chiefe hand, and confirmed the same. The same I say moued Maximilian the Emperor of our dayes to proclame for heretiquesall protestants condemned in the Councel of Trent, gathered in his tyme by like authoritie, as that of Calcedon was: but yet let vs fee one deduction furder.

Of what religion (think yow) were thefe Emperors that made these lawes against those heretikes? or what communion were they of? for by this we shal see who they were whom they condemned. Did these Emperors then agree with the Church and religion of Rome, and acknowledged that for the cheefe and head church of Christianity, and the Bishops therof to be head Pastors? For if they did, then condemned they fuch, as did not the same then, or do not the same now. This poynt then let vs explayne (good reader) and therby also learne the futle shifting of this shuffling Minister.

Truly the first decree of al Iustinians Code (which is a collection of all Christian Emperors de- The religion crees) being of Gratian, Valentinian, and Theodo- of Gratian, fius, whole first words are. Cunctes populos, Ge. Doth & Theodo. appoynt and command all Christian people both of sius. the Roman and Greeke Empyre to follow the fayth , and religion of the Roman Church deliuered to ;; them by S. Peter, and continued vnto that day, as which (fay they) Damafus the Bilhop of that Citty ,, doth

3, doth follow, as also Peter Bishop of Alexandria, & 3, whosoeuer did not follow this vnity of Religion 3, should be counted infamous heretikes: This is the substance of that first decree, which being so, tel me now, if this doth touch our protestants or no? who can abyde neyther Roman B. nor Roman Religion.

Leg. omnes de hzret. lib. 1.Cod.tit. 5.

WVho are traly hereti-

Thesame three Emperors in an other Decree do describe vnto vs. what manner of heretikes they would have punished, in these words: Hereticorum vocabulo consinentur, & latis aduce fus eos sanctionibus debens fuccumbere, qui vel leui argumento à indicio Catholica religionis, & tramite detecti fuerint, deuiare. Those are heere called heretiques, and to be punished by our lawes made against them, whosoeuer shal be detected to diffent and disagree, even in any smal matter, from the judgment and path of Catholike religion. Thus fay they. And feing in their first Decree they do declare that the Roman religion vnder Pope Damafus was the only Catholike religion to be followed, it is easely seene whether Protestants or Papists at this day be comprehended under these penal lawes made against heretikes, or no ?

23.

And finally that we may see by one Emperora playne decree, what religion they were of, and of what society and communion, and whom they accompted true Catholikes, and whom heretikes, yow must know that in the fore-said Code of Justinian there is a letter of John the first B. of Rome, written to the said Emperor Justinian whose tytle is this; Gloriossismo & clementssimo slusimian blammes Fpiscous write Reme, Orc. wherein among other prayles which the Popegcueth him, one principal was, that notwithstanding he was Emperour of Constantinople, and that some emulation now began in that Empyre against the Citty of Rome, yet he persisted in his Catholike due obedience to the said Church of Rome head of all other Churches,

SMOT #

upon the preface of O. E.

amore fidei (fayth he) & charitatis findio, edocti Eccia difei- Cod lib t. blinis Romana fedis reverentiam conferuatis & ei cuntta fubij- leg. inter clas citis, & ad eius deducitis unitatem, ad cuius authorem, hoc eft tas tit. s. Apostolorum primum Domino loquence praceptum est, pasce oues meas quam esse omnium vere Ecclesiarum caput, & PAtrum regula, & principum flatuta declarant, & pietatis vestra reverendessimi testanttur affatus, &c. Yow being moved >3 by the love of faith, & fludie of charitie & wel in- 33 Aructed in the discipline of the Church, do continue " your reuerence to the Roman fea, and do fubiect all " other theranto, bringing them to the vnity of this "> Churche, to whole fouder, the first of all the Apost- "> les Christ gaue this precept feed my sheepe which ? Churche as welche rules, and traditions of ancient Fathers as the decrees of former Christian Princes 30

have declared to be truly the head of all other " Churches, And the same do testifie your Maiesties " most reuerent speeches and behausour towards the "

fame.

This wrote the Pope to him, which letter he putting into his faid Code or book of Statutes, as a most honorable monument, answered the same, and made a decree theron, which beginneth thus: Vistor Instinue pius felix Imperator, &c. Ioanni Smo. Archiepiscopo Cod. ibid. Alme Vrbis Rome, & Patriarche, &c. Nos reddentes hono- leg. nos rede ram Apostolica sedi & vestri Sanctinati, &c. Werendering dentes lib. 1. due honor to the fea Apoltolike, and to your Holi-tit. s. neffe (which alwayes we have defyred as becometh >> to a Father) we have endeauored, in honour of your >> beatitude to bring to the knowledge of your so Holines all things that do appertayne to the flate of > all Churches for that it hath byn alwayes our fludy 35 to keepe and conferue the vnity of your Aposto- >> like fea, and of the holy Churches of God, which sa a nity hath alwayes hitherto perseuered immouable sa without any contrariety, and confequentlie we have so byn careful to subiedt and vnite all priefts of thess

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so whole cast coutryes, to the sea of your Holines. 25. Thus beginneth he his decree which is ouer log to be here all inserted, but any man may read it, wherin the Emperor with great humility and affection professeth his due subjection and of al his Empyre to the Church of Rome, naming her in expresse wordes, Caput omnium Ecclesiarum, head of all other Churches, and that whatfoeuer doctryne is different from the doctryne of this Church is heretical; by which rule he condemneth for heretikes in this, and in two other that follow immediatly, and are extant in the Code both in Greeke and Latyn, Leg. com te- Nefterius, Euthiches, & Apollinaris as diffenting from the da. & ferus-Roman Church and Bishops therof? Now then let torem.ibid. the reader judge whether these lawes of the Emperors made against heretikes do touch vs, or prote-

26. S. Augustin alleaged by O. E. againft himfelf. August.lib. 1. & 10,cp.61. & 166. Aug. cp. 48 ad Vincent.

stants. And so much of this second poynt. The third poynt also touching S. Augustine his approuing, and commending much these Emperors for punishing herefyes, & for making lawes against heretikes is altogither for vs in like manner, and fully against protestants, for that S. Augustine deacontr. Ep. Par ling specially in this pointe against the Donatists & men. cap 6. Circumcellians who denyed the visible Church dispersed over the whole world, and restrayned it to their fect only in Africa (as euery fect of our Protellants doth at this day to the particuler place, and Society where they liue) it is easely seene who were heretikes, and who to be punished by S. Augustines opinion, to wit those that do rise vp against the vniuerfal knowne, and visible Church of their tyme, & do condemne it, or are condemned by it, and let Sir minister bring but one example to the contrarie in any age from Christ to Luther, and it shal be sufficient, to wit, that any man condemned by the general knowne, and visible Church of his tyme for an heretike, was not held and taken for fuch by any of that upon the preface of O. E.

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of that tyme or any tyme after that was not an here tike himselfe, let Oules eie I say spie but one exaple of this, out of all antiquitie and it shal be sufficiet.

Wherfore to end all his matter about Imperial lawes for punishing of heretikes, and approving therof both by the Apostle, and by S. Augustine (which yet other Protestants hitherto did neuer vrge, as this witles minister doth) let the reader marke this firme deduction, and playne demonfiration, all those foresaid Christian and Catholike Emperors fo much comended by S. Augustine, and other Fathers following after him, to wit, Gratian, Valentinian, Theodofius, Marcian, Arcadius, Honorius, Iustinian and others, that made lawes against A manifest heretikes, they held the Roman religion in their deduction & dayes to be the Catholike, and true Christian relition against gion, though divers of them were of the Greeke nevy fear-Church and Empyre. They professed the Bishops of ties. Rome to be the heads and cheife leaders of this vniuerfal and visible Catholike Church, as before hath byn thewed by the example of Gratian, Valétinia, Theodosius to Pope Damasus & of Arcadius Honorius, Theodofius the second, & S. Augustine, Pope Innocentius primus, and of Iustinian to Pope John the first, and consequetlie they pronounced for heretikes all those that did rise vp apart, vnder particuler Authors differing in opinions from this vniuerfal church, as Arrians, Donatifts, Montanists, and the like. This vniuerfal visible and external Church hath endured euer fince vnder Popes and Emperors, and other governors of Christianitie vntil the tyme of Pope Leo the tenth and his fucceffors, and of Emperors, Ferdinand, Charles the fifth, Maximilian and their followers when Luther began to brake out from that Church, and against that Church, and others following his example ince that tyme. C 3

27.

Now .

Now then I would aske by what equity or reafon this later brood comming forth of this Church, and rebelling against it can cal those men heretikes that remayned in the fayth of the foresaid Church, and moreouer wil say, that they must be punished by the same lawes, that the foresaid Catholike Emperors made against those, that impugned that Churche. This I say, I would have our new Oedipus to answere, and in the meane space, the discrete reader may consider how it can be answered by him, & so blush for him that hath not byn ashamed to bring in so cleare a consistion against himselfe.

One onely fillie shift, or pettie cauil this minister perhaps may run vnto, as dyuers of his
stellowes are wont with a brasen affirming, that
the visible Catholike, and Roman Church when
Luther began, was not the same, that it was when
those Emperors made those lawes; but the I would
askehim, when it changed, and how, and by what
meanes so great a body so generally planted, so
strengthened, and fortifyed not only by Gods spirite, but also by learned men, Doctors, Councels
in every age, could come to be changed and perish
without testimony of any one wryter, or historiographer without noyse, cotention, or contradiction

of any?

The Emperors are knowne that lived, and raigned in this meane space, and except two or 3. (as Leo the third called Haurus and his sonne Constantine the fifth surnamed Capronius) which selinto heresyes, and were noted, and condemned by the same Churche) all the rest lived and dyed in one Religion of their ancestors. The Popes also from Ioannes primus before mentyoned to whom Iustinian the Emperor wrote his decree, vnto Leo decimus, whe Luther begane are in nuber about 170. at of one religion, nor can it be shewed that any one

Pope

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upon the preface of O. E.

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Pope impugned his predeceffor in matters of fayth. This demonstration is as cleare then as that 3. and 4. do make 7. for when Luther and Lutherans A most began their new fects, our Churche was held for cleere & palthe only Catholike, and true Churche of christen-ftration. dome, and fo did both Luther, Zuinglius and Caluin hold it also before they fel, when the one was 2 Fryer, the other two Priests, and all three said Masse how then by their falling from it, the said church should be made no church, and their new congregations to be the only true Cathol. Church, and that they should come now to-call themselves Catholikes, and vs heretikes, and that we should be punished for heretikes by the former Imperial lawes made against themselves, and their lyke, this I fay, is a myllerie, and metamorphofis that paffeth the reach of all fober men, and none but mad heads can eyther fay it, or beleeue it, for that by the same argument may English Puritanes at this day (which is a yonger brood of protestats as yow know in our country) taking some port, or towne in England, & fortifying themselues therin, cal Parlament Proteflants to account faying (as they do) that they are the elder church, and that they wil punish parlament Protestants with the same Parlament lawes which Protestants made of purpose to punish them. But I am ouerlong in a matter so cleare, and therfore I craue pardon of thee (good reader) and wil here end, and so much the rather for that I am to handle this poynt more at large afterward against O. E. in his new chalenge, to wit, who be heretikes, and who be not, for that he wil needs take vpon him to defend this mad, & desperate paradox, that papists be heretikes, & protestants Catholikes, but I think we shal hake him out of his clouts when he cometh to that combat. & somwhat you may ghesse by that which here hath byntaid. Wherfore C 4

32.

A nevy era-

of O.E.

Wherfore to draw to an end of this his preface, & to draw our doughtie Minister out of the dyke of imperrinent discourses, after a litle ruffle of choler wherin he faith that the proud and presumptuous lesuite calling himselfe N. D. had presented his vvard-vvord to her Mases. Comfel, he telleth vs what an heretical new enterprise he hath taken in hand, to wit besyds the king chalege answering of the ward-word, to make an other chalenge of his owne. I have (fayth he) to meet him at enery turne which my answere to thu noddy conjugated a briefe discourse, and in certayne nevu Encounters dravving him into a nevu combat, proued, that Popish religion is neyther Catholique nor ancient, nor true religion, nor the true Church of Christ, nor the Peter agents that have byn executed for traytors true martyrs, (ac.

Thus he vaunteth what he would do as Goliath did, Dabo carnes tuas volatilibus coeli, che. but what he wil performe when he cometh into the feild, where he and I must try who is the Noddy; that we that see after. And I am content the reader be both looker on and Iudge, yf the sturdie minister receyue more blowes then he expected, and returne home beaten back and syde in this first combat about the Wardword, then may his frends bemone him if they lift . while other do laugh and then shal we have litle need to enter into his new combat which he offreth after this, but if he proue himselfe a man in the first then may he more be trusted in the second.

No prefumoffred the V Vards-Counfel-

As for my presumptio in presenting my defence, and ward vnto the Lords of her Maties. Counfel, I fee ption to have no reason, befyds this Ministers anger and disdayne, why it should be so called or taken, seing their howord to the nours are publique judges & vmpyres by office, for Lords of the all forts of persons to have refuge vnto. And for so much as the injuryes offered by the Watch-word as a famous libel, as wel to great forrayne Princes and nations, as to honorable, worshipful and most

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upon the preface O. E.

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honest subieos, did touch the honour and publique weale of our kingdome and nation very neare, to whom should I have gone for remedy in this matter but only to their Lordships? should I have made my mone to the Puritanical and tyrannical Prespectry of S' F: Ministers, or to the rude rable of O. E. his pyratical compagnions? we have seene the issue of both these forts of late, and therby may we gather what equity we should fynd at their hands, seing the Prince whom they most flattered, hath found at their hands so egregious treachery and conspiracy.

To their Honours I appealed then with iust reason, & shal do now agayne in the end of this my book, to cal these two desendants to account of the crymes of slattery forgery, & sycophacy, vied by the in this their writing, to the end that if my seueral warnings which I am to geue them after all the Encounters do not worke some good in them, yet at least wyse their honours authority, and respect may

make them blush and put them to silence.

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Last of all the Ministers conclusion is this, not valike to the premisses. This (fayth he) I may boldly say that I have not followed the adversaryes vayne in sturribus softing nor his vanity in ruffinlike bragging. Boldly yow may say its S. Minister, but how truly your writing it self wil shew afterward, and hath in partalready. And I doubt whether euer any of your coate (yf yow have any certayne coate to be knowne by, and be not of euery coate) have so much exceeded in all these three poynts of scurility, vanity, or ray ling as yow have done, for which cause yow are sorced also to put on the visard of O. E. for covering your shame. It followeth further.

But why I hould I goe about (lay yow) to excuse my selfe before the faultes be proued, percase it is no fault to write as I have done. Lo heere an other qualification of the matter

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37.

O. E. calleth his rayling vreaknes.

matter, before he denyed it, now he puttethit in doubt and percase, but heare yet further. And were it in famile (fayth he) yet I trust thou would beare woith my vuenknes, seing as the Apostle sayth, all of us offend in many things. Heere lo is the last refuge and excuse of all to Wit, by vveakner, & that all do offend in many things. To the first it it be weaknes of brayne and wit, it is pardonable, for that it is forcible, but if it be weaknes of manners and honesty it is a fowle fault in a prelate and preaching deane that thould threngthen others. To the second, though all offend in many things, yet that it is no just excuse in every thing, for yf this answere might be admitted at Newgate sessions, when those good fellowes are brought foorth to be arraygned of their offences, then fewe or none would go to Tyborne, but as there in those kind of people many wickednetsesare pardoned, and some offences punished, the one in mercy the other in inflice so it should be with this fellow also, and may perhaps one day, if he come to an indifferent session: In the meane space I am content to conclude as he doth to the reader, and in his

Owne words. Read (fayth he) with indifferency, and weigh my allegations and compare deligentie my defence with the Noddyeschalenge, and then who they libertie in indgement, to difference who is the Noddye.

THE

THE FIRST ENCOUNTER ABOUT

BLESSINGES AND CVR-

finges brought in by change of Catholike Religion in England.

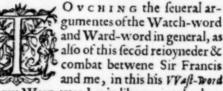
THE ARGUMENT.

This first Encounter about blessings and benefites, cursinges and calamityes ensuing upon the change of Catholyke religion in our Country, or threatning to ensue, when the sirst and principal matter taken out of S. Francis Hastinges Watch-word by the VVarder to be incountred upon, as an argument both of moment and willing to be handled, and well considered, as sufficiently appeareth by the VVarders discourse therof; where we both the largest and his advocate O. E. having replyed, N. D. maketh this recognier, dividing the same for more perspicaltyes sake into 19. Chapters, which follows in order.

A BRIEFE SVMMARIE

of all, that before hath byn said, or now is to be added about this first Encounter of Blessinges and cursinges by change of Catholike Religion.

CHAP. I.



and my Warn-word, as in like maner the late

Awarn to fir Fran. Hastiegs

arriual of O. E. his, Wrangle-word fufficient hath byn faid before in the preface to the whole worke, as also in the epiftle to O. E. himselfe, and in the annotations ypon both their letters to the Reader, so as now we are only to treat of the proper subject of this first Encounter, which is this, that Si. F. H.being entred into a serious contemplation in the height of his careful watch ouer England and thinking to imitate perhaps herin the spirit of some hidden prophet (whome he defired to refemble) estemed it not only expedient, but incident also to the vigilancy of the office of a general watchman, taken vpon him by his owne election, & not by any mans comission to forwarne the people not only of great and mighty fayned daungers hanging ouer them, from Catholikes, but also of innumerable new deuised blessings, benefits and benedictions abounding among them, and flowing to them daylie by the fortunate chaunge of ould

The Subject Pap. 1.

of s F. book. religion into Protestancy, breaking forth into these words of fervour : If I should take vpon me to enter into the enumeration of all the benefits and blefsings that from the Almightie have byn powered vpon this litle Isle of England, &c. And herevpon coclideth that feing they had gotten fo greatly already by the bargaine, they should be merry and go forward, and neuer thinke of returne, &c. and this was the beginning of his watchword.

To which the Warder, thinking it expeyvaid word dient to oppose himselfe, taketh vp S. F. for a false

Wast word. Enc. 1. Cap. 2. 23 false and flattering Prophet by these wordes of Efay: my people they that fay thou art bleffed, are those that deceive thee. shewing further the great inconueniences, hurts, daungers, damages, and pernitious effects of fuch flattering tongues in common wealthes, & that himselfe doth contradict himselfe in this very poynt soone after; talking nothing els but of feares, frights, and terrours by daungers and miferies imminent bleffings to our countrey, without specifying or setting examined. downe to the cotrary any one particular bleffing at all comen hitherto to the realme, or like to come by their new gospel, but only feeding them with those general fayre words of fleering adulation, which the warder holding for tond and contemptible in fo manifest, and important a matter, rejecteth them without further answere.

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And then passing on to the poynt it selfe more in particular he reduceth all benefits and blessings that have happened to England, or can happe, ynto two general heads or branches that is spiritual touching religion: and temporal concerning the common wealth, and in both these kinds, he sheweth by many weightie arguments, that not blessings, but cursings, not benefits but calamityes, have & are lyke to fal ypon our courty, by this fatal & vasortunate change of Religion, giving manifest examples in both sortes, and conclude th with a brief repetition of all, and this is the summe of the warders answere to this first Encounter of imagined blessings.

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Awarn to fir Fran. Hastings

A vayne reply by the Knight.

But vpon this poynt replyeth now agayne the K. in this his Apology or defence, which vpon iust causes (as yow shal see) I haue termed a VVaft-Word, and first of all he maketh a solemne florish by detesting all flattery and alleageth divers fentences of fundry Poëts and Philosophers in despraise of flattery, and then addeth, that there is farre greater flattery in Rome to the Pope, then he yfeth in this place, and further that there was no contradiction betwixt his words of present daungers now imminent to England, and of former bleffings by their ghospel receyued, so as though England be not bleffed at the prefent, yet hath it byn heretofore, and then letting passe all that euer, the warder hath faid, in the examination of the foresaid two heads of spiritual & téporal blessings, he bringeth in ten new benedictions freshly framed out of the forge of his owne imagination, to the fupply of his former want; affuring vs that they are proper fruits of his new ghospel & ghospellers : And that they haue enfued by the former change of religion: which blessings, & benedictions he auowerh to be vnity of doctrine , Liberty of reading Scriptures in vulgar languages, Publique prayer in English exercise of good works more then before, freedome from persecution, delinerance from intolerable exactions, long peace; power in forrayne countryes, wealth of the land, multitude of fubicets sevenfold increased, fince the beginning of this change of religion. This is the summe of his Apologie to this

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Ten nevv fresh blesfings,

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bis VVast-word, Enc. I. Cap. I. Encounter, our which cometh agayne the VVain vroce

Warner now (who before was only a Warder as replyeth yow haue heard) and befyds his wards, warneth also the watchma of his wants in this his VValt-word, thewing first, that all his defence is but verbal and impertinent speach, and confequently justly termed by him a VVast-Word: for that to flatter, and detest I flattery at one tyme, is no defence, or infl excuse, of flattery but rather folly, and impudency ioyned to flattery, and that it litle easeth him or helpeth his cause, if there should be so great flattery in Rome as he fayth, feing that this iustifieth not, nor authorizeth any flattery ysed by him in England, that it is vayne and ridiculous to vaunt of blessings past, and not present, seing the present and future is that which importeth most, and not that which is past, and more ridiculous, for that if they were true blessings which are past, they were brought in and lefte by the old Catholique religion, and if they be not now present, it is for that the new religion hath lost them : that the ten new felicityes now freshly deuised, and brought in by the K. are neyther true in themselves nor in the nature of blessing, but rather quite contrarie, and others nothing pertinent to the purpole, and divers of them of no confideration at all, but rather fond and contemptible mockeryes.

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And finally that S'.F. his running out of the feild, and flying from all the wayes of tryal The Knight offred by the warder both about Spiritual, and true cobine. temporal blessings, and cursings, is a playne

Awarn-word to S. F. Hastings

argument, that he dareth not joyne really and Substantially in the combat, but only to florish for fashion sake, and to make a shew of skyrmishing in the ayer for holding vp his credit with the bare name of a new Apologie, keeping himselfe warily notwithstading within his owne liftes only, and farre of from the true Encounter, and running now and then, when he is fore pressed, behind the cloath of state, that is to fay protecting himselfe with the name, & authority of her Ma" and of the prefent gouernment, where all other arguments fayle him for his defence; and this in general is the summe of all this Encounter with the K. Now must we come to examine what his Minister champion or martial procter O. E. hath brought in his supply; coming foorth after the other.

and fumme of O.E. bis anivvere,

And first in general I must say in his prayse, The argumet and commendation, that he is farre more impertinent, impudent, and impotent in his wryting & rayling, then is the K. or any other perhaps that euer took pen, in hand for hauing taken the visard of O. E. vpon his face, he thinketh that his tongue may walke at randome, and ytter any thing without blushing. And so to the first point about flattering the state with fayned blessings and benedictions, the minister going quite from the matter, falleth to flatter her Ma" a fresh, and that most grossely in the very first lynes of this Encounter, as though the controuerly betweene him and vs were about her Mairie

prayfe

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bis VVaft word. Enc. 1. Cap. I. prayle or dispraise, or as though the Warder, had not expressely excepted against this sortish Pag. a. nd ifh refuge of theirs, by seuering the incouveniens VTensuing vpon the chage of religion, from the dit rare good parts both in nature, & gouernment ecof her Mate as after in this Encouter is hadled hin more largely. But yet this masked O. E. sherue wing himselfe nolesse ful of malice & poisohen ned hatred against Catholikes then furious ate, in herefie, falleth from flattering her Ma" to the bloody fycophancy, and calumniation of Caorctholikes, as though they hatedher Matter perents fon, and passing from this to kore vp the bleseral fings receaued by his new ghospel (which is the the principal poynt (yow know) of this first t his Encounter he agreeth with S.F. in number 0. only of blessings, (for he reckoneth ten) but orth neyther altogether in name or nature, quality, or order, for he setteth the downe thus. ayle, 1. Deliuerance from the Popes decretals, ex- The blef. imcommunications, taxes, and exactions, 2. Scri- fings of O.E. n his ptures in the yulgar tongue. 3. true adminiother stration of two only Sacraments. 4. true worhaship of God according to Scriptures 5. peaceaface. ble gouernment established, and persecution ke at remoued, 6. Catholique rytes, and service aboblulished, 7. deliuerance from the thraldome of 1. horr dock flatd bem the

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Spaynards, 8. abolishment of the Popes power, this i differ. and exactions, 9. Peace restored with forray ne from the Princes, 1 o. Stregth of the land growne to be great. This is his Catalogue, which yf yow compare with that of S.F. before (which must be prefu-

Awarn-word to S. F. Hastings

presumed, that this man had seene, for so much as it was first published and printed) you shal perceyue that faying of old Tertullian to be Tettul lib.de true, who wrote about 1400. years agoe, that it was ynpossible for two heretiques to agree contr.herer. in all points, for that both of the being proud, and both of them tollowing his owne brayne, it is impossible that one proud brayne should yeild to follow an other. But this shal better be seene afterward in the prosecutio of all this first Encounter, wherin O.E. contemning perhaps the long discourse of S. F. about his new deu: fed bletsings, fayth itle therof befyds the bare enumeration now fet downe, but taketh an other course, which is, to follow the warders wordes, as a dog at his heeles, barking, and gnybling at euery step, but yet so contufedly (and this of purpose as it seemeth) as neyther the reader, nor hearer can wel vnderstand by his reply, what the watchman, or warder said before him, or what he would fay now, but only contradict, and vnfay that

heretical WIYICIS.

pref: ip

And truly this kind of writing (feing thefe Confusion of fellowes wil needs write) ought not to millike vs, for that I doubt not, but any reader commoly falling ypon their books wil eyther not understand them, or quickly be weary with the vanitie and fondnes therof, or at least wyfe, of he perseuer to read, his head wil remayne so stuffed with confusion of contradictions (which is the poynt that many of these men feeke) as they cannot tel what to judge, thinke

which the other had faid before.

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And

his VVaft-word. Enc. 1. Cap. 1. 26 or determine (especially the vnlearned) but only that all is in controuerly doubt, and difpute, and that nothing is cleare or certayne amog them, which often is occasion of turning agayne to the beaten path of Catholik Religio especially to the that have due care of their owne faluation. Wherfore I have endeuored on the contrary fyde, as the duety of Catholike wryters is (that feek to instruct, and not to confound the readers) to bring euery thing to methode & peripicuous order as neere as I could and as I did before in the Watch-word (which was but a cofuse, wyld & wandring inuective) gather all to 8.heads, and principal members, distinguishing them, by the names, and titles of 8. feueral Encouters of different substance and argument : so now those and to the fame author who was enforced by that diffind of my division to follow the same order in his beek answere, I have replyed agayne conforme to that methode, but yet more distinctly for better capacity, and memory of the reader, for that I have divided every Encounter into feueral Chapters, and yet more then this also I haue prefixed before each Encounter a summary, as it were of all (as heer yow may fee by this first chapter) & in the end of each Encounter for recapitulation, as it were of the whole I have added an admonition, or warning to my adversaryes concerning their faultes, and defects in that Encounter.

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And for that the supplements added by O.E. vnto the answere of S.F. are loose hings

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A VVarn-word to Syr F. H.

Seepz foben.

without order or methode, much like loofe & broken broomes as the laryn prouerbe is, I haue taken paynes to bynd them vp, and kint them together, the best I could, for the readers vie, though litle they are worth when all is done, but such as they be yow shal see them in their places, when occasio is offred to present them; which must be commonly after the Wast-word of S. F. hath byn first examined; for that this pedling marchant comming later to the faier with his Brangle-Dord, can not have his pack viewed, but after the other, and so with this we shal passe to thesaid view it selfe, and the discreet reader shal be iudge of all.

F THE FIRST

charge of flattering the state of England, layd to Sir F. and of his owne contradiction to himselfe therin; about the denised blessings of his newe Ghospel.

CAP. II.

W Heras the warder layd palpable flat-V terie to Sir F. charge about his ydle vaunt of innumerable blessings, and benedictions enfued to England by change of old religion, he answereth thervnto now with waff. word this preface or proeme. Breause (fayth he) he doth fo beinouslie charge me brith the odious cryme of flatterie (Which I hate naturally as a baige of a bai wigud, but much more through Christian knowledg

Pag. 3.

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his VVaft-word. Enc. 1 . Cap. 2. a moft contrarie thervnto) I baue thought it not a muffe to [hape a [hort an Dere vnto it , in fuspicion of herefie; Hierome (as Bifhop le Del alleadgeth bim) Dould have no man pacient, & though I wil not burft out into any impaciece (as confidering more What is fit for me to (peate iben for bim to beare) yet I hold that in the greinous accufation of flatterie, I ought not to

be filent.

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Marke reader the poyntes; he wil shape an answere, but how he shapeth it, yow shal after fee, he wil not breake into any impacience, this promise how wel it is observed his future scolding, and contumelious words wil declare, and I shal endeuour to put yow in mynd therof, now and then when I passe by it. Hierome faid (as Bifbop lewel alleadgeth) that in Sufpition of herefie no man must be pacient. Iewel is aleadged heere with more honour then Hierome, Iewel is named Bishop which he neuer was, and Hierome is not called Saint, which he was; and is, no place in eyther of them is cyted where the words may be read; Hierome speaketh of heresy not of flatterie, S.F. would excuse himselfe of flatterie, not of herefy for in herefy he delighteth; and how then do these things agree, and if for further proofe I should aske him whether he or M. Iewel wil stand to S. Hieromes definition of herefy and hereticks euen in those very books where he hath this sentence of impaciece against herefie, to wit in those he wrote against Iouranus and Vigilantius, whom he condemneth, and calleth heretiks for the very fame

The VVarn-word to fir F. H.

out with \$. Hicrome.

fame op:n:ons that Sir F. & M. Iewel do hold. tor ghospelyke good doctrine, I meane about Vi ginitie, prayer to Sayuts, lights at Martyrs sombis and the live. If I should aske them (I tay) this questió, whether they would stad to S. Hieromes definitio of an heretik, all the world feeth they would fly fro it for so muche as he calleth them hereticks for holding those protestantical opinions contrarie to the vniuerfal confent or the catholike Churche in those dayes, as our men do at this day, and how then do they alleadge S. Hierome in matter of herefie, as though he were there frend or fauored them?

But to let paffe this matter of herefie out of S. Hierome, whom in deed of all Fathers they least can beare, and do cal him often both

D. Harding Fulke again't D. Briftovy. his detence.

3.

Levrel against borne papist, and fcoulding dector. Let vs fee in particular what our knight answereth to the D. Al'en and charge of flattone for making Englad fo happie by change of Religion, whervnto he de-Divers thit uiseth divers defences for first he alleadgeth very folemnely the fentence of Antiflenes, and of some other Philosophers in reprehenfion of flatterie, but what proueth this, or what is this to the purpole ! nay rather is it not much more against himselfe, if he cleare not wel the charge of flatterie layd vnto him, for that the more Poets or Philosophers or other Authors do condemne flatterie the more is the K. condemnation also if he be found faulty therin. Wherfore this first dedefence is no defence, but impertinent wasting of words as yow fee, let vs behold his fecond which

bis VVast-mosd. Enc. 1. Cap. 2. 28 which perhaps may proue worse or more impertinent then this.

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His second defence is that greater flatterie may befound in Rome to the Pope then he. vieth to the Queene and state of England, I would fend yow (fayth he) to the Popes pallace VVan-vvord Where a man may find more fhameles flatterers then Pag.s. I thinke Were eut to be found in any Christian Princes Court. Wei, suppose it were so (Syr) what doth this excuse yow, why should a knight flatter in England for that a Courtier or Caponift doth flatter in Rome? Yow know that company in euel doing excuseth not nor dedem nitheth the fynne, and S. Hierome whom yow alleadge fayth, milit agimus, cum nos per mul. Hieron.in titudinis exempla defendimus, we labour in vaine lantiam. whe we go about to defend our felues by the example of the multitude, & this in case it were as yow fay: but how do yow proue it Syr, harken (gentle Reader) and heare his wordes.

Panormitan (layth he) as by fundry learned men Vvalt vvoid.
he is alcadged f hameth not to flatter your Pope for Pag. 6.
farre, as to make him almost aqual with God, faying
Eccepto peccato Papa potest quasi omnia sacere qua Deus potest: Synne excepted the Pope
can in a manuer do all things that God can de.

Thus fayth our knight wherin I would aske him first, why he had not cyted the worke or booke of Pannimita or at leastwyes some one of those learned men of his syde, by whom he sayth that Pannimitan is alleadged, if he omitted the citation by negligence it was great ouersight in so weightie a matter, if of

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A VVarn-word to Syr F. Hastings

wil and purpose it was fraud, if he red not the Authors himself but trusted Ministers notebookes, it was lightnes and simplicite, if his learned men that aleage Panormitan and accuse him as he doth, do not cyte or quote the place no more then he, it is the same fault in them, and a signe that they are afraid to be taken tripping, and this complaint I shalbe forced to make often, for that this shifte is ordinary among them, not to cyte their Authors.

Fanorm.

part 1.decretde Elett.c.

Licet.

But now to the matter it felf, I fay that after muche seeking in Panormitan, I haue found at length the place, and therein the woords by him and his alleaged, but with this difference, that Panormitan cyteth the Sentence not as his owne; but out of Hostiensis. and sheweth the meaning to be that in matters of iurisdiction and spiritual authoritie for gouernmet of his Churche ypon earth Christ hath lefte fo great power vnto his substitute S.Peters successor, as he may do thereby and in his name and vertue in a certayne forte, what-fo-euer his Mayster and Lord might do in his Church, if he were now conversant among vs vpon earth, I say in a certaine fort, for that all both Deuines and Canonists do agree that potestas excellentia wherby our Sauiour could institute Sacraments, pardon synnes and impart the other effects of thefayd Sacraments without their yse and the like, is not lefte vnto the Pope as not necessarie to the gouernment of his Churche, but all the reft re-

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his Wast word. Enc. 1 . Cap. 2. rest requisit to that end is gyuen to him according to that great commission in S. Mathew. Matth-16. I wil gine vnto thee the keyes of the kingdome of heawen, To har foener the to loofeft fhalbe loofed and Tohat Scener thow byndest (bal be bound, &c. vpon which commission Panormitan faith, that Hostienfis founded his doctrine in thefe wordes: Cum Hoft in e. idem fit Christi atg, Papa confistorium , quasi omnia Quanto de potell facere Papa que Chriftus excepto peccato. Seing that the Confiftorie or Tribunal of Panorm. Sup. Christ and the Pope is one and the same in de Elect. cap. this world (as appeareth by the former com- venerabilem. mission) it followeth that the Pope can do (in spiritual iurisdiction) whatsoeuer Christ can doe, except lyuing free from fynne.

This is the doctrine of Hostiensis expounded by Panormitan, and if it be rightly vnder- and Hottiefis flood it hath no more absurditie in it, then both abused. if a man should say, that the Viceroy of Naples can do all in that Kingdome which the king of Spaine himself can doe except being free from treason. And the like of her Maiesties deputy in Ireland or any other substitute, that hath the Superiors authority ful-

ly and amply.

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And albeit heretikes doe wrangle herein and feek to make the matter odious (as they vvrangling are wont) by putting downe the bare propo- ling of here fitio of comparing the Pope with God with- tikes. out any explication at all, yet are there fo many restrictions mencioned euen in this place of Hostiensis (yf they would consyder them, as easely might answere all their cauil-

lations.

tranflat. Epif. coporum.

Awarn to fir Fran. Hastings

lations. For first where they compare the Pope with God both Panormitan and Hostiensis explicat the comparison of Christ not as he is God, but as he is man, that is to fay, betwene the head of the Churche and his Substitute. Secondly the comparison is not in all things (as in miracles, hoiynes of lyfe, nor power of excellency as haue byn fayd or the like) but onely in the highest jurisdiction. of Eccletiastical matters deryued from Christ himself, and gyuen by him, as appeareth by the word confiltorium yfed by Panormitan. Thirdly even in this also is added quasi, which is a diminution in the excellency and generality of the thing it felf. Fourthly is put Excepto peccato, which exception though Panormitan do affirme to be improper in Ho-It.enfis maner of speaking, for that to be able to synne is no power, but rather a defect of power: Yet is it added here to fignifie, that the Pope maye synne or erre in matter of fact, euen in the exercise of this power that he hath under Christ. Yf he vie it not wel, for which respect is added also the last restriction of all euen in that very place by Papormitan, where he faith : Intelige tamen quod Papa omma perest clave discretionis non errante, that the Pope can do all things of jurisdiction which Christ his Maifter can, folong as the key of difcretio coth not erre; which is asmuch as if he had fayd that the Pope is bound in conscience to yse discretion consultation, inquisition, due deliberation and other fyt meanes to informe himfeife

Panorm. Ibi

What is Clasis diferetionis in the Pope.

his VVast-word. Enc. I .Cap. 2. himself in matters that he wil do or determyne, which in points of faith we are most certayne that Gods holy Spirit promyfed to his Churche wil euer direct him vnto; and neuer futter him to erre.

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And so much of this scornful objection guilfully cast out by heretiks to deceaue the i, mple and to terrify them by comparing God and the Pope without any exposition or explication as yow have heard; which fraud I paffe ouer with divers other such ridiculous speeches anouched out of other Canoniftes in this place, without cyting booke, volume, place or chapter, and not woorth the answering, and therfore I wil only mentyon our knights conclusion which is this.

And in a Poord (saith he) the Canonists say roundly in the gloffe, Dominus nofter Deus Papa, our Lord God the Pope. It the Canonifts fo roundly affirme it, why hath not Sir F. eyther syr F. taken roundly or fquarely quoted vs the text ? Sure in cyting it is that I can not find it though muche I haue fought, and hard ye is to beleeue that any fuche text may be found, which is muche confirmed by that S. F. Proctor comming after him to fil vp the gappes that he had left open, and strayning himself muche about this point could not find any one text of Canonist or other that had those wordes, and therfore was forced to Father them vpo Aug. Steuchus with a notorious falsification, as in the chapter following shal be shewed. But yet

heere

A VVarn-word to Syr F. Hastings

A denife to

heere to help out S.F. with some parte of his credit, & for very compassion & wil ad a conbelieves Syr iecture of a frend of his, how he might chance to have byn deceaued about Dominus Deus nofter Papa, if he cite it ypon his owne reading, for that perchance he might fynd it written thus; D. nofter D. Papa. both D. D. fignifying a double Dominus, which some cauilling heretike espying, & judging it inconvenient to repeat Dominus twyfe, would needs inforce the fecond D. to be fet for Deus; This is my conie dure confirmed somwhat by the similitude of a like fond chance wherof I have heard as happened in the subscription of an English letter written from certayne Maryners to the Lord Admiral in these words : To the right honorable our good L. the L. Admiral which fecod L. a simple fellow interpreted to signifie the lady Admiral faying, that the first L. fignifying the Lord himselfe, the second L. must needs fignifie alfo his lad ,. If I miffe in this coniecture or comparison S. F. is cause therof that cyted not the text, therby to cleare all matters, and to deliuer both ys of this doubt, and himselfe of new fuspition of imposture.

And albeit this were a sufficient answere to fo foolish objections without testimony, or authority, yet for that our K. wil needs feeme fo learned a bible clarke, as to terrifie the people with the name of God imparted to creatures, I wil aske him and his ministers in this place the meaning of a text or two out of scripture it selfe, as first those wordes of God in

Hovy a cres ture may be called God. Exed. 7. 7.1.

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Exodus

bis Wast-word. Enc. 1. Cap. 2. Exedus, dixita, Dominus ad Moyfen, ecce conftitui te Deum Pharaonii : and God fayd vnto Moyfes, behold I have made thee the God of Pharao did God giue away his deity with this thinke yow! And againe I would aske him the interpretation of those wordes of Christ, whe

he fayth, Nonne feriptum in lege veftra eft, Ego dixi, Di efiu? Is it not written in your law, I fayd polm 41. yow are Gods? And then answereth to the vest.6. question, himselfe thus : Si illos dixit Deos, ad quos fermo Des factus eft, & no poteft folui feriptura. If

God called them Gods to whom the speach of God was directed, and that this scripture cannot be answered or denyed &c. These two questions I have proposed from S. F. and his Ministers instruction, not for that I do

think any wryter to have byn fo simple as to calle the Pope expressely God, though yet we fee clearlie by these examples that the word

Dew in some sense may be appyed, also to crea- Hierom.lik tures without injury of the creator. And S. Hierome waying and pondering the wordes of Christ vnto his disciples 6. mat. Quem dicunt bomines effe flium kominis, &c. And then

agayne, Vos autem quem me effe dicitis! hath thefe Words : Prudens lettor attende, quod ex consequentibus textuq, fermonis, Apostoli nequaqua bomines sed Di appellantur. Marke prudent reader, that it is euident by the consequence, and illation of Christ his wordes, that the Apostles are not

called men heere but Gods. Thus faid S. Hierome, who yet knew aswel what Idolatry meaneth as S.F. of whom I would aske, why here-

A VVarn-word to Sir F. H.

he reprehendeth not Cambden, and other protestant wryters, that say to her Ma Dina Elizabetha at every word, but all may passe with these men so it be not to the Pope. And yet one thing yow must note, that whatsoever Canonist, or other Catholique do attribute to the Pope it is not in respect or his person, but of his office, and place under Christ, so that if they flatter they flatter the office, not the man, but Dina Elizabetha flattereth the person, and so it is flat and grosse flattery. But let vs go forward.

Yow have heard then the two first wayes

wherby the K.goeth about to excuse himselfe

12.

from flattery, wherof the first is but fond, and the second fraudulent, there followeth a third which is both impertinent and ridiculous. For wheras he is accused by the warder to be gotrary to himselfe, in that telling vs of so many blessings, and English benedictions, yet in the very fame lyues confesseth infinite feares, frightes, and daungers of the realme, he hath nothing in effect to answere, but that Englad hath byn bleffed for tymes past by the entrace of their ghospel, though now through their vnkyndnes, they may be feard to be neare to milery, which kind of defence, how childish it is, who feeth not, and is as much as if he should fay the head, and face, and first show of his ghospel was fayer, & frolike, as are the sweete finging Syrienes, but the taile is troublesome, and end pernicious, and byteth like the feor-

pion. But let vs heare both the warder, & the

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bis VVast - word. Enc. 1. Cap. 2. Apo oger together in their owne speach.

He that wil confider (faith the warder) with judgment, and indifferency the prefent The prefent estate of matters in England, and round about elif h blefit, (and this especially by reason of change fings. made in religion) and shal read together ,, the fleering tale which Syr F. telleth vs in the ,, tirst lynes of his book of the infinite, and in- >> numerable blessings receyued (as he faith) by ,, thefaid chage, he wil eyther fay, that the man >> lacked wit, and discourse to see the deformi- » ty, and contradiction of his owne talke, or >> els modeftie, and shamefastnes in yttering it. >>

For notwithstanding the rare partes, and good intentions of her Maiestie in this her ,, gouernment (which no man denyeth, nor, yer conjoyneth with the euil fuccesse of this ,, alteration of religion, as wel knowne not to ,, haue proceeded of her owne inclination at ,3 the beginning) who is there fo fimple that dif- >> couereth not, or so euil affected that rueth , not from his hart the difficultyes already ,, growne, and growing dayly by this most vn- >> fortunate, and fatal alteration of religion? The wachwhich this man calleth the fountame and wel- trary to himfpring Whence all therest of this our litte Islandes be- felle. nefits, and blefings do yffue and flow. Nay doth ,, not the feely man himfelfe in all this furious, ,, & Rorneful libel of his, endeauour to lay be- ,, fore vs a thousand feares, and fryghtes of imminent perills, which he favth hang ouer vs, .. by the division of hartes, of hands, of judgements of affections, of partes, and partialityes, and

A WVarn-word to Syr F. Hastings

2, and factions within the realme? or is his
2, whole argument any thing els in effect, but a
3, timerous abodement of infinite ruynes, that do
3, befet the realme at this day? And are not his
3, owne wordes these, after a long discourse of
4, peryls, I doubt not) deare countrymen) but
5, that yow are men of VVistome, and can easele con5, cease what daungers we stand in, by that which bath
6, byn set downe before. And after a litle. The lyse of
6, religion; of Queene and countrie; is at the stake. And
6, how then doth he pipe vnto vs this sayned
7, note of melancholie musicke, amidst so many
7, dreadful cares and sorrowes? hath he not read
8 that Musica in lustu importuna narratio. It is im-

Bedel's. that Musica in lustu importuna narratio. It is im, portune chaunting when other men are wee-

» ping.

This faid I then, what answereth our knight with his Ministers now after so long so large, and so mature deliberation of two yeares ! Yow shal haue it briefelie deliuered. First they runne againe (a very graue shifte) to an other verse or two out of a poet against flaterie and dissimulation, for with this kynd of armoure Winchester schole (where afterward he braggeth to haue byn brought vp) did fomwhat furnish our knight; & therfore oftentymes we have ftore therof. But what more? nay no more argument, or reason alleadged at all, but only this sentence noted in the margent, No contrartety bet wixt our prefent dangers and our former blefings. VVherby he yeildeth to his aduerfarie in the thing it felfe as yow fee, and varyeth onlie in the tyme,

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his VVast-word. Enc. I. Cap. 2. confessing that England is not bleffed for the prefent, but was in old dayes, which being palt it remay neth rather curfed now, if perils, cares, and frightes be curses, and yet in his former booke (if yow remember) all feemed Foolish rift. to be present bieffednes, who can suffer such of moment try fling in a matter of fuch moment? And yet delighteth he so much in this deuise of his conning distinction of tymespail, and present that he maketh a long narration ther-ypon how the people of Ifrael were bleffed vnder reg s. divers Kinges, and namelie Iofias for a tyme, andyer afflicted in the end, for their ingratitude by this faid Kings fearful flaughter. 16. In which example though I could trip him for alleaging a false cause of Iosias murther (for he was) flayne through his owne fault, & not the peoples, for that expresly against Gods commandement, he would needs fight + Reg. 25. With Nechao King of Egypt yet am I not de- a. Paral. 15. lighted with this example, for that it proueth nothing, but that which it should not to wit that our blefsings of England be not prefent, lofias flaugh but past, and includeth further some euil plied. aboadment towards her Ma" person, (as fome may interpret) for which cause it was not the wyf: ft part in the world for the K. to bring it in; but that he feeth not or discerneth not alwayes what maketh for him or against him. No way then can S. F. deliuer himselfe

foundlie from the charge of flatterie in his

former fond florish of protestant blessings ex-

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cept he could shew ys in deed some special Catalogue of blessings, & benedictions which England hath receyned eyther spiritual or temporal or both by changement vnto his religion, more then it had before vnder Catholique Religion which obligation of playne proofe the K. preceyting, hath taken vpon him at length to fer ypon that enterprise, and laying his head togeather with the confiftorie of his ministers hath shaped vs out tenne new fresh benedictions, and blessings never hard of before, or had (I thinke) in confideration: which now we are to examine and discusse as they ly in order. But first we must see what Minister O. E. bringeth after the K. whose book came to my hand when this was writte, and I have promised to geue him a place a so in the enterlude when his turne cometh, and when he bringeth any thing different from the former or worthy the mentioning.

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PROCTOR O.E. IS

called up the stage to tel his tale & to help out St. F. in this matter of flattering the state, and how he playeth his parte farre worse & more ridiculously then the knight bimself.

CAP. III.

I Haue promised the (gentle Reader) to ex-I hibite a short view of the principal pointes which Proctor O. E. bringeth after S'. F. (if any may be called principal of fo paltrie wares) in his late VVrangle-Word freshlie come out of England which bringeth fuch trash fo stuffed with impotent and impudent rayling as maketh S'. F. feeme many tymes a graue & moderate writer, though often also he wil not yeild to the other, we shal compare both & so yow may judge. First this O.E. setteth downe my beginning of the Ward-word thus; He VVrangle-beginneth with a longe tale of flattery (faith he) & Diversimof the harmes en uing therof, and at his firll fetting out pudencies of entereth into a common place as it were into a common O. E. Inne pleasing and resting himselfe, but tyring and har-Tring his reader Duth his needles foolerges. By this yow may fee the mans veyne, defyring to fay fomewhat, and aduenturing to fay any thing, true or false, for that the matter of flatterie in the Ward-word is but touched in a word or two, and the application insueth presentlie; E 2 his

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A VVarn-word to Syr F. Hastings

his humor therfore is discouered in vsing so base a similitude of common Innes and common places therto adioyning, wherwith it may be, this minister is more delighted, then every one of his fellowes, But let vs heare him out further.

VVranele-

VViat skillethit saith he to know what a daungerous beaft a flatterer in? and who denyeth, but that flatterie is an odious thing? but what is this to vo? can be shell that S'. F. is a flatterer? no, nay be doub not so much as goe about to prove any such matter, nor doth he apply his common place to his purpose, but leavest it as a fragment borowed out of some Fryarlike declamation.

3.

Let any ma read the first Page of the wardwoord, and then tel me, whether this Minister haue any forchead at all (though his head be great enough) who faith that I do not fo muche as goe about to proue any fuch matter against S.F. that he flattered the State, the whole butte of my discourse in that place being nothing els, but to shew that S. F. and his fellowes who preach formany blessings of Fngland by change of Religion from whence yt hath recent dindeed fo many manifest hurtes and dangers) must needs be famous flatterers. And this Minister an Archparasyte that blusfeth not to persuade S. F. that I durst not so muche as goe about to proue flattery against him, when notwithstanding that was my v. hole argument, as before yow have heard.

But wil yow here, an other impudency as gros as this, and thereby learne to know the

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his VVast-word. Enc. 1. Cap. 3. man, heere at the very beginning, harkethen what he faith of the Warder, for talking of difficulties rysen and rysing by change of Religion. His aduer faries (faith he) do eafely discouer vvoid Pag. 18 bu notorious ympudency, and his frends do rue his fimplicitie, feing him to take as graunted, and boldin to affirme that all men fee and acknowlege the difficulties that aryfe out of alteration of Religion , When none eyther fee it or iustly can affirme any suche matter. Lo gentle Reader, what he faieth and whether it be notorious impudencie in me to fay, that fome difficulties have ryfen in England and other countryes by alteration of Religion, or in him to hold this for impudencie, and further to affirme, that no man can fee or truly affirme any suche matter, of this I say be thow thy felf judge, who perhaps daylie feelest some part of these difficulties by the troubles feared as ryfing from this fountaine and origyn. But now to go forward in this matter of flattery how doth this minister proceed o. E. a fatherein after the K.yow shal here his method. mous flat-First he setteth downe a long recital of the teres. personal praises of her Matte out of Bishop Ozorius a Portugal in his Epistle wrytten to her very neere 30. yeares ago, and out of Petrus Bezarrus an Italian in his storye of Genua

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and is glad by this occasion to say somewhat, wherof he may hope to receaue a good fee, & withall to make yt feeme that we are enemies ofher Ma" praises which is calumnious & parafitical for we do distoyne the harmes enfued by chage of Religion from her Main go-

nerment

A VVarn-word to Syr F. Hastings

uernment, and do most willingly acknowlege the perional praises of her Ma " seperated tro Religion, wherof the Warder layd not the fault on her, nay rather expresly excepted yt, though this copanion in repeating his woords omitteth that parte of purpose and most malitiously, not being desyrous the Warder should shew so dutiful affection and good opinion of her Ma" person, and therby cut of the argument of this cauillers long and ydle babbel founded upon this calumniation; the Warders woords I have related in the former Chapter and forteenth paragraph. where yow may reade them, and thereby judge of the true dealing of this false Minister or rather the false dealing of this true Mynister, which I accompt all to be one. But let vs go forward.

5. O.E.Pag 2.

dealing of

O.E.

After his discourse of the praises of her Ma" he entreth to shew that Catholikes do maligne and enuy these praises (and yet was Ozorius a Catholike whom he alleageth for the greatest prayser) and so was also so far as we know Bizarrus the other praiser. And to proue this he runneth about the whole world to seeke witnesses, for hesides Sanders Harpsseld, Ryshton Englishmen, Bozius and Ribadinera, the sirst an Italian, the second a Spanyard (out of all which notwithstanding he alleageth noe one woord but their bare names) he desyreth also king Salomen to beare him witnes in these woords The Bricked doth abhorre those that Walle aright, affaring vs

Proncib .. 9.

that

his VVast. word. Enc. 1. Cap. 3. 36 that by the wicked are meant the Catholikes, and by the other parte of the sentence her Mair and from Salomon he leapeth againe to Clement 7. and Paulus 3. Popes of Rome for their sentences against King Henries mariage with Lady Anne Bollen, and the legitimation of their Children, alleaging woordes which I thinke not fit to be repeated in this place, and so should be have done also yf his discretion had byn as great as his head, and temefeing they are now past and forgotten, and rive of O.E. were written when her Main either was not yet borne, or of that Infancy as the could have

no part in any raule there objected.

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Yet this prating companion to feeme to fay somewhat in hatred of Catholikes & flatterie of her Mair. wil needs be pratlyng of these affayres, & not content with this goeth further to renew worse sores, and to accuse both K. Henry himselfe, and all the State and Parlament of that tyme with wilful murder and tyranny towards that lady and Queene, faying, The Popes adharentes in England neuer ceased Odious matuntil they la ! brought her Matte most mnocent Mother in by this to her end, Which Was the greatest griefe that tor- hungry pamented the King lying on his death bed, fore repenting 1. Pag. 3. himselfe for the Wrongful shedding of the innocent Queenes blood, neyther did they onlie murder the innocent Mother, but also sought by act of Parlament to difable, and from the succession to exclude the daugbter.

All this how true or vntrue it is, the storie and actes of Parlaments of K. Henries lyfe do

testifie,

A VVarn-word to Syr F. Hastings

Cap.7.2n. Hcn.18.

Lib. Statute. testifie, especiallie that of the 28. yeare of his raigne, and whether matters passed so long agoe, with such publike authoritie, deliberation and cofent as these did, may be called now into question againe to the infamy both of the faid K.her Maiesties Father, and of his state counsel and nobilitie, by such a pettie compagnion as this is, only to flatter, and to get himself a bigger benefice, and without all ground, or former testimony therof in storie, or other authentical register, let all the world judge, as also how neare O. E. resembleth heere Oedipus who killed his owne Father to marry his mother, which mysterie, I leaus to the curious reader to apply in this place.

One thing is certayne that how foeuer the matter passed at that tyme for infice or iniu-

about Q.

flice, the cheife doers therof next to the king The dealing himselfe were protestants namelie Crombel & of Cromvel Cranmer that could do most with him at that tyme, and in effect all, and the first of them was principally imployed in the faid Queenes Anne Bolle. condemnation and death as appeareth yet by publike recordes; and the second was yied for her defamacion after her death, as is extant at this day in the forefaid statute it felfe, where Cranmers sentence is recorded judiciallie giuen by him, as Archbishop of Canterburie, affirming of his owne accord, and knowledge fuch things as no wyfe or modest man I thinke wit beleene, and I for the fame cause, and for dewtiful reford to her Maiestie do forbear to repeat the same heere though it

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An Henry 28. cap. 7.

bis VVast-word. Enc. I. Cap. 3. 37 be ynder his hand and seale, but such a good fellow was Cranmer the first piller of protestant religion in England, that for gayne of Sandlib.t. huing or tauour and for enjoying quietly his woman which he caried about with him in a trake at those dayes, he would say or sweare or ynfay any thing, the fentence may be feene by him that wil, for it is extant in print in the Engush booke of Statutes; Neyther can this Sycophames caluniatio affirming the faid Queens death to be procured by the Popes adherets in Englad haue any probabilitie at al, feing that no adherent to the Pope was in credit or authoritie in that tyme, but rather in all difgrace and daunger and so much of this.

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After the foresaid Sycophancie and foolish calumniations vsed against Catholikes for withing eucl to her Maiestie our Minister turneth agayne to his worke of flatterie, and telleth more prayles of her Maiesties gouernment, as though our businesse, and controuerly stoode in this; and not rather, in the euel euents which haue succeeded by change of religion. And to helpe S' F. out from the charge of flatterie layd vnto him after much ydle babling, about particular blessings, wher- sup cap. 1. in (notwithstanding he agreeth not with the K, as before hath byn and after shal be shewed) he runneth to the same common place before mentyoned of flatterie, vied by courtiers, and canonifts to the Pope, the force of which shifte and refuge how vayne it is yow Capa.

haue heard before discussed, and it neadeth

A warn-word to Syr F. Hastings

not to be repeated heere, and the examples, and instances which he bringeth are the same for the most part which S'. F. touched before and are before answered, as that of Panormi-Panormin e tan and other canonifts affirming, idem effe Christs & Papa Confistorium, Christ and the Pope as his substitute to have one and the selfe same Contiftorie or Tribunal, whereof we have

treated in the former Chapter.

tranflat. Epil.

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Quanto de

dion.

There is that other also how the Pope is or may be called God in the sense before metyoned, this man alleadgeth it thus: Augustin Steuchus doth honour him as a God, Audis layth he) Pontificem Deum appellatum & habitum pro Deo, Doest thow heare the Pope called God and held for God? and then noteth in the margent , contra donationem Conftantini , Steuchus faith it in his booke against the Donation of Constantyne; in which fewe wordes, there are so many cousenages, or rather knaueries vfed, as no man would beleeue, but in fuch a cogging M.nister as comming latelie from Irish warres hath not learned yet to have any conscience or honestie. For first of all that most learned man Augustinus Steuchus Engubinus bishep of Kisam wrote no booke against the Donation of Constantyne as heere is imposed voon him, but rather for it, prouing the same most learnedlie out of all antiquitie against Laurentius Valla the grammarian that fondlie had impugned the fame. Secondlie the words heere alleadged out of Steuchus though they be in his booke yet are they alleadged by him not in his

Divers falfhoodes of the colcière. les minifler.

his VVast-word. Enc. 1. Cap. 3. 38 in his owne name, but as comming from Constantyne the great by the testimony of Nicolaus primus Pope of Rome about 800. yeare agoe, who cyteth out of the faid Donation of Constantine, that amongst other honorable tytles he calleth him also God (in that sense Cap a. no doubt which before is shewed by scripture that both Moses and other holie men were called Gods) and herevpon Bishop Steuchus addeth those wordes before mentyoned, Audis fummunt Pontificem à Constantino chus in Lau-Deum appellatum, habitum pro Deo? hoc videlicet fis- ien. Vall. de ctum est cum preclaro illo Edicto decoranit , ado-donat. Conrauit vti Deum, vti Chrifts & Petri fuccefforem, & velut viuam Christs imaginem venera: us est. Do yow heare how the Pope is heere called God by Constantine, and held for God, this wasdone when he did honour him so highlie with that excellent edict in his fauour adoring him as God, and as the successor of Christ and Peter, and reuerencing him as the liuelie image of

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Christ himselfe. Heere now we fee how Pope Siluester Was honored by our famous Britane Empe-The great rour Constantine the great and yet no man honor donne would cry out then, that he committed Ido-the great to latrie, when he called the Bishop of Rome Pope Silve-God, for the meaning was playne that he did it only in honour of Christ his Maister which was true God, and had lefte his place and power vpon earth to this his feruant, as the Bishop explayneth, in the rest of the wordes following, which the deceytful minister left

A'VVarn-word to Syr F. Haftings

out of purpole, and corrupted also those fewe wordes he alleadgeth by shutting out the wordes (a Constantino) therby to make it seeme that Steuchus spake this of himselfe, and so to make way to his lying calumn ation faying as he doth, Augustin Steuchus dorn benour lim as a God, & by this yow may fee in what case men are that beleeve thefe lying lippes of conscieceles Ministers vpon their words in matters of their faluation, which are commonlie at this day without controlment in England. feing they dare aduenture to fallifie fo openlie in points which they may probably doubt to be called to reckning for, by their aduerfories, as we do O.E. in this & other maters, wherin

we are to charge him hereafter.

Divers other places he alleadgeth and heapeth togither taken out of Ministers note books, to proue the flatterie of later Catholiques & Canonistes to the Pope, but they are fuch as eyther make nothing to the purpose or are corrupted or peruerted by him, or may haue a very true and pious sense in respect of the Popes authoritie and place given him by Christ, if they be wel and truelie vnderstood, and as much or more was yfed by the ancient Fathers which these compagnions do auoid to recite of purpose, for their credit sake, alleaging only later wryters, as for example the very first place cyted by this fellow out of Card nal Cufanus is this : Mutato indicio Ecclefia mutatum eft & Deitudicum. The judgment of the Church being changed about any matter,

Cufan.epiff. ad Lohem,

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bis VVast-word, Enc. 1 . Cap. 2. the judgment of God changeth also, and heere the ministers mouth ouerruneth exceedingly faying thefe good fellowes for their bellies fake peake of the minirayle, hold their peace, Dryte, faune, flatter and vnto fet. the Popes plafare tuine their ftyle. But ho, (Sir fwash-buckler) harken to others that had lesse care of their belly then yow and yours; this of the change of Gods judgment, after the judgment of the Church, and of the fupreeme Pastor in particular, is a common laying of all the Ancient Fathers ypon those wordes of Christ VVhofe finnes you loofe on earth Matth. 16. Shalhe loofed in heaven and Whose ye retarne Shal be reta ned. And S. Chrifostome goeth so farre ther in who yet was neyther belly God nor flatterer) as he attributeth this of drawing Gods judgment after theirs; not to the whole Churche and cheife Pastor onlie, but to all & euery lawful Priest also in absoluing from finne, whose power and dignitie he preferreth before Emperors, Angels, and Whatfocuer els, but the only fonne of God, which may answere also the ydle cauillations of S. F. among his other allegations of flatterie in the former chapter, where he complayneth that some canonists preferre the Popes Authoritie before Emperors and Angels, let him heare S. Chrysostome.

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Qui terram intellunt saith he in his 3, book de 13, sacerdotio, To Priests that dwel and con-Adicourse nerse vpon earth is it committed to dispense of Priests aumatters that be in heauen; an authoritie that ther tiel. de God hath geuen neyther to Angels, nor Ar-sacerdoia.

changels

A Warn-word to Syr F. Haffings

angels, for he said not to them what soener 33 Jow byud in earth Shal be bound in heaven. Worldly Princes haue power but vpon bodyes onlie, but Priests authoritie reacheth to the soule and paffeth vp to heaven in such short as , whatsoeuer Priests do heere below, that God doth allow, and ratine in heaven, and the Lord cometh to confirme the fentence of his feruantes, and what can yow fay otherwife of this but that all calestial power is given by Godto Priests? Thus farre he, and a litle after , againe continuing the same matter, God the Father hath genen omnifariam potestatem all manner or force of power to his fonne, and I , fee (by the scriptures alleadged) that all this , full & absolute power is geuen in like miner by God the sonne to Prietts, so fayth this holy Father, and who wil cal S. Chryfoftome a , flatterer for this ?

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And if to every lawful Priest in the Catholique Churche such authoritie is geven to drawe Gods indgment after his to the confirmation of his tentence in loosing or bynding ypon earth, how much more may this be said of the whole Churche as Card. Cusanus wryteth, or of the Pope Supreeme Pastor therofas O.E. wil needs enforce him that he meaneth; thinking therby to conclude a great absurditie, let the ignorant fellow heare S. Hilarie that great piller of Gods churche before S. Chrysostome, who talking of S. Peter, and handling the words of Christ to him, and the chaunging of his name from Symon to Peter saith.

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Loe heere (good reader) the words of Cu-fanus expounded by the Ancient Fathers whe he said, that the independent of the Churche changing, the independent also of God changeth, which these Idiotes wil needs vrge for blassphemous, and adulatorious to flatter Popes withall, but they cannot say that these Ancient Fathers were flatterers, & among others of some later ages, they are wonte to say that S. Bernard was no flatterer, especially in his booke of co-sideration to Pope Eugenius to whom he speaketh very playnly touching any desectes that might be in his owne person, yet for his roome, and dignity heare what he sayth.

that are bound or lofed in earth do obteyne in ,, heaven the fame force or condition of decree ,,

Age indagenius adhue diligentius quis fis? goe Bernard lib.
too, let vs examine yet more diligently who a deconfid.
yow are? and what person yow beare for the Papam.

tyme

15.

A warn-word to Syr F. Hastings

, tyme in the Churche of God! what are yow I , fay ? Yow are the great Priest, the highest , Bishop, yow are Prince of Bishops, and heire of the Apostles, yow are in Primacy, Abel, in , gouernment, Noë, in Patriarkship, Abraha: , in order, Melchisedech, in dignity, Aaron; in , authority, Moyses; in iudicature, Samuel; in The lodgmet power, Peter; in vnction, Christ, to yow are ot S Bernard geuen the keyes, and the sheepe are commitabout the Popes tytles ted to your truft, there are other porters of of honour. heauen, & other feeders also of flockes befydes " your felfe, but yow are fo much more glo-" rious then they, by how much more different " your tytle is which yow have inherited aboue orthem all. They have their flockes assigned » feuerally to them in feueral, but to yow all » vniuerfally are committed, that is, one ge-» neral flocke to one general Paftor, neyther only are yow the Pastor of all sheepe, but of so all Pastors also, do yow aske me how I » can proue it? I answere out of the word of God.

Thus farre S. Bernard, and then goeth he on to shew divers playne places of Scripture for his profe, and those especially which S. Chrysostome, and S. Hilary before mentyoned, and now I seare me our minister Oedipus wil say heere, that S. Bernard is become a statterer of Popes also as well as Card. Cusanus, Bellarmin, D. Stapleton, and other like, whose sentences he cyteth, but eyther understandeth them not, or wilfully peruerteth their meaning to deceaue his reader, & therby to seeme

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bis VVast-word. Enc. I. Cap. 2. to have somewhat ever to say, though he say

nothing, or worse then nothing.

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And heere I would leave, now O.E. with his arte of cogging to him felte, but that he passeth on to a contumelious calumniation, or two more against a fred of myne, & my selfe. Gifford (fayth he) calleth Philip the fecond the K. of Spanne the greatest Monarch under the funne to (belo himselfe to be one of the groffest flatterers vnder the moone, and I fay yow shew yow selfe on of About D. the veryest fooles under the 7. starres to print Gifford. this for fo groffe a flatterie, which no man of Lile. knowledge, & judgment, in matters of flory, and cosmography, can deny to be truth, if he confider the multitude and greatnes of countryes under him, and your felte, that have byn a rouing & theuing about the Indyes & other his dominions how large and wyde they ly, cannot speake this, but of wilful insolency against your conscience. And as for M. Doct. and deane Gifford, who hath his deanery by true adoption, and not by intrusion as some frend of yours, and hath his learning by studie, and not by borowing & wandering, he I fay being often injured by yow in this book wil answere for himselfe I doubt not, & for that yow brag much, that yow have fet foorth (if I mistake yow not)a booke in Latyn intituled Turce-papifmus (which is nothing els, but an apish imitatio of M. Raynolds Caluine-Turcimus printed by M. D. Gifford after the Authors death) and that yow require so earnestly to haue it answered, I hold him obliged to satisfie YOW

A warn-word to Syr F Hastings

your demand, & fo I make accompte that he wil take the payne to looke ouer your faid worthy worke, and geue both it and the Author the colours, which both deserve. And thus much for my frend, now for my felfe I may be briefer.

Pag. Ibid.

It followeth, & this Noddy to fine be himfeife 4 n ble parafi e reo Dehome the ngeur of Lis a bole mue-Etue ag ainft flatterers doto mon firte fait adrentife "ope of Rome, & K. Philip the fecod of sporte & e greateft monarches of Christendome, &c. Ana jo we jeet at all this common place of flattery fitteth this nowy, and his confortes very properly. Who is the crue Noddy in name, & feufe, harhbyn difcuiled before in my Epittle to the Noddy-maker, but who is Noddy in fact, and merit (namelie in this place) eyther I for faying, the Pope and the K.of Spayne to be the greatest monarches of Christedome, the one in Spiritual iurisdiction, the other in teporal; or this Nodifying Minister for calling me noddy and noble parasite for this speach, let all be Judges that be no Noddyes, and whether all these before mentioned, whom he calleth my conforts in flatterie may be counted noddyes also as heere he fignifieth for speaking so honorably of the Pope (wherin S. Bernard, and other anciet Fathers must enter as yow have seene) let wyfer heads then this mans noddle determine, and fo I leave him for this first combat; after we shal buckle agayne, as occasion is offred, and now wil I passe to continue my former treatise with S. F. about the view of

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and t Dithe those fresh new blessings which he hath prefented vs as brought into England by change of Catholike Religio. This dilatio hath bene made to geue his aduocate O.E. place to play a pageant also who as being I heare grosser in body the in his two lettered name he could haue no lesse roome for the present, the next tyme he cometh vp, we may chance thrust him downe agayne more quicklie, in the meane space he may breath himselfe vntil he be called voon agayne for an other parte of the Enterlude.

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OF TENNEVV DE-

uifed blessings brought in by Sir F. as peculiar to his Ghospel: wheref the First is Vnion in doctrine termed by him unity in verity, and how false and vayne this is.

CAP. IIII.

LL the former subject of dispute and controuers about flatterie in the two precedet Chapters hath byntouching this poynt (as yow have heard) whether S"-F, and his fellowes have flattered her Ma" and the state or no intelling them of inhinite blessings, & benedictions both spiritual and temporal heaped on the same and the rest of the world by change of our ancient Fathers

F 2 Religion

A VVarn-word to Syr F. Hastings

Religion to the nouelties that after have spronge vp, which absurd proposition the warder having impugned as ridiculous and euidentlie false, hath pressed them to shew some parte of those infinite blessings, wherof they bragged, and S'. F. for credits lake hauing consulted with his Ministers very seriousiie as is to be presumed about this weightie poynt, cometh out now with a decalogue of them, answering perhaps to the ten Commandements, (for whose observation the Iewes have many blessings promised them) and in the margent he geueth this title to his enumeration a (hort view of blefings fpiritual and temporal, &c. and then offering me the fauour as to follow my division and order therin (for indeed they are fo confused in their owne treatelyes as it is more hard to bring their speaches to order then to refute them) he Sayth thus. I proceed to your advertisment for a better direction to mens judgments that all blefings of a common wealth may be reduced to two heades, the one Spiritual belonging to the foule & conscience, the other semporal concerning the body and Weale publique.

This is the diuision which he promise the prosecute and to lay vs foorth in both kyndes the benedictions, which he and his ministers have deuised for vs, great and goodlie ones I doubt not but they wil be, yow shal have the as they come, wherof the formost as lady and mistresse of all the rest is tearmed by him, vistie in veritie importing that Protestantes have received this special blessing aboue Catho-

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The Decalogue of Syr F. bieffings.

Tyvo fortes of bleffings. Pag 11.

his VVast-word. Enc. I. Cap. 4. lykes, that they have great vnitic and concord vnity among among themselues in matter of doctryne, protestantes. which is as very a ieft, as if a man should say that sparowes do not chyrpe, nor hennes cackle, nor dawes pratle, nor women chide, or as the foolethat faid to him that had an extraordinarie great nofe, Tow have no nofe (Syr) & this is your priviledge above other men, which is as good and true a priviledge as this is a bleffing of the Protestats to live and agree without diffention, which I am forced for decyphering this first objected blessing to profecute more largelie then I had meant, though yet I doubt not, it may be both profitable and not ynpleasant to the Reader, to see the progresse therof; but yet first, it is reason that we heare Syr F. who going about to imitate my speach vsed before in the ward-word for expressing the vnitie amongst Catholikes, by the poyntes wherin they agree, he wil needs

First (layth he) there hath bene in England since this happie alteration and change from Popish Super- Pag. 12. fition to Christian veritie, one God Dor (hipped in firit and truth, one farth, one beleife, one forme of feruice in prayer, one number of Sacramentes, one head of the Churche , which is Christ the Lord , and his A nototious substitute annoynted and appoynted ouer vs our Soue-vnttuthe. raigne and Queene, &c. And if you can like to es have dooke roon the harmonyes of confessions, you shal find all the Churches of Christendome Where the

fay the same, and applie it also to Protestants,

which I would have yow to confider, how

fitly it agreeth. For thus he fayth.

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dy and m, vni-Catholikes

A Warn-word to Syr F. Hastings

Ghospel of Christ Lefus is imbraced to be of the fame sudgement: & in this bleffed vnitte grounded vpon ve-

Title the Lord for ener keep vs.

6ap. 3-

Lo heare (good Reader) the bold affertion of a theological knight by which thow mailt 3. Angust lib. see the faying of S. August ne to be true. That . contr. lul.

the forhead of heretiks is no forhead, if we understand therby Chamfafines, & not the material part of their bedie. For what man in the world that hath any shame or modestie in him would set downe in prynt such a protestation as every child that hath read any thing or knoweth the state of England at this day can controute, and those which have read nothing by common report of the whole world can counce to be faife? Yet he begynneth this first bleffing (yf yow marke it) fomwhat referuedly, faying: there hath byn in England , fince this bappy alteratio, one God, one fayth, one forme of ferusce, &... as though he would deale only with the vnio of England, but after he enlargeth himtelf, faying : you fhal find all the churches of Christendome, where the cofpel and truth of Christ leftes its embraced to be of thefame judgment, by which occasion I am enforced to lengthen somwhat my confutation and first to examine a life the vnity of protestantes in torraine lands and churches, where theire gotpel is preached, and after returning home to England to examine somwhat the same poyntes there.

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For vally in verity then in forrayne churches Va'ty among (for this is the gay demiled title of this first befortaine Fre-nediction) I could be content, that our knight

his VVast word. Enc. 1. Cap 4. 44 could show vs, yf not vary in verty (which is impossible) yet vnity at least in faility, among his professors, so as some name of vnity might be among them, for in verity (which is but one) the Protestants cannot possibly be at vnity, being so deuided and repugnant among themselves, as presently I sharshew. In faifytie also it is very hard for them to hould vnion, for that (as Tertullian fayth) mendacium Tenal pers wiendacio difficulter conaret, one ly doth hardly harely stand with another ly in peace and concord: for which cause he shewern that all herefyes lightly haue fallen at bickering among themfelues; but in none more hath this byn obserued then in the newe gospel of our tyme brought in by Luther, Zwinglius, Oecolampadius Carolftadius, Caiuyn, Melanthon, Beza, and others the head doctors of Syr F. externe churches in Germany, France, Suizerland, and other places, which have byn lightes andlanternes to ours of England, and their firstdoctors, and as it were Apostles, who yet were no fooner knowen to the world, but that they fel at mortal debate and diffention among themselves, and so continued all their liues, fealing it also with their deathes, as by their owne workes, testimonyes, & historyes appeareth.

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ould!

For first who knoweth not that Luther begining his doctrine in the yeare of our Lord leids. Sprins 1517. and going forward with adding, alte- Lausier & ring, chopping, and changing for 7. yeares togeather, before it could be made any certaine

body

A Warn-word to Syr F. Haffings

Luthers beginning and going foryvards.

body of doctryne, confifting in it felte, it fel out, that with-in those 7. hrst yeares to wit an. 1524. three of Luthers cheefett schollers, Andreas Carolfladius, Ioannes Occolampadius and Videricus Zwingline (the first and last of the number Apostate priests, the second a frier, as Luther also had byn) began the new sect of Sacramentaries, quite opposite to Luther, and within two yeares immediatly following the three named doctors, profited fo wel in new diuitions also among themselues, as by Luthers owne testimony publikely given in a fermon after printed, they were deuded into fix seueral sells: Yea the Lutheran preachers of Brema wryting not long after that againe to VVestphalus a great Superintendent in Saxony, do folenly anouch, that there was inf nita pene opinionum apud Sacramentaries varietas, an infinite variety of opinios amongst the Sacramétaries that denyed the Real presence in the Sacrament.

taries & rheir deuifions,

Sacramen.

Luth-fer-de facra. Hoga noz habic anno 1527.

Eremení. Epde Eucharift. ad VVestphalum.

Genebr. Suatus hoc an.

Seffaties fprong from 1 uther, Syvin glius and Caluin.

And did this diffention ever end (think yow) amongst these fellowes. No truly: but rather encreased dayly, even vnto their deathes and after also; for out of Luthers doctryne besides these Sacramentaries, there arose in like maner the Anabaptists, anno 1527. as themselves glory, taking occasion by his Epistle ad VValdenses, where he sayth: That it is bester to leave of baptisme altoneauther then to baptise children that have no sayth: Wher vpon they left of baptisme of infants, and went forward in the rest of their heresyes, even against Luther himselse at the last.

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bis VVast-word. Enc. 1. Cap. 4.

After this there sprong vp also out of the same fect of Luther, the potent division of moiles and rigidi Lutherani, which endure with open emnity to this day as their bookes do testine, VVestphalus, Illivieus, and others of Rigid and highe Saxony, being the heads of the rigid faction (who refemble our puritans in Englad that would have nothing but Caluins pure prescription, as these men would Luthers) but on the other fide Melanchton and his folowers founders of the fofter partie would folow Luther by discretion, taking so much as Prued for their purpose and no more, where vinto alfo do draw neere our Parlament Protestants in England as yow know, who receaue Caluin with the limitations and restri-Gions which they thinke best, that is nothing at all of his ecclefiaftical plot of gouernment, nor divers poynts of his doctrine. And thus much of Luthers owne feet.

But out of that of Videricus Zuinglius father of the Sacramentaries iffued other children not much different from the former, for their diffention and disobedience both to father and mother, to wit : Iohn Calum and Caluin. Ser-Theodore Beza, and from these againe departed lent. Gentile. into another faction, other good fellowes as vid lib. Cal-Michel Seruetus, Iohn Caluins coleage, whome winide A&. 'they afterward burned at Geneua for denying Servet Eli-the bleffed Trinity, and Valentinus Gentilis a new editum de Arrian, whose followers yet remayne, though a @. Valentin. himselfe was burned also by other Protestants at Argentine. With these joyned Idannes

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F 5 Paulus. A VVarn-word to Syr F. Hastings

Paulus, Alciatus, Gribaldus, and others which made afterward the fect of new Arrians and Trinitarians that yet remayne in Germany, Poland, and especially in Transiluania, as their bookes do shew.

All these and many others not only Sectaryes but Arch-heretikes and heades of new sectes have sprong up out of the new gospel with-in these sourskore yeares, and have framed Churches and conventicles to themselves in divers contreyes all opposite and repugnant one to another, and themselves also devided amogst themselves, though at the beginning all proceeded of one only division trom Catholike union, raysed by Luther.

Aug contra Parm.lib.1. cap 4. So as we Catholikes may wel infult, and rightly say of them, as S. Augustine said to Parmenian. multa frusta de isto frusto per totam Africam fasta sunt: sic sic necesse est, vi minutatim secto, consessique dispereant, qui tumo em animostratis sua, sanstissimo Catholica pacis vinculo pratulerunt. Many peeces are already made throughout Africa of this one peece or diuision) wherwith yow began; so so is it necessary that they should perish by diuision and renting into most simal peeces, who have preferred the pride or swelling of their owne animosity before the most holy band of Catholike peace and vnitie.

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Thus faith this holy Father; neither is there any hope or meane to reconcile these parties togeather, (as in the Ward-word I affirmed, & here wil prooue) for that the scrip-

tures

bis VVast-word. Enc. I. Cap. 4. 46 which tures which are the only pretented meanes Nomeanes admitted by them, every party pleadeth for of vaion as and many, himselfe, with such obtinacy in his owne tettantes fee

of this more

fense, as no judge being acknowledged, it is infra cap. 14. s their unpossible to come to any determination. & 15. y Sec-And as for Synodes & councels, wheron old of new fathers refted much for decision of controgospel nerties, these men laugh at them; thoughe yet haue at last pressed by necessity, and much wearied rhemwith continual Wranging about scriptures, nd rediners feets of our tymes (for ail it is impofs alfo fible to draw togeather) haue byn forced for ac bo fome shew that they defire agreement, to uifion make among themselues an infinite number of Synodes, meetings parlies and couenticles, , and to wit aboue threeicore and ten as Stantflaus Refeins li. 1. Reseins and other writers have gathered, but de Atheis. faid to 101 Am utatim ofitatis

yet to no effect, not being able to agree vpon any one thing in controuerly betwene them before, but rather after infinite braulings chidings and furious inuectives, the one against the other, they have departed euermore difagreeing, and more enimyes then euer they weare before their meeting: wherof tome few examples I that recite in this place. In the towne of Hala in Saxony, in the

yeare of Christ 1 5 2 7. to wit some nine or The first ge-

tenne yeares after Luther began his doctrine, neral counced there was made the first general Councel of in the world Lutherans togeather against Sacramentarie 1327. Suinglians, where, by a solene decree (which they called Syngramma) they condemned the doctrine of the faid Zwinglius, and his fel-

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A VVarn-word to Syr F. Hastings

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lowes Carolftadius and Occolampadius about the Sacrament, as damnable herefy, and pronounced iudicially (Luther being President of the councel) all the followers of that do-Etrine to be prenicious heretikes; which decree was published presently and printed in the Germaine tongue (with a preface thervnto of Luther himselfe) by Ioannes Agricola one of Luthers cheefe scholers, in the same yeare. But what did these men obay or yeld to this supreme authority of their new Church? noe: but presently Occolampadius answered Luthers preface, accusing him of much pride & vanity: Oh humility of a new gospeller! Suinglius also wrote an epistle in the Germane tongue ad Eistigenses, wherin he courseth and canualeth Martin Luther extreamly, calling him and hispartakers furious and fanatical Swermerers, (behold the spirit) and this was the event of this first Synode of Lutherans, from which tyme vntil the yeare 1 5 2 9. that is for the space of some two yeares, I reade of no other publike meetings, Synods or councels of momet had amongst these primitive Church Protestants, but that by bookes and wrytings only they did vex, and gaule one the other extreamly, and Luther himselfe gaue this seuere censure of this controuerly to them of Argetine, demading his final resolutio; Aut Luthe-Til aut Sacramentarios Satana ministros, &c. that eyther he, or the Sacrametaries were certainly the ministers of Satan : but he that would fay both, should best perhaps determine the cause. In the

Severmers.

Luth.admonit ad As gentorat bis VVast-word. Enc. I. Cap. 4.

In the yeare then 1529. by medication of Philippe Lantgrave of Hessia, an earnest prote-Three other stant, there were three Synodes gathered of Luth and Lutherans and Suinglians in one yeare to Suingl in make agreement. The first in the towne of type Mar (purge, the second at Suabachium, the third Lauat hift. at Smalcaldia, as both Lanaterus a Suinglian and eodem aa. Sleidanus à Lutheran do testifie in their hiftories, and out of all these three Synodes they departed with leffe agreement, then they met; and after their departure euery man hasted to put in print the victory against his aduerfary. The Suinglians published 300.argumets, which they faid they had alleaged against the Real presence, and other articles of the Lutherans in that Synod, and could get no answere at all. And on the other syde, Melanchthon to prooue the Suinglians to be obstinate heretikes, gathered togeather all the sentences of the aunciene Fathers and Doctors for the Real presence and published them in printe. Luther also published that Suinglins in that Synod defired him with teares in the presence of the Lantgraue, that he might be receased as a brother, but could not be admitted. Melantho also wryting to a frend of his of that Synod fayth thus : Quantum aitinet ad factionem Zuingli Melinchion ego coram agroun, &c. for as much as appertagneth to epit ad starthe faction of Suinglaus I dyd publikely professe in the tin Geriria meeting at Marfpurg 1592. having hard their cheife juiceulem. Doctors of that feet fay Tohat they could that they have no doctrine at all of Christ, but only do dispute childifhly, and so they cannot endure. This was Melanch-

A VVarn-word to Syr F. Hastings

lanchtons judgment & prophely of Suinglius, as also of Caluinists in this behalfe, to wit, that they hold not Christ nor cannot continew; but let our men confider whether this be true, and like to prooue a true prophely or no; And this was the effect of these other three Synods. Let vs yet go toward.

I wo yeares after this, to wit in the yeare

13-Zivingitus and Occo Jampadius. 3531.

The death of 1531, died Zuinglius & Occolapadius within three dayes the one of the others, the former flayne in the field in rebellion against his countrey and comon wealth; the fecod found dead in his bed by his wittes fide, ftrangled by the diuel (as Luther holdeth) or as wryters

Luth.lib de miffa priuata

rather thinke, kylled by his owne wyfe. But what? was the controuerly ended with this? No : for to Zuinglius fireceeded prefently Bullenger and to Oecolampadius Michonius their schollers, and others that tooke ypon them to defend that faction begone. And some few yeares after that againe, there arose a famous new Apostle one John Caluin a Frech ring of John man o. Picard , who though at the beginning would feeme to approve the substance of the Sacramentary doctrine in denving the Real prefence, yet not content to ollow, but to be fo'lowed, framed out a new opinion quite different from the former of Zuinglias and Occolapadius, as the whole churche of Maf-

The begin-Caluin and his doctrine

Confes. Mansfeldenf

feld doth teftife in these wordes: The Calu. mils faveher de reied by a new denfe, i'e dectrine of the eller Sacramentaries Sunglus and Decolampadius, Tobo did hold that Sacrament for an ex-

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his VVast-word. Enc. I. Cap. 5. 48 ternal signe only, but these men confesses (in words) to be the very body & blond of Christ substantially, & truly, but yet siguratively and spiritually, so as Christes body remayneth not withstanding only in heaven, for that it cannot be in two places at once. Thus they.

So as heere now we see no agreeing at all hitherto, but rather more eager diffention amongst protestants, the further we goe downe, even in the same sect it selfe: and where then is our knights sirst blessing of general vnity among his people. But this shalbe inough for Synodes and councels, for the breuity of this piace.

THE SAME MATTER

is prosecuted, and the distribution of Protestantes is prooned and declared by divers other meanes, out of their owne bookes and writings, especially of forraine Protestants Lutherans, Zuinglians and Calvinistes.

CAR. V.

And wheras I might profecute this tamatter with an endlesse discourse, ys I would goe ouer eyther their Synodes, Parlyes, conferences and meetings from yeare to yeare vnto our tyme, or their infinite wrytings one against another in Vvane of Lutherans & moste bitter fort, both Lutherans against Sacramentaries, and they against Lutherans, tailes. and one sea of Lutherans, against the other

A warn-word to Syr F. Hastings

other, as the ridged of Saxony against the soft of the lower parts of Germany, or the Suinglians and Caluinists amongst themselues; I do not thinke it expedient in this piace to detayne the reader folong, this being sufficient and more then sufficient (though it be not the hundreth part of that which may be fayd) to shew the impudency of Syr Francis his affertion, where he anoucheth no lesse blyndly then boldly, that all the churches of Christen. dome, where his gospel is embraced, are of the same sudgment, and in bleffed vnity of verytie. For refutation of which mad paradox, he that wil fee more, let him read first Luther and Lutheras bookes against Sacramentaries: Hareticos fenie censemus (faith Luther) & alienus ab Ecclesia Dei effe Zuinghanos & facramentarius omnes. We do earnettly centure all Suinglians and Sacramentaries for heretikes, and out of the church of God. And againe in another booke: Hand aliter caneant omnes à Zuinglio, quam à Satana veneno. Let all men take heed of Zuinglius, w of the poylon of Sathan. And againe: Sacrafab. Luth. tit. mentary funt perdiabolati, superdiabolati, & transdiabolati heretici. Sacramentaryes are indiueled,

Luth lib. contra Sacramentaries.

Luth epift. ad Albert. Marchion Pruffix.

Vid. Auri de hateli.

tikes.

And to the end yow may not thinke that 2. this was spoken by Luther in choler only without deliberacion, or recalled before his death, I wil cyte yow one sentence of his,

ouerdiueled, and thoroughediueled here-

Cofef. Tigur. now when he was old: Ego (faith he) qui iam tract. 3. fol. sepulchro vicinus obambulo hoc testimonium & hanc

gloriam

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his VValt word. Enc. 1 . Cap. 5. gloriam ad Christi faluatoris tribunal perferam, &c. I that now Walke neere to my grave Wil carry this teflimony and this glory with me, to the tribunal feat of Christ my Saujour, that I have ever, with all vehemecy damned and fled those fanatical beretickes and enymies of the Sacrament, Suinglius, Oecolampadiue, Stinkefeldim and their follo wers, whether they line at Zuricke, or at What place els in the World.

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And finally the same Luther in an epistle to a deare frend of his the same yeare he died wrote thus : Mihi fatis est omnium infoelicifime, Luth epifi.ad pnaifta beatitudo : Beatus vir, qui non abyt in concilio byt. Ecclefia Sacramentarioram nec fletit in via Zuinglianorum, Brem. Dod. nec fedit in Cathedra Tygurinorum. Habes quid fentia. It is sufficient for me most vnhappy man to dy with this one blessing. Blessed is the man that hath not gone in counsel of Sacramentaries, nor stood in the way of Suinglians, nor fitte in the chaire of Tygurines (by following their facramentary doctrine) and thus yow

ynderstand what my judgement is.

Thus much I thought good to cyte out of Luther himselfe concerning his judgment of S'. Fracis his Churche, for that he was the first Father of his new gospel, and John Fox doth For in his put him in his Calender for a faynt and holy keth Luther cofeffor vpon the 18. day of February. Doctor a laynet. whitakers also St.F. great Doctor preferreth Luthers judgment in divers poynts expressely and precifely before Augustine, Cyprian, and whitaker a thousand Churches, to wit (saith he) When gainst M. he bringeth feripture for his proofe, which is a very courty. foolish and childish exception for that the im- rag 6.

portance

A VVarn-word to Sar F. Hastings

portance standeth in the interpretation of the scriptures alleaged, seeing that Luther as wel as other heretikes alleaged commonly euery where scriptures, for euery purpose; but then especially when he writeth against Sacrametaryes, that is to fay against Whitakers himselfe, and his people, wherby the said Doctors foolish censure is easely discouered to be no lesse yoyd of wit, and reason then of shame fastnes; but such men they are.

2.vvinglians against Lusherans.

Now if any be delirous to heare on further, what the Zuinglians, and Caluenists have returned home agayne, to Luther, and Lutherans, or on the other syde, what Lutherans amongst themselves, and Calumists amongst themselues, haue written one against another, let them read the Apologie of the Tygurynes together with the cofession of their Churche, fet foorth anno 15 45. Where they shew the malignity of Luthers spirit, his pryde, and insolency, and other such vertues. Let them read the admonitions of Ihon Caluin to Ioachimus Westphalus, where he calleth Luin barmonia therans, Temulentos cyclopes, gygantes, latratores, phreneticos, &c. Dronken cyclops, gyants, mad barkers and the like. Let them read also the

Calmin.vit. admon. con. WVeftph. & Luang.

Ochin lib. contr. fect. teor. ter.

weathh. lib. answere of Westphalus, what he fayth of the cotr. Caluin. Caluinifts, exhorting the men of Frankford to dryne them out as hypocrites, and pestilent doctors, infecting the people with venemous herefy. Let them read the dialogue of Bernardinus Ochinus (once a preacher of herefy in K. Edwards dayes in England) contra fedam terre-

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his VVast-word. Enc. I. Cap. 5. 50
norum Deorum. against the secte of earthely
Gods, meaning by the earthly Gods, his old
maisters Calum; Pharellus and other teachers of
Geneua, whom he calleth heretikes, and prophane Gods of Geneua, and Tygurine. of whom
he sayth amongst other things: Quod noctu sommarunt, idehartis mandant, excusting us curant, suaque
scripta & verba pro oraculis haberi volunt. That
which they dreame of in the night, they wryte
by day, and do cause it to be printed, and will
have their wrytings to be holden for oracles.
And yet these be the reverent ringleaderes
of our new Religion in England.

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Stan arius a famous new Protestant sectarie in Polonia, Wryting against not only Caluin, Stank lib. de but Peter Martyr also, and Bullinger (two prin-diator, cipal Zwinghans, and the one our principal Oxford professor of new divinitie in K. Edwards dayes) calleth them deploratifimes baretices, most desperate heretikes, and addeth, that they are farre worse then papists, and that one Peter Lombard (maifter of the fentences, though he were a sworne Papist) yet is he more to be esteemed for wir, honestie, and learning then a hundred Luthers, 200. Melanchtons, 200. Bullengers, 400. Peter Martyrs, 500. Caluins, all which (faith he) if they Were ponded in a morter, there could not be gotten out of them one ounce of true diamitie. This is his judge-

teachers.

Hessussa famous Lutheran, wryting also against Caluyn and Beza affirmeth the susse to

ment of our best Zuinglian, and Caluinian

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A VVarn-word to Syr F. Haffings

be a very Sycophant and delicate Epicure of Genena, & defenf contr. the fecond a very beaft and la ciusous Cyclops, and bis His ladgmet Dolline to be more flishy, and venemous, tien the of Caluya & poefie of Mariial, and Catulius, fitter for the fewes Bezz. then for honeft men or Women to read. And this of Calumitts.

V Varre betrycene loft and ridged Lutherans.

What should I go forward heere to cyte the book of Flaceus Illyricus, Vigandus, Gallus, Amof. dorphins, Ofunder, and the forefaid Heffesius all auftere, and ridged Lutberans, against Pullo Melanchthon, Eberus, Sturmin, Cleberus, Chyereus and other of the fecte of fofter Lutherans, there would be no end, if we should runne ouer all, for that the fayers of Frakford cuery yeare do bring forth so many new bookes in this kynd, of one of these Lutheras against an other, as they cannot be read; and so enough for the present of this external stryfe.

But now (godwilling) wil I drawe howhat vnion meward toward the vnion of our domestical ghospellers, & in Englad, if by the way yow in England by int indg. ment of fo- wil geue me leave first to note one only point was Froise more, about these forayne sectaries, which I ilanes.

ad Eleat. Brand.

cannot omit, for that it toucheth England also in particuler, and is taken out of an authen-Chemin epi. tical Author, whome our English Protestants do highly commend in all their writings, to wit, Martynus Chemnitius, for that he tooke vpo him to examine, & cesure the whole councel of Trent (a valiant act of a typling German) but that which is worse, he consureth the Queene, and Parlament of England also, in that which now I amt valleage, and so goeth

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his VVast-word Enc. I. Cap. 9. further then he should do. For in a letter which he writeth to the Prince Elector of Bradeburge, allowing first his judgemet, and prayfing it greatly, quod consultum non effecuticat, ve cum Calumiftis generalis (ynodus babeatur. That his highnes thinketh it not expedient to have any general Synode with the Caluinists as they defired; and secondly he addeth his owne judgmet to the Dukes, about their punishmet, to wit, that it is not conuen ent, ve punitionis officium contra Caluintflu, interea temporis pentus quiefcat. That the ffice of punt ling Calumifts in the meane space [bould vecerly cease, but rather be continued. Thirdly he paffeth ouer to talke also of the Chemnit Religion of England, and of her Maile by of English name, faying, that no good thing in Religion is fur_ religion. ther to be expected of her : That f be hath vied hardly the protestants of Germany; That fire feeth & feelach now a third feet ryfen p in ber realine of Purisanes, Which hate both her, and Caluintans, and are enemies alfo to Lutherans: and then he fcoffeth, that f be being a Roman bath taken voon ber to ma e Ecclefiaftical labes. And laftly, quod famineo, & a seculis inaudito fastuse Papissam & caput Ecclesia fecet. That with a Domanly pryd (I am forced to interprete his wordes as they ly) never hard of in former ages, She hath made her selfe a shee Pope and head of the Churche.

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Thus fayth he and much more, and if any Catholike wryter had fer downe these wordes, how would Syr F. haue inueighed against vs for them? But now what wil he say to this cheese champion of his new gospel? Is this

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A WVarn-word to Syr F. Hastings

the vnity they have among them? did Lucifer & his angels ever more furiously fight amog themselves, then these their followers do? But heere we must slay our hand and goe no surther in forraine sights, but rather get home (as I promised) and see what passeth there, among only Calvinists, and whether they be at any better peace then their brethren are at abroad, and yf not then wil we laughe at Syr F. againe, for his vnity in verity.

THE CONTINVATION

of thesame narration about unity in verity, among ridged and soft Calninistes, named Protestants & puritaines in England and Scotland.

CAR. VI.

Aving G bene overlong in this narraration of forraine difagreement amogst
new gospellers, therby to shew the vanity of
Syr F.his vaunt, who said that all their churches
in Christendome were of the selfe same indgment, and
helsed vnity, there wanteth not matter to make
a farre longer recital of their domestical bickerings, hatred and diffentions, rysen among
the Caluinists of England and Scotland, since
the raigne of her Maiestie seing there are extant so many bookes of those matters, both
betweene Cartwright, Whitgyst, Lupton,
Martyn

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bis VVast-word. Enc. 1. Cap. 6. 52

Martyn Marprelate, Mar-martyn, & amongst the rest O. L. alfo (as is reported) togeather with whole collections of the iffue made & divulged by publike authority, wherin the controuerlyes, stryfes, and maner of defen- Bookes beding them are particularly fet downe, togea-testants and ther with the combats, and affaultes fleights, Puricans the thirts, indeauours and pollicies of each Tyde, the other. which comedy though it be ouer long for me to bring into this place yet wil I touche some few principal poynts for the readers instruction, and partly also for recreation, concerning the good agreement of these people, or rather their warre and bickerings; being all protessors of one and the seife same sect, to the end we may fee what vnity in verity they haue, as our knight braggeth, or rather how their spirit of division is no other then that of the Lutherans, Swinglians and other fectaryes, before rehearfed, and as all other heretikes have ever byn before them, & shalbe after them, for that the selfe same spirit of one and the selfesame find, doth and shal possesse them all to the worldes end.

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First then to beginne with some poynts of doctrine especially touching princes (of whome heretikes comonly are egregious flatterers yf they fauour their fects, and notorious traytors & paricides, yf they be against them) let vs heare the more ridged part of Caluimifts, called Puritans cocerning her Ma" au- Caluinian thority, wherwith the knight feeketh conti-contention nually to presse vs, as though we denied both ces authority

fpiritual

A warn-word to Syr F. Hastings

fpiritual and temporal which is most false in the one; but his men (I meane English Protestants and Puritans) are so deuted among themselues in this poynt, as is incredible, especially to him that heareth the fauning flattery of Sir F, to her Maiest, em his watchword, and knoweth not what his doctors do hould and practise elswhere to the contrary. For harken now to his Ministers assertions in this behalse.

Knockes in hift. Scot. Pag. 78. &c 371. Bucchan. de iure reg. pag. 61.13.15.18.

Princes (lay they) may be deposed (by the people) yf they be Tirants against God and his truth, and their subjects are free from their oathes of obedience. Again the people are better then the hing and of greater authority, they have right to bestom their crowne at their pleasure, they may arrayone their Prince and depose him: To them it appertaineth to make lawes, and to the prince to execute them; they have thesame power over the king, that the king hath over any particular person: and it were good, that rewardes were publikely appointed by the people for such that hil tyrants, as there are for those that hil wolfes and beares.

Objections finely andvvered.

Knokes ap-

Againe when the mylder fort of Caluinists doe obiect to these rough and ridged brethre of thesame sect, some places out of scripture, or otherwise to temper this humor, as, that we must obay kings whither they be good or had: they answere, it is blasphemy so to say. Againe when these obiect, That God placed end kinges and Triats sometymes to punish the people. The others answere: so he doth sometymes private men also to kill them. Moreover when they alleage S. Paule,

bis VVsst-word. Enc. 1. Cap. 6. 53
That he comandeth vs We should pray for princes, Buch deince 1.Tim.2. The other do answere, We may punish reg. pag. 57.
theeues and pray for them also. And when these reply that the same Apostle commaundeth expressly, to be obedient to such a prince. 1.Tim. 3.
They answere: That Paul Wrote this in the we fancy Buch. Ibid. of the Churche but if he lived now, he would say other. Ibid. fol. 36.
Wise, except he would diffent from himselfe. I leave 57.
much more that might be alleaged to this effect,

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And all this and much more is testified also by a brother of their owne, of the softer fort in a book printed at London by publike authority in the yeare 1593. by Iohn Wolfe, the title wherof was, Dangerous positions, &c. With this posy adioyned vnto it out of the epistle of S. Iude: They despise government, and speake suil of them that are in authority. And having genen testimony to this which I have cyted, & much more, he giveth his censure of others also of the same profession beyond the sea: This new Lib. Pa. 13 divinity (sayth he) of dealing thus with Princes 15 not only held by Knockes and Bucchanan alone (that are Scots) but generally (for ought I can learne) by most of the cheese consistorians beyond the seas being

of the Genenian humor, as Caluyn, Beza, Hotoma, &c.
And the same wryter in his second booke, afterward doth shew at large how that M'.
Goodman, M'. Whittingham, and other English Protestants that sled to Geneua in Q. Maries dayes have left wrytten the same, & farre worse positions against the authority of princes, as in their bookes, and in the foresaid col-

G 5 lection

A TVarn-word to Syr F. Hastings

lection of this author may be read.

Here then these matters being so, and of fo great waight, and the contradiction being open and notorious concerning princely authority and obedience therynto belonging, what wil our knight say here, or how wil he defend vnity in verity to be amog his brethre in this fo principal & capital a poynt, or how wil he satisfie her Maiestie her:n after ali his faire speech? for he doth not deny the Puritas to be his brethren (as O. E. doth afterward) but rather defendeth them with main and might, as after yow shal keare.

But if we leave the Prince and come to Bishops, which is the second principal member of their churche and body, their disagreement is much more notorious, then in the former. For as the protestant speaketh honorably of them, fo doth the Puritan quite contrary: calling them; the greatest and most restillat pout. lib. 20. eninges that the flate of England bath, velawful,

Dangerous esp.12.

falfe, & baftardly gouernours of the churche, thrust m by ordenance of the divel, petty antechrifts, con gino & cofening knaves, profave, paltery, permicious, peffilent Prelates, in respect of their places, en myes of God, their calling meere Antichristian, &c. And this for their bishops and cheese pastors, whome they ought to prefume according to S. Paules speech to be put over them (yf any be) by the holy Ghoft, Ad. 20. Bith. &checke But yf they be enymies of God, cogging knaues, petry Antichrifts, and ordayned by the diuel himselfe (as these their owne children and brethren fay and (weare) then are English prote-

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Lord them protestants wel directed by them, and to a good end wil they come. But let vs heare what they say of their immediate pastors and teachers, I meane their ministers and present cleargie.

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Our supposed ministers (say they) are a malitude

of desperate and forlorne Atherits, accursed, uncircum. Ibid cap. 11.

of desperate and forlorne Atherits, accursed, uncircum. Ibid cap. 11.

of their micisely, and murthering generation. The cleargy is enniteral dighted as the followers of Antichrist; they are Wolves; Ibid cap. 11.

it is a Sinagoge of Sathan, their only endeauout how

to prenet Curist, they are knowne to be enimyes unto all

some of presenting and terrible priests: The 2-cap 4
boly league of subscription, the crue of monstrous and

ungods wretches, horned masters of the conspiration

bouse, Antichristian, Swynish rabble, the convocation

of divels under Belzabub of Canterbury cheese of di
vels, &c. Thus of them.

And concerning the whole gouernment, 8. face, and corps of the Churche of England, Ibid.cap. 4. they fay: Antichrist raigneth amongst vs; the established gouernment of the Churche is treaterous against the Maiestie of Iesus Christ, it giveth leave to a man to be any thing but a sound Christian, &c. And this of their whole

Churche parts and pastors therof.

But I let passe what these sellowes say & About the wryte of her Maiestie, head of their Churche, and parladenying wholy her ecclesiastical authority, meat. and subjecting her to their pryuate excommunications when they please, &c. Of the Dang posse Lords of her priny Counsel also, charging lib. a. them not to deale in matters ecclesiastical. Of

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A VVarn-word to Syr F. Hastings

thid lib.2.

the Parlament in like maner and lawes made therby (which in Englad is the highest court) faying in particular therof; that as great indignative is offred into less Christ, in committing his English Churche vnto the government of the common lawes, as for hirclings under any great king to commit his belowed spouse unto the direction of the misself of the stewes, &c.

The commit book of Prosestants.

sestants. VVast Pag. 12.

Dang polit.

Finally of their common book of service and administration of Sacraments established by Parlament, (wherin by name Sir F.in this reply braggeth so considently, that their is so great vnity amongst them) these his brethren wryte thus: There prescript some of service is sul of corruption in all the order of their service, there is no edistration but confusion, The Sacraments are Duckedly mangled and prophaned, they eate not the Loids supper, but play a pagent of their owne to biynd the people, their public baptisme is sul of childs and supersitious cores, &c.

10.

All these fights, warres and dissentions in most principal points of their religion are at this day in England between ridged or strayt Caluinists (commonly called Puritans) and the softer fort of the same Caluinian sect, who are distinguished from the others by the name of moderate Protestants, that do follow, for their rule of saith and religion, the prescript of Parlament, and her Mann proceedings.

But now besides this contrariety of positions, there is yet another diffention among these brethren, more important then all the rest, which is their disagreing, and capital eni-

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bis VVaft-word. Enc. 1. Cap. 6. mity about the interpretation of Scriptures, VVarrein wherunto all matters being by both their fengeres. judgments to be referred, and all other judges and trials left a fide, as they require, they come to fal out presently about the sense and interpretation, wherin it is affirmed by their owne wryters, that so many men, so many myndes and fo many divers interpretations among them-selues of the selfesame words of scripture, are to be found, as yow'may fee fet downe at large in another book of the fofter Caluinists set forth by the same publike authority as the former, and intituled a survey of the presented holy Discopline imprinted at London An. 1592. especially in the 21. Chapter, whose title is this . How and with what disagreement they Wrest and misconster the scriptures, &c. Where hauing shewed by many examples that five or fix divers interpretations are given sometymes youn one and the felfe same sentence of scripture, by these hispuritaue brethren. He addeth further thefe wordes. Vnto thefe Cater - Spruer e 11. braules and pitiful distractions, (Which now I have Caterbraulis. fiemed) I might ad a great beape of other confusions, and Puries. all proceeding from such intollerable presumption, as is vied, by peruerting and false interpretation of the facred Scriptures. And agayne, who foeuer doth deale with the Scriptures in thu fort, (as thefe fellowes do) Wel may he speake proud things, exalt himselfe, promise mountagnes, brag of the Prophets, & Apostles,

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Loe heere what this brother fayth of the rest, of the caterbraules, and pittiful distractions

but in the end all cometh to nothing . Oc.

12.

A Warn-word to Syr F. Hastings

dions from them, of their intollerable prefumption in peruerting, and falle interpreting scriptures, of their swelling pryde, in bragging of having the prophets, and Apoltles on their fyde, when they have nothing but vanitye, & yet these brags of scriptures prophets and Apostles, must be good and currant proofe, when they deale with vs against the authoritye of the vniuerfal Churche, as yow shal see by O.E. in the next Chapter, and when we tel them of any division among themselves, they wil deny it on all handes, as Syr F. doth heere of the Puritanes, and O. E. afterward, though he hath written against them most spitefully and doggedly (for he hath no other Style as it seemeth) and fynally let all men judge but especially the reader, whom it most importeth for his instruction, with what truth, and conscience Syr F. can say and wryte as he doth (matters stading as ! have shewed) that not only the professors of their ghospel in England, but all other Churches also in Christendome, where the ghospel is imbraced are of one Iudgement, and thervpon coclude with this hypocritical prayer to mock God withall , And in this bleffed vnitie grounded vion veritie the Lord for ener keepe vs. Whervino I fay also amen, so long as they remaine enemies to Gods Catholike Churche wherin only veritie and vnitie is to be found.

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tration End, VI bis VVast. word. Enc. 1 . Cap. 7. 56

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three fond objections, or interrogations of Syr F. with an addition about O. E. who is called up agayne to the stage to tell his opinion about this first blessing of unitie in veritie.

CAr. VII.

N n this now might be sufficient for A refutation of this first ridiculous blesfing fet downe by the knight were it not that I am forced to follow him, yet a litle further, into an other poynt, which is, that he forfeing how albeit this first blessing of vnitie among them could be proued (as it cannot) yet might it not be alleaged for a peculiar blessing of his men, except it could be shewed also, that it were fingular to them alone, and not commo also to Catholikes, before they, and their religion sprong vp, for if we had vnitie also in fayth before them, then cannot vnitie be accompted their blessing, more then ours, for which cause he endeauoureth to shewe, that Catholikes had no vnitie of fayth before Luthers ghospel began, which paradox he wil needs proue by three graue interrogations, which I pray yow note, and therby obserue the mans fingular wit, and learning.

Tow raunt (fayth he) of a general vnitie before almation of religion, but how worshipped you one rong is. End, when yow worshipped so many Idols?

Tothis

A warn-word to Syr F. Hastings

To this I answere that if we worshipped Idols, and so were Idolators, this error was so vniuerfally receyued among vs, as euen in interrogatios this poynt also we had vnitie, which proteftants cannot shew in their errors, and falsityes, as before hath byn declared. And fo this question is both ydle, and easy to answere, for the consequent, but for the antecedent it is most false, for we deny that any Idols were among Catholikes. S. Augustines and S. Hieroms sentence is cleare and sound, as before hath ben noted that heretikes are the Idola-S. Hier in c. 6. ters of the new Testament, for adoring their own fanfies.

August de willitate ie. iunii tomo s fub finem. Amos & in c. 32, Ofe.

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uf the K.

Secondly he asketh agayne, how we could have pnirge, When as We Bere fo miferably rent into innumerable fectes of fryers, and monkes! To which I answere, that all these professed one sayth without any difference in any one article of beliefe. And consequently this question is more simple then the former, for that difference of habytes, or particular manner of lyfe breaketh not vnity of religion.

Thirdly he asketh, and vrgeth yet more Tharpely, how cayow have one head of your Church, vales you reiest Chrift, that is the onely head? To this I wil answere out of his owne wordes, that we can have one external, and ministerial head under Christ by the same reason, that he se himselfe in the same place fayth , that Fnglish wit, Protestants have one head of their Churche , Whichit may Christ the Lord, and hu substitute announted that to the Soueraigne Q. under him. So that yf it do not tham

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bis VVaft-word. Enc. I . Cap. 7. exclude Christ among the Protestants to have a woma head of their Churche vnder Chrift, much leffe doth it exclude Christ among vs. to haue a man head, & a Priest head, & of this reason I am content to make any man judge.

And with this I wil end my treatife of the first benediction of vnitie in veritie, which is as truly, and fitly applyed to Protestants, as if a man should assigne it for a special blessing of Greeks and Germanes aboue other nations, neuer to exceed in drinking, or of those of Guinea, neuer to fal out, or fight among themfelues, who neuer lightly are occupyed in

other things.

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And laftly I wil close vp all with the fentence, and prophely of no worle a man then paelye of Martyn Luther himselfe, who wryteth thus, Protestants. Certe non alia ratione confligit Deus cum hareticis, Pfalm.s. quam ve inter illos existat factiosus quidam diffensionis fpiritus; ex illorum enim discordia interitus quoque & perditio confequitur. Trulie God doth not fight by any other meanes with heretikes, then by permitting among them a certayne seditious spirite of dissentio, by which their ouerthrow Chanth, also and perdition doth ensue. Thus said Lu-1? To ther a man ful of your ghost and extraordiwordes, narily enlightened which the spirite of protenisterial stants; whose Father and sounder he was, and he speaketh of you and yours in particuler to wit, Zwinglians & Caluinists & therfor yow may beleeue him if yow wil, and thus much to the K. about this controuersie now to his do not thampion the martial Minister.

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A warn-word to Syr F. Hafings

I dismissed from the stage some two or three O.E. is cau-led up to the chapters palt (if yow remember) fyr F. his procter O.E. to cunne a new his part against Stage. he should be called upon againe, now his cu cometh in to fay a word or two more, and fo we must needs make him roome though very briefly, for he hath littel or no matter of substance at all to entertein vs withall in this

place.

Vnitve no bleising with O.E.

First then albeit he holdeth and affirmeth resolutely as the knight doth that on his syde there is no division at all of any moment in matters of Religion, but that all disagreement is among vs, yet doth he not put this vnitie of his people in the Catalogue of his blessings receaued by the new ghotpel, and this perhaps for that he having written fo eagerly against the Puritanes (as he is faid to haue done) he dareth not admit them now so easely to the vnion of brethren, as Sr. F. doth, who is held for a great profelite or rather patro of theirs, which matter that be discussed more particulerly afterward in this Encounter. Now we are to treate only of this first benediction of vnitie among Proteflants, wherunto, (as I faid) the Minister vouchsafeth not to gene any place in his lift of benedictions, though it have the first and chiefest in that of S.F. from whom this honest man differeth not a little though both agree in the number of ten. Le blef vs heare this mas Role, he faith that his b'efings are of two fortes spiritual, and temporal the fix of the one force, and fower of the other, Min.

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Pag. 4.

his VVast. word. Enc. 1. Cap. 7. 58 the spiritual are these, as he recounterh them. O.E. his de-1. deliverance from the Popes decretals 2. Scriptures in bleflings. Englif b, z. true administration of Sacramets, 4. true Worf hip of Christ, 5-fredome from perfecution. 6.abolif hing of Romayne Rytes . The temporal are. 1. delinerance from the thraldome of Spanyards. 2. abole fing of the Popes exactions. 2. peace reflored to the land, 4. the strength of the Realme greatly increased.

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This is his decalogue of blefsings, wherby if no other argument were of the difagreeing spirite of these fellowes among themselues, this might ferue for one, to confider the difference betweene this lift, and that of St. F. (which yet must needs be presumed that this man had viewed, thefame having byn published so long before his) for if yow compare them together, yow shal fynd singuler Difacteins larring in fo short a matter, for that fyue or fix in the names of St. F. Blessings are quite lefte out by the Mi- of L. Afringes. nifler, to wit, vnity in veritie, publique prayer in English, aboudant exercise of good works, power in forrayne countryes, and multitude offubiectes seuenfold increased. The first spiritual also and the 2. temporal are all one, and the 5. spiritual of freedome of persecution feemeth rather temporal, then fpiritual.

And on the other syde the knightes head conceaued not perhaps that the abolishing (for ften Le example) of Romane Rytes, was a diffinct this b'e blessing from the other of deliuerance from the Popes authoritie, and decreetals, as the the other Minister maketh it, or that their true admini-

Bration H :

A VVarn-word to Syr F. Haftings

firation of Sacraments, and their true worshipping of Christ (being general poynts)
could enter into the ranke of particular blefsings, more then all the rest of their religion,
or lastly that the deliuerance from Spaniards
may be accompted an effect of the English
ghospel, having byn also in so many ages betore, when Englad was Catholike, for which
cause he omitted these blessings in his Catalogue, but finally these are arbitrary matters,
and devises of their owne braynes, & therfore no maruayle though each man have his
owne.

And this is so much in effect as we have to heare from Oedipus our Minister at this tyme, about this first and chiefe blessing of S'. F. which this man disauoweth as yow have seene, though yet as, I have noted a litle before when we come to the poynt to vrge him with dissention among his people, he denyeth it statlie, and braueth more then any other, for heare his wordes in this place, speaking of the warders speach about their division. V here the warder saith he, affirmeth that we are devided not only fro the general body of Catholikes in Christedoms, but also from our selves, he telleth vs his owne dream, and fancyes, sleeting in his yelle brayne without any ground or truth.

Lo heere (good reader) his resolute answere, but whether I haue any groud of truth or no, thow hast seene in the former three or fower chapters about their diuisions and when thou hearest such desperate deuyals of

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his VVaft-word. Enc. 1 . Cap. 7. all groundes, & withal feeft on the other fyde fo many and great, groundes, it may frame a judgement in thee of their maner of proceeding, and of their resolution to breake wilfully through what hedge or wall of truth focuer standeth betweene them, or in their

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And yet I canot but warne thee also in this place for this whole book, and once for all, that never lightly shalit be foud that this cogging Minister, alleaging my wordes, doth alleage them truly, and fincerely, but altereth, leaueth out, or addeth at his pleafure, though on the other syde he putteth them downe in different letter, as myne owne precifely, & if I would nuber his knacks in this kynd, throughout his reply I should make of this point only a whole volume, yet shal I gette a note here and there when the matter commeth to purpose as heere now thow maist take a taste. for I faid in the VVardword. VVe English of the new profession are not only different, and deuided from the general body of Catholikes in Christendome With Whom We Were writed before, but also amog our selves, and with other new fectaryes forong up with vs, and after vs, We have implacable warres, and are desided Faife and in opinions , as Dith Lutherans in Germany and fraudulet al-Denemarke, from Stringlians, in Stritzerland from uertarves Calumifts in Geneua, France. Hollad, Scotlad, which wordes. wordes if yow confider them do make a more playne and ful sense, then those that the Minister pleaseth to repeate, suppressing, and leauing out so much as he thinketh may ex-

H playne

A VVarn-word to Syr F. Hastings playne, or mollifie matters, as heare the wordes. We English profesing the new ghoffel are denided from the general body of Catholikes in Chriflendome, With whom We Were vnited before, &c. all these wordes I say which go in a different letter he wilfully put out, and then in fleed of my faying, that we are devided among our felues, he fayth from our felues, which maketh a farre different fense then among our selnes : and fo ving thefe thiftes in cuerie place, matter, fentence, and almost periode and lyne which he alleageth of myne, yow may ghelle to what bulke it may aryte in the whole worke, and what certayntie, the reader may have of any thing that is alleaged by him, and that there false laddes, by these corruptions, and shiftes, do indeauour, not to establish any trueth at all, but to fil all with dowtes, and diffidence, and fo much of this beere for that afterwards occasion wil be offred to returne to some of this treatife agayne. Now then let vs paffe on to the remnant of S'.F.Blessings.

OF THE

his VVast word. Enc. 1. Cap. 8. 60

OF THE SECOND AND

third blessings, which are reading of scriptures and publike service in English.

CAP. VIII.

HO w trew the former first blessing hath 1. cientlie (I think) declared; Now follow the fires. other nine about which we must remember that which before hath byn touched to wit, that to proue them peculiar and special bleffings of Protestants, it must be shewed that they were not among Catholikes before, and the alfo that they are matters of fuch weight and moment as they do or may deferue the name of blefsings, and yet further that they are trulie found in deed in Protestants doctryne, and not feigned or supposed by our knights only fancie or imagination, and last lie that they are general and vniuerfal to the whole Churche of Protestantes, and fo according to these fower conditions, and circumflances of true blifsings we shal examine the rancke of them that do enfue, & in this chapter some 2.or 3.of them seuerallic.

Wherfore to come to the matter, he fayth 2. that his fecond blefsing is, that the feriptures are The fecond blefsing about in English for enery man and Domitto read, &c. bout reading This blefsing, fay I, hath not the former con-feriptures in ditions required, for first it is not general to all, English. Sing that such as understood the latyn togue

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A warn-word to Syr F. Hastings

before, receyue no blessing herby, nor yes those that had licence before under the Catholikes from their ordinaries and pastors (for that was alwayes permitted as the world knoweth) to read scriptures in the English tongue haue receyued any blessing therby, so that this benediction must needs be restrayned to those people alone, that being simple and ignorant of the latyn tongue, were accompted before by their pattors and Prelates vnht to profit by fuch reading of scriptures at their pleasure in their vulgar tongue, but rather had need to be instructed otherwise, and to have so much scripture deliuered to them by other meanes of cathechismes, homiles, preaching and fuch like instructions, as they were capable of, without laying ope to them the whole corps of scriptures to conster and misconster as their fancies should aford them.

This was the censure and judgement of the Catholike Churche before Protestants arole which course our knight calleth darknes and blyndnes, and the contrarie course of permit ting scriptures to all without distinction he wi needs have to be a finguler blessing brough that perif hed in by his men, but yet I would afke him, who blessing it was to such as fel into heresies and perished therby, that of liklihood would no haue happened vnto them, yf that libertie freedome of reading scriptures in English ha not byn permitted.

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> And I gave for example of this in the " Word, an instance of one Ioane Bourcher (2)12

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knel) in king Edwards dayes, who being a Story anno fimple woman, but yet heady and wilful by 1549 Edoreading scriptures in English learned to hold anno. 3. and defend that Christ had not taken flesh of bis mother the Virgn, In like manner I aike, was it a blessing to the tanner of Colchester her Stow Ibid. copsmate, who picked out of reading scriptures that Bapti (me Was Worth nothing, & fo held to his death, affirming that he could defend the same by playne and euident scriptures, so as neyther Cranmer Archbishop of Canterburie, nor the rest of the Protestants in those dayes (who had taught them to read scriptures) could conquere, or couert them by scriptures, but were fayne to burne them with fyre for the good effect proceeding of this their owne blefsing (if it be a blefsing) wherby all are permitted, and inuited to read scriptures in English.

George Paris also a simple duitchman was Stovy & burned by the said Archbishop in the same 1814. kings raigne, for houlding, that Christ Was not equal to his Father which he auouched to haue learned out of the facred bible, that he had studyed in his owne language, and could not be dryuen from it by any disputatio of Cranmer, Rydley, or any other our English minifters, but only by the fyre, which at length

they yled, to conuert him into ashes.

In this Queenes dayes also at the verie beginning when scriptures were first published Stovy. anno in English, William Geffrey and Iohn More Elizab. did read so earnestlie, and interprete so sound-

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A Warn-word to Syr F. Haftings

lie as they learned to hold, and affirme, that Christ was not in heaven, & were whipped publikelie for the same, vntil they confessed the contrarie: so as the reading scriptures in English was no blessing to these men but onlie a blessing with a whip as yow wil confesse.

Story an. 3575.861576.

In the 17. yeare alto of her Maiesties raigne, when 27. Anabaptifts vulgar people were apprehended togither, and punished in London by order of the L. Mathew Parker of Canterburie, for denging Christ to have taken fles b, and other such opinions, and two of them burned in Smythfeild, and five others of the familie of loue, brought in publike pennance at Paules croffe for herefies, who all auouched notwithstanding, that they had drawne their newedoctryne out of the reading of scriptures in the vulgar tongue, what blessing I pray yow was this to the, or to fuch other as have tallen into other fectes fince that tyme, both of Brownisme, Puritanisme, & other fancyes condemned by the Protestants themselves, & detelted by the present state of Englad, which yet they had neuer done (by all likelihood) if this publike reading of scriptures without restraint or due moderation had not byn permitted to the ignorant: Those busy fifters of the furuer of London alfo, and other titties wherof the late protestat wryters do so much complayne in their books against Puritanes, who gad vp & downe with English bibles vnder their armes, and wil defend any thing against any man out of scriptures, would not so much

Syfters of London in dangrerous Pohtions.

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his VVast-word. Enc. 1. Cap. 8. 62 have troubled eyther themseives, their hufbands or the common wealth if this blefsing had not by h permitted to them, or if it may be accompted a blefsing, and not a curfing that maketh both them and other ignorant people so mad and franticke in herefie.

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So as now it is to be confidered, whether the blessing of Catholikes be greater, among whom this promiscuous libertie of reading feriptures in vulgar tongues is not permitted, but rather moderated by choice of persons, or els the new fashion of protestantes permitting ail to all fortes without exception or difderence eyther of fexes, condition, capacitie age, ability, or other fitnes, & when this poynt is welpondered I think Syr F.his fecond bieffing wil proue a very poore one, euen in the judgmet of those that be wyfe & discreet of his owneprofessio. But let vs goe forward to the third for of this we shal have occasio to speake againe in the 2. Encounter more largely.

His third blefsing is, that they have not onlie the Scriptures, but alfo their common Churche fernue The ablesin a valgar tongue; the weight of which blefting fine of pumay in parte be pondered by that which hath wice in Enbyn fayd about his fecond: for if the necessitie shis. of Scriptures in the English tongue to every particular man & woman be fo fmal as before hath byn shewed (many thousands both protestants and others being within the land euen at this day that cannot or do not read them, and yet may be faued, as I thinke he wil not deny) and that to some the reading also

Encount.z. cap. 7. & 8.

6.

A VVarn-word to Syr F. Hastings

hath byn pernicious and not a bleffing by rather curling through their owne infus ciency (as by former examples I have the wed) much leffe necessitie is there of public feruice in vulgar tongues, feing that public feruice is appoynted to be faid or fong to in prayle of God and in the name of all the per ple by publike Priefts and other ecclefialtic officers appoynted thervnto, nor is it needi alwayes for the people to be present at it, but onlie in spirit and consent of hart, nor whi they be present to intermedle with that function, but rather to attend each one to ther private devotions, as we read of Zachariasth prieft Father to S. Iohn Baptist of whom S Luke the Euangelist wryteth: that according to the custome of Priesthood in those days he wet vp into the temple when his lot came to offer publike incense, adding as concerning the people, Et omnis multitudo populs erat orans fa ris hora incensi. All the multitude of the people did pray without; during the tyme of his in cense, that is to say, whyle he performed his office of publike Sacrifice, the people stood loofe and prayed by themselues, wherby w may perceyue that the people in tyme of publike seruice and sacrifice among the lews (in place wherof S. Augustine sayth that Chil

Aug lib 17. de ciuit c. 20. de Paffion.

Leo ferm. 8. hath appoynted his facrifice of the Maffe among Chiflians) did not intermedle in the publike feruice, but attended to their owne deuotions is now in custome in Catholike courryes, ex-

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cept onlie in certayne hymnes, litanies, pro-

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his VVast-word. Enc. I. Cap. 8. 63 resions, or other such parte of the service as

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Wherof it foloweth that it is not necessarie that all publike service in Christian Chur- Not necesthes should be in the vulgar tongues of every comon peonation & country, nor do we read that euer it ple to vaderstand thepuwas ordinarily but in the three learned lan-blig feruice. guages of Hebrue, Greeke and Latyn: sanctifyed by Christ in the tytle of his Crosse, nor is tconuenient (as ancient Fathers do testifie) that all things which are handled in Churche seruice prasertim in sacris misterijs (to vie their Dion.lib.de wordes) should be understood by all unlearnedpeople in their owne vulgar languages, Orig hom. 5. and so doth teach both S. Dionisius scholler to in numera S.Paul, Origen, S. Bafil, S. Chryfoftome, S. Gregory & fpiritu lancto other Fathers, for which reuerent respect it is ca. 37. Chrys. like amog other causes, that the said common Marth Greg. Churche seruice hath euer byn vsed in one of cap. 16. the faid learned tongues.

As for example in Jurye it selfe and Hierusalem it is euident that the publique service Comon ferwas in the Hebrue tongue, which yet was not not in vulgar the vulgar togue, nor vnderstood common lie tongue. by the people without an interpteter as ap-

peareth lib. 2. Ffdra. cap. 8.

And that the Syrian tongue was the vulgar language of the Iewes in Christs tyme appeareth clearlie by the words Tale ha cumi, hachel- Mare c. dema, golgatha, Pascha, abba and other fuch, re- Matth. 27. corded by the Euangelists, which are no Marcate Hebrue, but onlie Syriak wordes, as all learned men know.

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A VVarn-word to Syr F. Hastings

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And as for the Apostles them-selues after Chrift though they had the gifte of all languages, and did both found Churches oueral the world, and appoynted them their ordered feruice and other poynts necessarie theruna belonging, as both by their owne wryting and other Apoltolical Authors enfuing after them, is euident, yet shal we never read the they wrote to any of these particular nations or to their Churches in vulgar languages but onlie in one of the three former tongues, a hath byn faid.

Rom. to. Coloil 1. Irenaus li. t. 620.3.

10.

Neyther can it be shewed out of any Author of Antiquitie whatfoeuer, that any Christian Catholike country fince the Aposto tyme had publike feruice in any language but in one of those three except by some special difpensation from the Pope and your special confideration for some limited time.

II. Seruscia Greeke.

Louis. al

Crais.

But on the contrarie we can show innumerable testimonyes out of all Antiquitiest the vie of one of these three tongues for reading of Scriptutes and publique fernice of euery nation.) As of the Creeke tongue in Hieren, pra- Smia, Cappadocia, Fgypt and almost in all other Lat in Parol. the east partes which was not yet their vulga rongue as appeareth by s. Hier me in many places thewing that the Greeke edition of the Scriptures by the 70. interpreters was only it vie in all those places. And S. Augustine testifieth

Aug.lib 1. Dett. Chrift. en & lie de for Africa, that the pfalmes in his tyme were bon perfeue wont to be fong in the Churche in the Lann 12M.Cap. 1 4. tongue, and the fame Author alfoin an other

13 266,

his VVast-word. Enc. I . Cap. 8. place, repeating the words yfed in the preface of the Masse at that day, (which are the very fame we have now) to wit furfum corda, habepes ad Dominum. Gratias agamus Domino Deo nofro de num & iuftum eft, &c. doth euidentlie declare that the latyn Masse was vsed in his tyme, though yet the Latyn tongue in Latyn ferpeople.

And the like hath S. Cyprian about the same Cypr. fer. de Latyn preface of the masse in his tyme at Car- out. Dom. thage many yeares before S. Augustine was

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And as for other particular countryes s. Ifyd lib z. de Isiderus a Spanyard testifieth for Spanne almost a cijs. thousand yeares past that the Churche service in his tyme was there in Latyn, And the Cone 4. Tofourth councel of Tolet about thesame tyme 13.14. testifieth the same.

And for Frace testifieth thesame our great diu. ofic. learned Englishman Aleumus M. of Charles the great about the yeare of Christ 840. And for En- Redelib 1. hift. Aug. glad testifieth Beede before him; as after thal be cap. 1. flewed; and no man can doubt but that S. Auguftine our first Apostle brought in our first feruice from Rome in Latyn. And for Germany tofti- Raban lib. 2fieth Rabanus Archb. of Mognutia about 700. deinstitut. yeares paft, and Rupertus Abbas fome ages after Rupertib him agayne. And the same might be shewed de divinis particulerlie of all other particuler countryes officis. by ancient Authors of the same nations and Tymes.

Wherfore if the rule of S. Augustine often

12.

A VVarn-word to Syr F. Hastings

Aug. lib.4. contra Donatift.cap 24.

by him repeated be true, which is, that When

Aug.epift. 211.

any thing is found generally observed in the Catholice Churche and no beginning to be found therof that the cometh most certaynlie from the Aposiles by tradition, And if his other sentece be also true, where he fayth disputare contra id quod vniversa Ecclesia fact insolentisima infania eft. It is a poynt of most infolent madnes to dispute against that which the yniuerfale Churche doth practife: If this ! say be true and that the general practise of the Christian world be euident in this behalfe for vsing one of these 3. learned tongues onlie in publique scruice & publique vse of scriptures what shal we say of the infolency or madnes of S'. F. & his fellowes that not onlie wildifpute and pratle against this practise and custome of the vniuerfal Churche, but also wil make the breach therof a peculiar blefsing, whereas notwithstanding those that passe from country to country & do find the service in particular vulgar languages which they vnderstad nothing at all, must needs accome it rather for a curse then a blessing to haueit in those vtterlie vnknowne vulgar laguages, seing that every man lightlie understandeth somewhat of the Latyn eyther by learning or vie because it is comon to all and taught in enery countrie but not so of enery vulgar language out of the contrey where it is natiue,& this much of this first poynt or part of my answere.

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of the answer about Churche service in English, conseyning some authorityes aleaged for it but much corrupted and abused by the knight.

CAP. IX.

VT now remayneth the second part which is to examine what the Kt.bringeth for proofe of this imagined bleffing. And first he alleadgeth and vrgeth much the Authorite of S. Hierome who faid of his tyme (as this man cyteth him) that Tota Hieron. prol Ecclefia inflar tonitrui reboat, Amen. the whole libain co-Churche like a thunder did found out Amen, by which words he would inferre, that therfore the publike service was in vulgar tongues in S. Hierome tyme, but marke (good reader) by this one example (yf there were no more) the fraudulent manner of these mens aleadging Fathers. For first this speach of s. Hierome is of the Churche of Rome, (as after shall be proued) where no man can doubt, but that the service was in Laryn and consequentlie the example is euel brought to proue seruice in a vulgar language, and secondlie it is no maruayle though the people founded out Amen, in Rome where most men understood the Latyn tongue and those that did not, yet might they easelie vnderstand by vse what the word, Amen. fignifyeth and when it is to be viced

A Warn-word to Syr F. Hastings

be vied. And I would aske of our K. whether our Churche also in England where yet the Latyn tongue is not lo common as in Kome) did not found out Amen, in Queene Marret dayes and other Catholike tymes in the maffe, and other feru:ce, when it was in Latyn: Wil any denythis, but eyther an ignorant or impudent man? Let him go but ouer fea to Paris, where the vulgar tongue is French, and heare what the Catholike people do found out in the publike service though it be not in their vulgar language? Let him read S. Bud hift Auglier about 800. yeares agone, who wryting of our Churche of England, & shewing first that the

ATTET.

vse of publike service in his dayes was in the Laryn tongue, (as afterward is proued more Enas. esp 4. at large) rehearfeth a notable storie, hows. Germanus & S. Lupus, frech Catholike Bishops called in by Catholike Britanes against heretikes, didfet forth a certayne army against the Pelagians and other Infidels, and gat the victoric by repeating the word Allelma founded out like a thunder (as he fayth) by all the Catholie

> And yet I do not thinke that S'. F. wil go about to proue by this Argument, that all that Army vnderstood the Larin tongue, or es the hebrue for that Allelvia is an hebrue word and no more doth it proue that the Roman Churche had their scruice in a vulgar tongue in any o understood by all for that they founded out Amen, and so much of this.

But now we are further to confider of

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notorious fraud of the K. in this place for Falle dealing that as he & his do neuer lightlie aleadge any s. Hierome. Father or Doctor for their purpose without fome thefre or imposture (the Fathers being wholie and euery where against them) so here S. Hieromes text & whole discourse being quite contrary to him, he durst not aleadge the whole sentence but culled out the words alcadged and framed them to his purpose. Tota Ecclesia inflar tonitrui rebeat, Amen. Which words stand not in S. Hierome as he alleadgeth them, but are altered and patched up by him, to make them feeme in his fauour, leauing out craftilie both that which goeth immediatlie before, & presentile ooth follow, for that they made againft him and his who'e cause of protestants religion, which here I shal explayne.

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S. Hierome in his procme cyted of his fecond book vpo the Epiftle to the Galathians cited here by the knight taketh an occasion to thew vnto the two Virgines Paula and Euflethism (to whom he dedicated his book) why S. Paul in his Epiftle to the Romanes prayfed Rom. 16. fo much their faith: His words in latyn are thefe. Romana flebis laudatur fides : vbi alibi tanto s. Hieron. fludio & frequentia ad Ecclesias, & ad martyrum fe. proemio lib. Pulchra concurritur? Vbs fic ad fimilitudinem calefin ad Gal. tontrui Amen reboat. The fayth of the people of Rome is prayfed by the Apostle. For where in any other place of the world do the people ed out runne with so great diligence and concurse Into the Churches and sepulchres of Martyrs derof is in Rome? where do they fo much found

out

A VVarn-word to Syr F. Hastings out the word Amen, to the likenes of an hea-

uenlie thunder?

The Catholike denotio of Rome.

Heere now we see the Romanes faith highlie prayfed by S. Hierome and proued to be more excellent then of any other Chriftians in the world for their earnest deuotion and running to Churches and sepulchers of martyrs, this if Syr F. had put downe fincerlie as it lyeth in S. Hierome it would have marred his market, and given a great buffer to his religion as yow fee, speciallie if he had added the wordes immediatlie following in 5 Her. Ibid. S. Hierome, which are thefe. Non quod aliam tabeant Romani fidem, nifi banc, quam omnes Christi Ec-

elefia, fed quod deuotio in ers maior fit & fimplicitat at credendum. The fayth of Rome is speciallie prayfed by the Apostels about others, not for that the Romanes had a different fayth from that which all other Churches of Christ do hould, but that their deuotion, and simplicitie in beleening was greater then the rett. By which words is cuident, first that in

S. Hieromes tyme the Romayne faith was accompted the general Catholike faith of all Ency. 647. Christendome which Romaine faith (a) after more largelie shal be demostrated) was fent into Britany by Pope Eleuther:us before S. Hieromes tyme, & after his tyme brought into England agayne by S. Augustine the monke at S. Gregoryes appoyntment, fo at twife we have had communication & participation of this Romayn faith so higlie comended by S. Paul and S. Hierome.

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Secondlie it is to be noted that the things most prayled in the Roman fayth by S. Hierome are two poyntes most scorned at by our Protestants, to wit simplicitie in beleeuing without disputing or curiouslie asking reasons, and secondly promptenes of deuotion in vifiting Churches, martyrs Sepulchers and the like: for which two poynts of fimplicitie in beleeuing and deuotion S. Hierome is of opinion that S. Paul did fo fpeciallie commend the Romanes in his dayes; which poynts being so farre different from the judgments and affections of the proteflants of our dayes, no maruaile though Syr F. heere would not let vs fee S. Hicromes whole sentence, but a peece only cut out, as he thought best, for his purpose, and yet this peece alfo not truly nor faithfullie aleadged, as now shal be shewed.

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And this is one principal poynt to be confidered (gentle reader) for thy instruction S. Hieromes in these men: manner of dealing how many wayes the poore shifting knight hath altered this litle poore latyn fentence of S. Hierome to make it found formwhat to his purpole, to Wit, Tota Ecclesia instar tonitrui reboat Amen. Adding first of his owne the two first words, Tota Ecclesia, which are not in S. Hierome, & then changing ad similitudinem (which S. Hierome vieth) into inflar, and leaving out the word calefin, found in S. Hierome and lastlie seperating and cutting of the whole from the precedent and consequent sentence, and

GRH:

A Warn-word to Syr F. Haffings

true fense as hath byn shewed, so as in fix words foure at least have receyued alteration or imposture. And yet we know that both in reason and custome when any sentence is aleadged first in laryn and then in English as this is by him, the former at least should be exact, and in the Authors owne words, but necessitie giveth this libertie to Syr F. to clip and cut, tryfle and cauil as he may; let ys fee yet further.

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Pfalm.\$3.

There followeth in his reply another text aleadged out of S. Augustin to the same purpose for prouing publike Churche service to be in vulgar tongues, expounding thefe words of the Pfalme. Beatus populus que intellent intellationein, which words our K.interpreteth thus: Blefed is the people that under ftandetis the toyful fong.

Auguft. fup. plaim.99.

wrordes falfely applied.

And further addeth out of thesame Fa-S. Augustines ther this exhortation yoon the fame woords. Curramus erco ad hanc beatitudinem, intelligamu iubilatienem, non eam fine intellectu fundan.us. Let vs runne to this bleffedues, let vs vnderfland this inbilation, let vs nor power it out without ynderstanding. All which being meant most playnlie of inward understanding and feeling of bleffed oy within our hartes, this groffe interpreter wil needs transferre allto Happ outward crying finging and chaunting of Musilan Geneua Psalmes in their Churches, and for this cause translateth falsely the words, intelneron ligamus inbilationem non eam fine intellectu fundsmus. Let vs underfand the fong, let vs not fing it Ppy Dest hout

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Dithent understading, as though all were means by finging in vulgare knowne tongues for that the word understanding is so often repeated, which yet is as farre of from S. Augustynes?true meaning and whole drifte in that place, as if the knight would inferre alfo that because he vieth the word Curramus let vi runne, he would defend therby running games in England, or running at bazes or prifon barres in Churcheyards as yong people are wont to do, for that the holy Father in that place handling these words of the Pfalm. 99. August Think Iubilate Deo unsuer faterra, let the whole earth initio. reloyce to God, fa th first. Non bosta ur velut aliquem vnum angulum terra, Gc. The fistis of God doth not exhort an one corner of the world, or any one habitation or congregation of men, to Iubilate and resogce voto bim, but for that be knoweth that be bath fowed his benediction eucry where, he requires this iubilation enery Where alfo. Thefe are S. Augustines words, and let the reader sudge whether these be spoken of any corporal singing plalmes or laying service in particuler Churches and congregations or rather of inward jubilation of fpirit which S. Augustine, expresly meaneth, and for confirmation therof he alleadgeth also those words before cyted out of an other plaime, Beatus populas, qui intelligit inbilationem. pfalm. 11. Happie is the people that understandeth this wilation, which word (mderstandeth, for that , intel our heretyke buildeth all his argument funds. Dieron S. Hierome enterpreteth nouit inbilationem S. Hieron in fing it Pppy is the people that knoweth Iubilation,

A warn-word to Syr F. Haffings or as our ordinary latyn edition hath, Sait in-

bilationem knoweth or feeleth Iubilation, which later fense also S. Augustine himself foloweth in other places reading Sciens inbilationi All which senses the Greeke and Hebrue words do beare, that is to fay, Happie is that people of God Which feeleth inward comfort and fpiritual inbilation of bart in his feruice. Which being so, most fondlie and childishlie is this text brought in by Sr. F. to proue external finging of plalmes in vulgar languages quite cotrane to S. Augustines meaning, words, and sence, as now I shal more particulerlie declare out of two playne places of thesaid Father.

S. Augustine explicateth himfelf 3. Aug.in Pialm. 98.

The first is in the very same treatise aleadged by our aduersary which yf as he could not but see it, so had he vttered, or not fraudulentlie concealed thesame the question had byn out of doubt. For thus fayth S. Anguftus. Qui inbilat, non verba dicit, fed fonus quidam eft latint fine verbis : vox eft enim animi diffufi lattita exptimentis, quantum potest affectum, non sensum compthendentis. He that doth Iubilate (or hath this , Iubilation meant by the Prophet) doth not , vtter any words, for it is a certayne found of , inward ioy without words : it is, a voyce of

our mynd ful of Ioy, and expressing her affeexpresse the ful inward feeling therof.

Thus doth S. Angustine explicate himselfe. Ang. in Pal. And in an other place more playnlie yes asking this question quid est intelligas inbilation! what is meat by the Prophet when he wilkth

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bis VVaft-word. Enc. 1 . Cap. 9. thee to vinderstand jubilation ? and then answereth; vt scias unde gaudeas quod verbis explicare me posis that thou maint know wherefto rejoyle without being able to expresse thesame in words.

Lo heere the truth of these good fellowes that alleadge vs Doctors fo flathe against their About the owne words and meaning. And this were rand. Cor. sufficient to end this controuersie but that the 14.10 speake' Kt. hath a florish more out of s. Paul who most in a knowes buinely (fayth he) treateth this matter (in his fauour belike) in his first Epistle to the Corinthians & 14. Chapter, And that Cateran moned by thofe Dords of the Apostle thinketh that prayer [hould be made in ruiger tonques.

To the first it is euident ynough by the place it selfe, that those words of the Apostle make nothing at all for publike feruice, and that the former partes therof are playnlie spoken of prophelying, & exhortations, when christias did meete in the primitive Churche, Cypr. epil. which exhortations to the people he would ad romp. & haue in a knowne language, which all did vn- Aug lib. 2.40 derstand, & not in forayne peregryne tongues bapt. cap 1. Ball. queft. which many did speake by gifte of the holy breuiter ghost. And so do enterpret this place S. Cyprian exol 9.278. S. Augustine, S. Bafil, S. Ambrofe and divers other Cor. 14 Fathers.

And in the later part of the Apostles words where he speaketh of praying and singing thatit [bould not be in a perceryne tongue he cannotbe vinderstood to speake or meane of publike service in the Churche, for that this pu-

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found of voyce of her affeayning to himfelfe, ynlie yet, inbilatione! he willeth thee

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A warn-word to Syr F Hastings

blike seruice was already in the greeke togue at Corinth whether he wrote this Epiftle and in no peregrine or itrage language but fuch as was understood by all (all being Grecians) &. consequentlie it had byn impertinet in S. Pad

mosning. Paul Eph 5.

Perf. 20.

3. Paules true to perfuade that it should be in a knowne language, wherfore his meaning was o certaine spiritual songs which divers inspired by the holy ghost in the Primitive Churche did breake foorth into ex tempore in their meetings of which s. Paul fayth to the Ephefians. Benet drunten with wyne which leaders to uncleanes, but be ful of the hole about (peating one to another in plabmes and bymnes, and fpiritual finges, finging and reiog-Col 3. verf. 16 cing in your parters to Christ. And agayne to the Colofians: Singing in your harts to God by bis

grace in Pfalmes and bymnes and forritual fonges. These songs therefore comming of aboundance of the holy Ghoft and or that inward Iubilation of harr before spoken of in the primitiue Churche, it fel out that fom: Chriftians by the gifte of tongues, very ordinarily in those dayes, did vtter sometymes these their affections in strange languages, as in the Arabian, Persian, and other like tongues, which neyther thefeiues perhaps, nor others did alwayes understand, and sometymes others interpreting by the same give of tengues, that which they spake without vnderein of toges flanding, as is playne by the text of S. Paule. who therfore for the common confolation of all exhorceth them, to veter theire eeling and fuggestions of the holy Ghost, rather in

to the first Christians.

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But as for publike prayer, and reading of scriptures in the Churche who knoweth not that they were read in the Hebrew tongue in the Churches, and congregations of lury, and in the Greeke tongue among the Corinthians and other Grecyans and east Churches, & in Latyn among the Romanes as before hath byn shewed, and no probabilitie that S. Paul did euer millike the same, & consequentlie could not meane therof in this

Epiltle.

And though Caietan should have any other ungular interpretation or iliació of his owne in his commentarie vpon this place, it is farre from the meaning of the Apoltle, as yow have seene and different from the expositionand sense of ancient Fathers whom we are to follow before him yet in the very beginning of the same commentarie he hath these Words, vniner su textus ifte loquitur proprie de do- Caet comet. milinguarum & prophetia, vi tractando textus ipfe in cap. 4. ufaur. All this text doth speake properlie of the giftes of tongues and prophelying as the text it selfe in handling doth testifie, which if it be true, then can nothing for publike feruice in vulgar tongues be prouedout of it: & thus much of this.

OF THE

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A FVarn-word to Syr F. Haftings

OF THE FOURTH AND

fift blessings affirmed to have byn brought in by Protestantes, which are, aboundance of good sooorkes, or freedome from perfect tion.

CAT. X.

TAVING byn ouer long in the examination of the former three blessings, I The fourth bleffing good lyfe of meane to be much shorter in the rest wherfore there followeth the fourth blessing which Syr F.bringeth in, as peculiar to protestants (for otherwise it were no blessing obteyned by change of religion) which is the rare and fingular good lyfe of Protestats, called by this blefsing bringer, their exercise in Workes of mu Peg. 18. purye, and in his marginal note and ranke of blessings, The exercise of true Holinesse, which is a strage blessing, if a man consider wel of it, that the exercise of good works, and true holynes was brought in onlie or principallieby Protestants of our dayes, for first the experience of the whole world wil deny it, and ery out against it, and secondlie there best frends, who speake most of their faith wil and do renounce their woorks as for example, Erasmus among other, whom Fox every lyfe of Bilney where would nedes make their first foundet and fauourer though himself deny and de-

Fox in the and other firft prote-Rants.

test them after experience had of their lives, Bp.ad Carth. faith thus: Neminem vidi meliorem, deteriores omnil. apad Surium I neuer faw any made better in lyfe, by this new

ne\ felf prii MIN. TINTE lie vi indi

they faber thefe to fay in fills quitia reueal preffe to flig

faid the of their especia gumen to judge And

this ma take hee proud p noopini that before ostentati peryls of no vailin when I h that as th

good wo

bis VVaft-word, Enc. 1 . Cap. 10. new religion, but all worfe. And Luther him- Lors Posts. felfe vpon his owne tryal, both wrote and fup. Dom. to printed: Mundus fit quotidie deterior, funt nunc bomines magis immodefti, indifciplinati, multoque deretures quam fuerunt in Paparu. The world is daylie worfe, men are now more immodest, more indisciplinable, and a great deale worse then they weare under the Popedome. And Aurifaber, one of his cheife schoilers testifieth auf det these woords of him, that he was often wont Pag. 613. to fay, Post renelatum Enangelium, virtus est occifa, n filla oppreffa, temperantia ligata, denotio pulfa, necutta fatta quetidiana. Since the ghospel was reuealed, vertue of lyfe is flayne, tuffice is oppressed, temperance is bound, deuotion is put to flight, wickednes is daylie increased: Thus aidthese men in the very primitive Churche of their new ghospel, and what our men especially in England may say now of this argument I leave it to common experience

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And Syr F. leaft he should goe to farre in Trocasthis matter of good workes faith: We must rions of the take heed to avoid two extremities. The first K.against proud presumption before God, that we put kee no opinion of merit in our workes, secondlie that before men we avoid all hypocritical oftentation. Lo heere good reader, two great peryls of good workes layd before thee, but no vtilityes remebred. Trulie I had thought, when I heard him talke of two extremityes, that as the one was to attribute to much to good workes, so the other should have byn to

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A Warn-word to Syr F. Hastings

attribute to litle, but both are, cautios against good workes, and therfore I maruaile how they may be called extremities, seing they may be both in one and the selfe same man, to wit, presumption & hipocrisy, which yet is against the nature of extremes, yf S. F. remember well his Sophistry learned in Oxford.

But marke I pray yow the difference of

Math. s. Rom 2. 7. Cor : & 9. Coloff 1 2. Timoth 2. Jam 2. J. Pet. 1. 2. Pet. 1.

3.

Abfurdity.

Luth tom. 2. fol 322 & tom 5 in Gal cap 4. ful. 382. 400.

foirit and Doctrine in these men from holy Scripture, which every where encoragethy exceedingly with the merit and reward of good workes, as also that they should shine before men, wheras our Protestats are careful to warne vs, that they are perilons things, to engender presumption, and oftentation. Wher-vnto their Father Luther addeth further that they are also pernicious to faluatio, which yf yow ponder wel is but a coldexhortation to the exercise of good workes, for that yf not only they have no merite, but are perilous also for presumption and hypocrise, yea pernicious fometymes to faluation, and that on the other fyde our corrupt name & fensualitie flyeth them and swaveth to the contrarie of her owne inward instinct, who wil leefe his pleasure to labour in them and confequently it is no maruaile, though theft fruits grow fo thinly vpon protestant trees, as their neighbors (I weene) wil beare them witnesse in England.

And as for Syr F.himfelfe, notwithstanding his protestatio afterward, that he would be loath to yeild to any Papist whatsoeuer in

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bis VVaft word. Enc. 1. Cap. 10. this poynt of good workes (feing it is a pe- 577 F. Borfo cultar blessing or his people as yow fee) yet I famous for do not heare nor underland that this blef-kes as he fing doth fo abound in him for the practile, seeme. as that his tenants, and neighbours wil be his witnesses thervnto, especiallie if the common fame be true of certayne things which heere I wil not name for christian modestie sake, & for respect eyther of himselfe, or his familie, or of both, though he in his owne person litle heweth to deferue that respect, not having held the same with others of greater moment, yea princes themselues; but I shal deale more modefile with him, and let him goe free from further ouch at this time, but for the matter it selfe concerning him and his in general for good lyfe and workes (excepting in particuler those that may be excepted) I may coclude as S. Augustine did a litic before about the Churche that as it is most insolent maineffe to dispute against that Which the Whole Courche doth pract fe, fo to auouch that of Protestants liues, and good works wherof all countryes and nations do see and proue the contrarie, and their owne authors also do cofelle (as hath byn shewed) is little lesse mad-

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And with this I might end this poore protestant blessing of good works (especially feeing that after againe I am to treat of the same subiect but that our knight wil needs alleadge S. Bernard for his former caution against the merit of good workes in these words:

A Warn-word to Syr F. Hastings

3. Bernard shaled.

Words; Bona opera funt via regni, non caufa regnas. de, which he according to his fashion fraudulentlie expoundeth thus; good works are the way wherein we must walke to the kingdome of heauen, but not the cause wherfore we shal obtayne that kingdome, &c.

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Wherein first yow must note that he vieth heere also his foresaid old shifte, nor to quon the place or book where we may fynd this in S. Bernard, least he should be taken tripping as a litle before, about the other two Fathers S. Hierome, & S. Augustine, yet having sough much in S. Bernard at length we tynd the place in the verie end of an excellent treatile he wrote, De gratta & libero arbitrio, shewing therin how Gods grace doth concurre with mans freewil in all meritorious workes, by Hirring vp mans wil to worke with promit of reward, and strengthening him to the performance therof by the assistace of his diuynt grace, in respect wherof, to wit, of the fire promise made by God to reward our good workes, (wherto he was not bound) and a the preventing, and assisting vs by his hole grace to the working of the fame, our mentes are to be attributed vnto him, as to the tirit and chiefe efficient cause, and not to our afcrit felues, though our concurrance be necessaria thoug therynto allo, and in this sense S. Bernarda therv the place by our knight aleadged having for haue o ken much of the merits of good works merie wrought in Christ, and by the force of hi doch e: grace, he concludeth thus: Merita noffra f n the quela

Carbolike doctrine a. bout mentes of good TTOLKES.

his VVast-word, Enc. I. Cap. 10. quedam funt feminaria, charitatu incentina, occulta Bernat. malt. predeftinationis indicia, sutura felicitatis prasagia, via de gratia & regninon caufa regnandi: Our merites are cer-ad finem. tayne seedes of hope, inkindlers of charitie, fignes of secret predestination, foresages or tokens of our felicitie to come, the way to the kingdome of heaven, but not the cause of our raigning.

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Thus fayth he, and that he meaneth heere, by the cause of our raigning the principal efficient cause, and author (which titles are proper only to God, and so attributed by all Catholike writers) and not the secodarie instrumental meritorious cause, ascribed by vs to good workes, is euident, first by the very next immediate woords following in S. Bernard vpon the former, Ques instrificanit (fayth he) non Rom. 2. quos iustos inuenit, bos & magnificauit; God hath >> magnifyed and exalted to his kingdome not "> those whom he found iust of themselues, but >> whom he by his grace did make iuft:by which >> words S. Bernard doth inferre that all the merits of our good workes together with the reward promised to them, do come originallie, and principally from God, and confequentlie both the one and the other are to be ascribed vnto him, as vnto the chiefest cause, rnardia though also by our voluntarie concurrance thervnto, when we are moued by God we sing spot haue our interest therin, and are trulie said to works merit lyfe euerlasting, which S. Bernard ce of his doth explicate most excellentlie a little before a the same place, his wordes are these, ha-

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A Warn word to Syr F. Hastings

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uing spoken first verie largly of good workes;

Becaste bid. Verum hac (sayth he) cum certum sit diatno in nobis
actitats spiritu, Des sunt munera, quia verè cum nofira voluntatis assensu, nostra sunt murita. Wheras

1, it is certay ne that these good workes (by me
1, before mentyoned) are wrought in vs by the
1, spirit of God, they must needs be called the
1, giftes of God, And for that they are done also
1, by the consent of our will they are our me1, rits.

- Tim .

Thus fayth he, and then doth he profecut thesame with a large and learned discourse vpo the words of S. Paul to Timothie, where he fayth, Bonum certamen certaui, &c. I haut fought a good fight, I have ended my courfe, I have kept my fayth, and for the rest, then is layd up for me a crowne of luftice, which God the suft sudge (bal reftore unto me at that day. , which wordes S. Bernard fayth thus: If it be , so that the verie wil of doing good in S.Paul (wherofall merit doth depend) was not his owne, but receyued from God, low doth he , cal it a croune of Justice, which he affureth shimselfe to be layd vp for him? is it (perhaps) , for that whatfoeuer is freelie promifed, # , may be iustlie, after the promise made requi-3) red as due debt, &c. he faith further; for that S.Paul beleeued the promiser, he now confandentlie exacteth the promise, which promise , though it were of mercy, yet now it is to payd of iustice, &c. For it is iust that Go 3) should pay whatsoeuer he oweth, and he oweth whatsoeuer he hath promised, &c

bis VVast-roosd. Enc. I. Cap. 10. and of this iustice it pleased God to make Paul fustitit Poul a partener, to the end he might make him alfo voluit habere a deferuer of his crowne, and in this he made conforten ve him both partener of his iustice and deserver faceret proof his crowne, when he youchfafed to make meritoreca. him his helper or coadiutor in doing good 1069. works, wherunto his crowne is promifed, & ,, further he made him his coadiutor, when he made him to consent to his holy wil and morion.

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Lo heere how S. Bernard doth connect & forne togeather the operation of God, and cooperation of man in the matter of merit, attributing to God the first and principal motion of grace, mercy, promise, and inabling vs to worke, and vnto man that he concurreth freely by cooperation with, Gods instinct, so as the reward of this worke, which is the Kingdome of heaven yf we respect the first cause which is God, it is mercy, and yf we consider the secondary instrumental cause, which is man, & the promise of God made vnto him, it is called inflice and dew debt, let vs heare S. Augustine in the same matter, and Aug horn. vpon the fame words of the Apostle: For the miliarum. telt (faith the Apostle) there remayneth to me a 2. Time. crowne of inflice, which God the inft indge (hal reftore tome at the last day. Behould he faith that God hal restore a crowne vnto him, ergo he is his debter. And againe in another place : vnde debnor? accepit aliquid, &c. Whence is God become a debter? hath he receyued any thing, " or doth he owe any thing to any man and and

A warn-word to Syr F. Hastings

, yet behould Paul doth hold him for his debter, , faying, God [hal refore vnto me, &c. what shal he restore vnto thee (Paul) but that which he , oweth? whence doth he owe any thing vnto , thee? what hast thow given vnto him? Truly , God hath made himselfe a debter, not by re-, ceyuing any thing, but by promiting, fo asyt , may not be said vnto him, restore that which ,, thow hast receyued, but pay that which thow

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Thus do wryte these holy Fathers, shewing how God becometh debiter to the merits of our good works not by their owne nature, but by his owne voluntary free promise and mercy, yet deny they not the truth of this merit nor blaspheme yt as our fod K.doth, saying that it is a proud presumption before God to put an opinion of merit to our works: but yow have heard out of the Fathers, how they do not only put opinion of merit in good works, but do plainly affirme and teach yt, and that it is dew debt, supposing Gods promise made to reward them: Wherofalso it followeth, that albeit the faying of S. Bernard be most true in the fense alleadged, that our merits be the way to the Kingdome of heaven, but not the caule, speaking of the first and principal cause, yet were those words not truly, but frandulently translated by our K. that they are not the cause, Wherfore Tre [hal obtayne the Kingdome, as though amon they were no cause at all, which is false and abfurd, for that noe man can deny them tobe to no the instrumental meritorious causes of ob- Christ tayning

his Wast-word Enc. I. Cap. 10. tayning heauen, feing God hath promifed heauen as a reward vnto them; and hauing promised is bound in iustice to preforme the fame, as now yow have heard by the Fathers declared. And so much of this matter for this place.

The fift beatitude which this blessingmaker bringeth is freedome from perfecution, and The s. blefas he calleth them halegon dayes, when he fayth: dome from The little barke of Christ lefus before roffed Dith the perfecution. Wanes and flormes of furious and bloudy presecution Pag. 20. bath found now femerepofe and reft. About which blessing I would aske the K. certayne questions therby to come to the truth of the matter & auoyd impostures : and first I would alke him, whether this freedome from perfecution becommon to all, or to some only, that is to protestants: and then whether this be passive or active in them: that is whether they stand out free in them-selues or do suffer other men also to be free from persecutio, for yfit be not a common blessing to all but particular to themselues, then can yt not be called a blesfing of the land, but of some part within the land. And againe yfit be passive only and enioyned by them-selues and not active, so as they procure nor yeild nor the same freedome to others, where they may, then is it abfurdly called a blessing or benediction, for that theeues also, and the worst men of the world among them-felues, or to others of their crew do not vie persecution: nay diuels also (as Matth. 13. of ob- Christ signifieth) do not fight one against Luc. 11.

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A VVarn-word to Syr F. Hastings

another, and yet that this is not true in protestants but that they persecute one another also where they fal to difference of opinions isa thing fo euident as needeth no proof and the examples alleadged by me before out of all the fects of Germany, Spitzerland and other countreys, and namely that out of Kemmitim, ad to George do euidently couince ye with infinite proofes, for that none of them getting the upper hand in any place doth permit the other lect be ye neuer fo brotherly to fubfift with yt, but dryueth them out, even the ridged Lutherans the foft, and these the other wheresoeuer they preuayle, as the Puritans also in Genena, Hollid, Scotland, France, do not fuffer any one congregation of lofter Calminifls or English Protestan to fland with them, and on the contrary fide, Whether our English protestants have suffered their brethren Puritans to live in England without perfecution or noe, or whether they haue had haleyon or halter dayes, these later yeares past under Protestants, the hanging of Penny and other of thesame ghospel may tostifie, as also the many and greeuous complaints wrytten by them-felues, & published in print, and registred these later dayes by the Protestats in their foresaid bookes, where the Puritanescry out & fay among other thing

One fide of protestants doth perlecute the other.

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deburg.

Lib 1. of dangerous politions. Cap. 10.

This land is fore troubled Douth perfecution, their no place nor being for a faythful Minister of the Wat our blood cryeth for renenge, an inquisition much hi shat of Spayne is amon; vs.o lamentable cafe, o being impietie.

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bis VVast word, Enc. I .Cap. 10.

Miniflers are in Worfe forte oppreffed now then they Complitam of perfecutio bere by the Papifts in Q. Maries tyme; befydes Who - by Puritanes. rifb impudency, balter, axe, bands, (courging, & racking, our. Bif hops baue nothing to defend themselves Dubal: the Clinie, Gatchoufe, White Lyen, and the Elete are their onlie arguments. If I fay Hiereny. Ezechiel, &c. Were aline agayne they would be fent to

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Lo (good reader) these piteous complaynts, and many more, do make and poure out one fort of ghospellers against the other, & when their owne ghospel brethre cry out so much ofperfecution, what may Catholikes do? and how is this then a peculiar blessing of Proteflants to be free from persecuting? yet harken to our knight how he freeth all from fuffring at their hands, not onlie those of their owne religion, but also of ours, The Wolfe (Layth he) For at. perfecuteth the lambe, not the lambe the Dolfe; Wel; weih his What of this? this is a certayne fentence true oren men to in it felfe, but proueth nothing for your fenfe, nay rather I might inferre against yow thus: Yow do persecute greuiouslie by your owne brethrens testimony them that be lambes by their profession. Ergo yow are wolues by your owne fentence, but harken yet further, what he fayth also very confident ie, euen of Catholikes. Freedome from persecution in England; Tow (bal (fayth he) never be able to Waltroad prove (fo farre as I could ever learne) that any one, ey- Pag. 21. ther Prieft or lay man, learned, or volearned, bath in tha land for thefe fortie yeares, byn put to death, only for being of a contrarie religion.

11.

Heere

A VVarn-word to Syr F. Hastings

Heer I doubt not but all England, wil cry shame to this shameful, and shameles lack of shame, for what chyld in England is so ignorant of thinges that paffe as he knoweth not this to be a notorious falshood, having hard of aboue a hundred Priests put to death for being Priests, and for being ordeyned to that

See trve A the Catholikes with

13.

Perfecution against Catholikes.

Aug-contr. Inl.ib.1.6.7.

pologyes for function beyond the seas, and for defending the fayth belonging to the function, as by diother treati- uerfe treatifes written of this matter doth appeare. And if this were not so of the killing of fo many men for only religions fake, yet is there no persecution but death? wil Syr F.say that his Protestants do not persecute, for that they kil not all that be different from them in religion? doth he not heare and fee and know the numbers of them that be daylie apprehended, imprisoned, arraigned, and condemned in their goods, and liberties for standing in their fathers fayth and relisting protestants nouelties, and innouations? & is this no perfecution? Is this the bleffed freedome which protestants ghospel hath brought in? Surelie I wil end, and thut vp this absurditie with those wordes of S, Augustine against Iulian the famous heretike. Si nefciens hoc dixifis, un non miferam respuis imperitiam? fi sciens, cur non facrilegam deponis audaciam? If thow haft faid this by ignorance, why dolt thow not reiect thy miserable vnskilfulnes, it wittinglie, why doest thou not leaue of fo impious audacitie? and fo much of this.

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imagined blessings that remayne, to wit, deliverance from exactions, long peace, power in forrayne countryes, wealth of the land, and multitude of subjects increased seavenfold.

CAP. XI.

BESYDES the blessings hitherto recyted (which have byn such and so goodlie as yow have heard discussed) our knight to make vp the number of ten hath added fyue more to Wit. Delinerance from intelerable exactios. Long peace at bome. Great power abroad in forrayne countryes. V Vealth & great riches increased with in the land. And finaly great multitude of Subiects Seauenfeld increased aboue that they Were at her Maiesties entrance. Which blessings though the very propounding of them to English eares be so ridiculous, as they need litle examination, and much lesse cofutatio, yet for honoring of our knight that is the propounder I shal be forced to fay a word or two of each of the, aduertifing the reader first (which yet he wil of him- A reditions self obserue, especiallie by the last words of shift of syr this enumeration) that the knight playeth notably the part of Scogan in the treatie of these blessings, running behynd the cloath ofstate (as often I have warned before, and shal be forced more often hereafter) and so conjoyning her Maiesties gouernment with . his

A VVarn-word to Syr F. Haltings

his ghospel and change of religion in the prayle and disprayle or that which hath enfued, as if they could not possibly be seuered in the effectes of blefsings and curfings there proceeding, which poynt I hold to be moft false and flattering, affuring my selfe, & prefuming alfo, that any man or judgement and difereuon wil be of my opinion that whatsocuer good effectes have come to our common Wealth by her Maiesties gouernment, or be rare partes of Princelie commendations, and which truelie may be termed blessings, might haue byn as great as all thefe, or farre greater under Catholike religion, and especiallie in her Maiestie if it had pleased almightie God to have bleffed her and the rea'me with the continuance therof, and contrariwyfe whatfocuer curfings and calamities on the contrarie fyde haue enfued, or may enfue herafter by the change of religion their are proper effectes, and necessary conseques of the new ghospel, and not of any defect in her Maiesties gouernment and this foundation being presupposed in all that I shalfay, letvs passe on to examine in a word or two, the most ridiculous vanitie of these fine blessings following which he calleth corporal accompting his former spiritual.

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For the first of them which is delinerace from 4 Meting de intelerable exactions, if he meane it of the realms in general, as his marginal note may feeme to importe (which often vet disagreeth in sense from his text) let the Escheker books be com-

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his VVast word. Enc. I . Cap. 1 1. pared of the tributes, payments, contributions, and exactions, that were yied in Englad in former dayes, before this new ghospel came in, and fince, I meane of the fummes that were payd in old tymes, when Catholike religion bare rule, and protestants were not knowne, & those that later Princes by reason oftroubles, warres, suspicions, and other like occasions rying especially by difference in religion, haue byn forced to take of their fubiects fince the yeare of Christ 1530. or there about, at what tyme K. Henrie began vpon the aduise, & incitation of Cranmer, Cromwel, and other Protestants to breake with the Pope, and churche of Rome, let these summes I say be coferred, and then our knight if he be agood Auditor or Eschequer man, wil for very shame stryke out this blessing and mentyon it no more.

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But yfhe meane this blessing especiallie or principallie of our Clergie men this day in England for that they pay nothing now to the Pope, as in the texte, and profecution of this blessing is set downe, then let the wealth and ease of the old and new Clergie be compared togither, or rather the pouertie and beggerie of the one with the honor, and splendor of the other, and so this controuersie wil quicklie be decyded, and S.F. beaten from this first corporal blessing, of his new Cleargie, to a Spiritual, which is, Beatt pauperes fpiritu, bleffed Matth & are the poore in spirit, for in body and purse they are already miserable as them-selues

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A VVarn-word to Syr F. Hastings

and myferie of the proreffát clear-

The ponemie euery where complayne, & none more grie. uoufly or more spitefullie in secret, as before hath byn touched, then his champion O.E. alleaging these reasons, that the most of them having much to pay both to Prince & Patron in steed of the Pope, and litle to receyue (the gleebe lands of their benefices being commonlie swept to their hands) and their charge of women and children fo great, as the parishes do commonlie feele, when they dy, their beggerie must needs be intollerable; wheras on the other syde in Catholyke Countryes, yf they contribute any thing to the Pope as to their head for better maintenance of his state and government of the whole Churche,it is neyther to great a matter, and commonle, but out of the greater benefices, that'ca better beare it, and in recompence of that agayne he defendeth them against the intrusion or vsur. pation of seculer men vpo their liuings, which importeth them much more (as by experience of Catholyke Countryes and Kyngdomes is feene) then is the contribution they make to Rome, though it were so great and greuous, as our K. maketh it in K. Henrie the 3. his tyme, alleaging a certayne complaynt of our English Churche to Pope Innocentin 4-in a general Councel at Lions av. 1245. against his collectors & officers in England, which being A colemnia- taken out of John Fox) whom this man yet tion of thon wil not name) maketh no more against the Popes Authoritie, nor yet conuinceth him of

Fox act. & mon. Pag.

341-242. &c. abuse that way, then yt at this day the same complaynt

compla Spayme (collecto plaint is officers ctions f this day not war

be wille And ' fo much fome in tyme, wil dome or forced P of all) to cleargie defence t ry fame o and decla preme ge exacted ! ney in th the realm and good and rebel and other other tyrr of the wh vercop!a Subjects n of the oth

hot, wher

bis VVaft. word. Enc. 1. Cap. 11. 80 complaynt should be made by the Churche of Spanne (as divers tymes it is) against the lyke collectors or officers there, or when any complaint is made in England of any of her Maties. officers that abuse themselves in their colleations for couetouines vpon the Clergie at this day, wherof I'presuppose there would not want complaints, it all Ministers should be willed to ytter their greifes therin.

And what then doth Syr F. and Fox vrge fo much against the Pope the complaynt of VVhr Pope fome in England against his officers at that required a tyme, when the publike necessitie of christen-collection of dome oppressed by Turkes and Saracens in-recovering forced Pope Innocentius, (as general Father the holy of all) to lay some contribution vpon the cleargie of England, and other countryes for defence therof, to which effect also in the veryfame councel of Lions he had appoynted and declared king Lewes of France for Supreme general, and yet was not the fumme exacted fuch nor fo great, but that more money in these our dayes hath byn sent out of the realme in one yeare by these menes liking and good approbation for defence of herefie and rebellion in France, Flanders, Scotland, and other countryes, the was in this, & many other tymes in those dayes for maintenance of the whole Churche and Christianitie, and yet cop!ayneth not our knight of this, which Subjects now feele, for that it is present, but of the other past and gone which they feele hot, wherby is seene his indifferencie, & that

A VVarn-word to Syr F. Hastings they seek nothing but matter of complays and cauilling against the Pope and be doings.

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bleffing, long peace.

As for long peace which is an other ble fing of his (both fixeet & profitable) as he termethit, I know not what or why I should answere, seing Aristotle teacheth that n go about to proue or improue by reason that which is open and manifest to our senfes, is to wearie reason, and offer injuries fense: who seeth not therfore what hath passe in England fince protestant religion first entred in K. Henryes dayes? for if we talke of domestical styrres, and tumultes among ou people, we have had more within there 74 yeares to wit from the one or two and twentith of K. Henryes raigne downwards vnds him, and his three children (respecting religió only) then in a thousand before his daye and more then in many ages for any caule whatfoeuer, fetting a fyde the contention for the crowne betweene the two houses of Yorke and Lancaster, which cannot go by reason in this accompt for that it was a particular quarrel of certayne Princes of the bloud royal, not ryfing of any reason of state or gouernment at home; and if in the tyme of her Maiesties raigne there hath byn less actual home warre, then in her Fathers, btothers and fifters tyme, for matters of religion, much may be attributed to her owne moderation, especiallie at the beginning in not yeilding to the furious humors of some houte fectaries

his VVast-word. Enc. 1. Cap. 11.

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Cetaries, that would easely have put all in combustion had not other counsel bene folowed to transfer the fyre rather to other mens houses, then to have it in her owne, but the moltespecial part in this may trulie be geuen to the myide and bearing natures of Catholikes that have passed so many yeares under the heavie yoke of persecution rather with Patience of muttering then mouing, and yet what peace we may truelie be faid to have at home when fuch division of harts judgments, and wils is discourred, as this knight in this very encounter doth affirme, I cannot determyne, but do leaue it to other men, and himselfe also to confider.

But as for forayne warres under her Maieflies raigne (whom most this fleering knight would flatter in this behalfe) I would aske buthimselfe; hath it not bene almost perpetual with all our neighbours round about vs at one tyme or other, and that for religion it selfe, which this man braggeth to haue brought (weet peace? have not our armes byn feene in France for many yeares together against divers kings therof for the same Poraine; quarrel, let Newhauen speake, by vs held, if the knight wil not answere, let Lithe also in Scotland tel vs, if our armes were there against their lawful Prince in fauour of herefie, and as for Spayne, and Burgundie our eldest and surest allies in tymes past, I thinke no denyall can be made but with greater impudency then this brag of peace is afferted?

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A marn-word to Syr F. Haftings

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and now what great treasures have benefic in those continual forayne warres? wha numbers of men confumed both by fea and land in this action for maintenance of this Reazus H. 2, curfed new Pandora (fo is herefie termed by ep.19. & 11. old Irenew) it is hard to count, but easie in ghesse, and yet telleth vs this man of bis low (weet, and profitable peace, as though warra maintayned in Holland, Zealand, Ireland France, Spayne, Portugal, Indies, and other places by English armes, English money, English blood, and all for maintenance of Ge-

neua religion, were no warres, but all peace,

all sweetnes, all profit, all felicitie: wherfore hart de to obey Aristotle, and not to reason any fur- the me

ther when sense convinceth so notorious a flatterie, and vntruth, I wil fay no more is (as he hereof. There ensueth the eyght (and this no small Lince, fa

porver in forreyne countryes.

Bleffing of blefsing as this knight fayth) of power in for aim Whera cover in countryes, which what it may be (we having be reason no one foote of our owne beyond the fear phisred fince Calis by heretical treason was lost.) I do in their compare it with the great & large prouinces we had before vnds in his charge of our old mighty and honorable allyes, and confederated Princes to our new gotten frends, we shall soone discouer the afed well fayntness and fondness of this blessing, which is feene also by the qualitie of those persons, and their cause, which our K, braggeth to have their cause, which our K. braggeth to have And tru had their refuge in England vnder a womans

gouern-

his VVaft-word. Enc. I. Cap. I I. 81. gouernment out of France, Flanders, Swethland, Scotland, and other countryes, who yf they have bene none commonlie but open rebels to their true and lawful Princes, & their cause herefy or Atheisme, then hath their refuge to England, (as also the Turkes familiarity wherofthis prophane K'. vaunteth by name) bene certayne effectes of the new ghospel litle honorable to our country or her Man though by necessarie consequence of a course thrust ypon her, she hath bene en-Enforced to entertayne them, whom otherwise Ge ofher most honorable and princelie disposiace, tion she could not but contemne, and in her fore hart detest. And so much of them not worthy

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fur. the memory. us a Next this cometh the nynth blessing which nore is (as he fayth) great Wealth of the land encreased by Bleffing. his change of religion, much riches, plentie, and abount the land. fmal Lince, such as hath not lightlie bene knowne before. Pag. 27. Wherabout I must tel our K'. first that it shall uing be reason that in this poynt we stand not only see to his relation, but that we aske, our people of I do England them-felues, what they feele at home nthe in their countryes, and not what pleafeth him nda in his chamber to imagin, and to set downe nds his chamber to imagin, and to let downed the thome with his pen, fitting more at ease rable erhaps then many others especiallie since the Hannistonew match with the ritche widdow, who hath the afed wel the blow receyued before by the cichis archasing Yeoens-baron, & repayred much and beruinous walles of his Cadburie Ierusalem.

And trulie where this so blessed & aboundant

A Warn-word to Syr F. Hastings

dantencrease of riches should ly in particular, which this our K. so greatlie boasteth of, I do not see, for yf we consider the nobilitie and gentrie of our Land at this day, and compare them with that wealth, which was wont to be in former tymes, I meane, power with riches of our power, riches with riches, multitude offeruats, with multitude of servats house-keeping with house-keeping, and other such like effeetes of wealth and riches, I doubt me much

how S. F. can verifie this blessing.

And for him-felfe, though I wil not enter to feele his purse, yet for so much as publike fame telleth, I may fay without flaunder, that having fold all, or the most parte of his owne landes, and spent his goods vpon enterteynment of Ministers, or other like ministerial minions, he may better brag of good fellowship and liberalitie, then of great blessing of riches, and in the same case take I the most part of his fellow ghospelling knightes to be notwithstanding their daylie feeding vpon Catholikes goodes, and that their Almes extend not to buyld Monasteries, Colledges, Churches, or hospitals, as their Ancestors did before them that were of an other religion, fo as to the nobilitie and gentry of our land the participation of this great blessing seemeth to be but litle.

And as for the commonalty, we ought (# I said) to heare them-selves speake in their owne case, and not this seelie procter only, which intrudeth him-felfe, without proxied

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bis VVast. word. Enc. I . Cap. I I. commission, and perhaps also not so wel informed in the case as he might be, or not so faythful in relating, as were convenient: for fure I am this cannot be denyed that when her Ma". tributes, and other duetyes are to be exacted of the comon people (though otherwayes they pay them willingly to their power) yet heare I great difficulties and complaintes of penurie, and where then confifteth this extraordinarie blessing of so great riches, plentie, and aboundance brought in by change of religion? which yet is so exceeding great by this manes vaunt as it is able & ready to sufferne thid. Pag. 17. such voluntarie Warres, as honorable respects hau moned vs to vndertake. So are his words, and confider heere (discreete reader) the wit of our newe councelor, which maketh our warres voluntary vpon wantonnesse of wealth, and not vpon necessitie, as the wysest Princes are wont to pretend, when they demaund helpes of their subjectes. Moreover as this K. is lauish in bragging of riches and voluntarie warres, so is his boasting, playnlie Thrasonical when he talketh of his owne going, and asiflance to the same warres. For in his Epittle of his wach-word to the Reader he telleth him verie seriouslie, & with big wordes, that to him elfe he hath fet downe this law, that fhal Thrasonical never be repealed that if his Wealth Were millions; if boatting. be could bring thousands of fighting handes to the feild : If his lyfe Were ten thoufand lines, his wealth, his strength, his lyfe and all should goe to be spent, bazarded, and ended, against that Antichrist of Rome,

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and the ambitious tyrant of Spayne, &c. And that with considence, boldnes, and assurance of the goodnes of his cause, he and hus fellowes with hart and hand wil be prest and ready to take their places, and to marche in the feeld, and their to set forward with a

Swift foot against these enemies, &c.

Dideuer glorious Thraso vpon the stage speak bigger wordes then these sand yet I do not heare that the K. in sact, is so great a kil-kow, as heere he maketh him-selse, nor yet that in such warres as haue bynossred voluntarie, or involuntarie, hath he adventured any one lyse, or brought any one troop of sighting handes to the feild, nor hath bynso swylt of toot, as he is in wordes, but rather hath bene content to look on whiles others marched, and to sit at home with his Ministers whiles other men went to sight, and consequentlie that these wordes and wishes are farre greater then his actes, and gestes. And so much of this blessing.

The ro. blof. Which is multitude of people, encreased fing encrease mightilie (as he sayth) since her Marien first encrease trance to the crowne (a great blossing of God

(fayth he) powed upon the land, which God at the least hath season-fold encreased, to the number that their entrance she found. If I should stand with this computist about the precise number of season-fold encreased, and aske him how he knoweth it? or who wil beleeue it? or how probable it is, that the people of Englad should

be feauen tymes as many now as they were

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fortie yeares agoe, I should (I thinke) pose him hardlie, and proue him (perhaps) no lesse lauish in this, then in the former, but yet suppoling it were, or be fo, how can this benediction (so poore a one at it is) be attributed as peculiar to his new ghospel, seing that, other religions engender also besyds Proteflants. And for example, let vs imagine that Catholike religion had endured stil in England for these later 40. yeares, or that the lewes or Turkes religion had byn in fleed therof, would not the people have encreased also ynder them thinke yow ? yez much more vider the later, for that they professe Poligamy and the multitude of many wyues, and yet were it much simplicitie to say that this encrease of Children were a special blessing of their religion, or testimonie of the truth therin conteyned.

And the like may I fay of Procestars, though I confesse that in this poynt of generation I do yeild them some primiledge aboue Catholikes for that all fortes do marrie among them, and tewe or none do thinke of those Eunuches Holy Enn. commended by Christ who geldshem-felues for Manh 19 the Kingdome of beauen, but rather all kynd of flates, fexes, vocations, offices, and ages as wel fryars, monks, nunes, priefts, chaplaynes, mimilters and bithops, as all others do fal to matyage, and multiplication, and confequentlie no maruaile if the people haue encreased more then before, but whether this beablefing or a curling, a benefit or a burthen to the

common

13.

A warn-word to Syr F. Hastings common wealth, let the Parishes, and Parish ioners of England be asked, who by statute are bound to maintayne their brats, when the parentsare not able.

And with this I wil end this goodly ranke 14 of blessings, which are so vayne and fond as I may fay to S.F. for bringing them foorth, as S. Aug. lib. 16. Augustine said to Faustus Manicheus about a like

contr Fauft. Manich cap foolish narration, O bominem fe cogitantem dictorem, fed al:um non cogitantem contradictorem, vbi est acumen taum? Oh fond man that thought onlie how himself might speak (or tel ys bieffings) and not thinking what an other would answere, where is thy wit? and then goeth forward to aske him further; An in mala cansa non poffes alicer ? fed mala caufa te vana loqui cocett, malam verd causam habere nemo te coegit. Could

> yow do no otherwise then yow have done in so euil a cause trulie your euil cause might force you to speake so vainlie as yow have done, but no man forced yow to have an evel cause.

A brief addition about O.E.

Yt may be (good reader) thou doest maruale why O. E. is kept so long from the stage feing that I have promifed him a corner now and then to tel his tale, but the truth is, that his parte came not in til now, for that he maketh no seueral tract of blessings as doth the K. but only a particular brief enumeration of ten, that is fix spiritual, & foure teporal, called corporal by the K'.of which kynd yet he

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his VVast-word, Enc. I . Cap. 1 I. maketh fyue, and lyke number of spiritual, so as the Minister according to his vocation is more spiritual by one blessing, then the K' and lesse corporal, though perhaps not lesse corpulent. They disagree also in the order, names and substance of their blessings as before I haue shewed laying both their listes together, & now we shal examine how they wil joyne in defending them-selues, and their ghospel fro the cursings which the VV arder threapeth ypon them, as enfuing by change of religion, and in this poynt & part of this first Encounter I shal be forced to alter somwhat the manner of my answere already made to S.F. therby to geue roome for the Minister to enter with him.

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effectes to blessings, that is to say of cursinges rather and calamities brought in by change of religion, both spiritual and temporal, and how Syr F. and his minister do answer them.

CAP. XII.

A FTER the short & ydle defence which our knight in the beginning of this Encounter did shape to the charge of flattetie as before yow have heard, he entred presentie, sor better instification of the vauntes made in

his Wachword) into the enumeration of the former ten blefsings which now we have examined, and after that presentlie shutteth vp his whole Encounter as though all were dispatched, and he had answered all that had byn faid, wheras in deed he paffeth ouer foure partes of five of the warders speach without eyther mentyon therof or answere at all, for that the faid warder in his book to shew the vanitie of the knights brag of blessings brought in by change of Catholike religion, passeth on to-declare, the many and manifold myseries, and calamities happened as wel in Englad as in all other countryes round about vs by this fatal change, wherin leaving Germamy, Switzerland, Denmarke, Suetia, & other fuch further partes, where infinite people, have bene afflicted, flayne, and brought to myferie by warres and garboyles rayled by occasion of this change, he exemply fieth onlie in Scotlad, Flaunders, France, & Irelandlying next vnto vs, and from thence also passing home to England it felf, fayth thus.

Scotlands unvieries by change of religion.

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For to begin with Scotland, and to fay no-Pag. s. vvaid. thing, of the battayles, murders, destruction of Countryes, Prouinces, Townes, Cittyes, houfes, and particular men, which we have feene in that realme, within these fortie yeares, that , the change of religion hath byn attempted no

, man can deny but that three Princes, two , Queenes, and one King, the mother, daughter

,, and husband, haue bene all brought to their

, bane by that occasion, befydes the ouerthrow,

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his VVast. word. Enc. 1 . Cap. 1 2. and change of fo many noble houses, and li- Ireland. nages, as Scotishmen can recount, amog their France. Hamiltons. Douglasses, Stewardes & others, ,, as also the Irith wil tel of their noble Desmo-,, des, and other Peeres destroyed by like occa-,, fions. But Flanders and France haue no end ,, at all in these accompts, when they begin,,, they are so many. And all this, as they fay (& ,, is euidet) by the lametable cosequence of our chage of religio in Englad which drew them ,, after vs, or at leastwayes gaue example, hart, ,, and help to their change and euersion also. But not to step from England it self, where principallie this blessing-bringer doth vaunt England that his blessings are powred out in abound-,, ance, let vs examyne the matter indifferentlie among our selues: we are Englishmen, & we ,, talk to men of the same language and nation, that know our country and condition therof: and many haue seene the change, and knew ,, the state of things therin before the alteratio, or at leastwyse have heard therof since by their fathers and grand-fathers, &c. Thus faid I in the Wardword, and further I passed on to draw all kyndes of blessings to Two kindes two heads or branches spiritual and tempo- of bleffinge ral, and examined them both by divers meanesand wayes as before hath bene touched, shewing, that not blessings, but cursings, not felicities but calamities had enfued every where by this change, and especiallie warres, tumults, and garboyles, as now I have declared. And to all this my declaration which is

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somwhat large what replyeth (thinke yow) our defendant knight? heare his wordes for they are verie resolute and eager. If you had any respect of truth (fayth he) or care of modestie, you Dould never make the true religion De professe the cause of murders, tumultes, & garboyles Which teacheth dutiful obedience, & condemneth all mutinies, feditions, & rebellions. Thus he fayth, & to this I replie, that if our knight had any confideration of his credit, he would never for shame affirme this so boldlie without answering to fome of the examples alleaged by me against him, as also the affeuerations of his owne best doctors before mentyoned by me about this Encont. 1 ca. matter of obedience, so as having both their doctryne, and practife to instruct vs, it is a great impudency to deny it so resolutelie; but let vs go forward.

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Spiritual bleffings be fore the chauge.

When we came to the division mentyoned of spiritual and temporal blessings in particuler enfued to England by change of religion, First about spiritual benefits and benedictios, the warder setteth downe, how before the change of religio men had one faith, one beliefe, one forme of service, one number of Sacraments, one tongue in celebratio, one facrifice, one head of the Churche together with the rest of Christendome, and that since the chage all these things are altered for that English Protestants differ in all those poyntes, or the most, not only from all Catholike kingdomes, but also with their owne, and among themselves, to wit first from other new gholpellers

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his VVaft. word. Enc. 1 . Cap. 1 2. pellers abroad, for that neyther do we Engifh protestants agree with any fecte of the Lutheran's fofte or riged, nor with the Zuingians or Caluinits of other countryes, nor yet with those of our owne, as appeareth by the Churche of Scotland, and of the presbyteries of our Puritans in England, Holland, Zeland, and other places. For proof wherof it shal not need to repeat agayne the whole discourse of the wardword, for that this is fufficietly proued by that I have alleaged before about the first supposed blessing of vnity.

To all which discourse of disvnion among them fet downe by the wardword Syr F. an- syr Francis fwereth no one thing, but only fayth, that it is matters of a cunning tricke to grate fo often vpon this division, mott macalling some puritans, & someprotestants, Which be Por. 13. bopeth the Lord of might and mercy, Wil turne to the good of the Churche, and direct the hartes of their Churchmen, to fee how needful it is to io ne both bart. thand together to defend the doftrine of fayth (which they all hold) against the calumniations of flaunders wher with you, and men of your fort (fayth he) feek

to lead the truth of our profession. Behould heere a substantial defence, consifting of foure poyntes, first he would gladly deny the difference of names & fectes of puri- ference fee tanes & protestats, as cunningly deuised by vs before, cap 6 What shifte wil ye cal this? Then he hopeth in &7. the Lord of mercythey wil agree at length, but when andhow? After that by a parenthefis, he fayth, Encount. t. they all bold one doctrine of fayth, this how true it is appeareth before out of their owne words

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and wrytings alleaged by me to the contrar. And laftly he fayth, thefe are but flaunders denid by vs to load the truth of their profession mithall. This shift also I leave to the reader to judge of what quality it is, as in like manner of what modestie the K. is in denying matters soeudently knowne of all, noting by the way, the he dareth not to speak out, and playnly ytter his mynd about this division of puritanes, and protestants in any place of his reply, norve to discharge him-selfe of the supition to be one of them, wher with the warder often charged him, and he hath not denyed it flatly hitherto, nor yet fully confessed it, so as we must hold him eyther for neutral or ambidexter, vntil he declare him-felfe further, though in deed he doth fufficiently manifest him-felfe in this place by fo many hems, and hammes, as he wheth in puritanes defence, faying, be mufett God Wildirect them to agree, and that how forner fout differs bath appeared (as though in deed it Present) yethe doubtest not, but it fhal be feene to the world that it is concerdia difeordia, Dith a difeord thathan consord in it, &c. Thus he falueth the matter for his render affection towards the Puritans wheras his Champion O.E. talking of this diuision, sayth playnly, and resolutely of them, (as we shal treate more at large after-ward) that they are no more to be counted of proteflants fociety, then the Papilts that are of the Popes retinue, and thefame do fay the Pu-

ritanes of protestants as before out of their

owne wordes hath byn declared.

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WHAT THE CHAM-

pion Minister O.E. Sayth to this matter of curfings, and hose absurdly be behauesh bim-felfe therin.

CAP. XIII.

TTOWSOEVER our masked minister Thath byn filent in the former blessings, yet wil he shewe him-selfe vocal now, (seing his name confisteth of onely vowels) about this opposite argument of cursings, and with his verbositie he wil supply the K', breuitie, wherof we have spoken and complayned in this chapter, for yow must vnderstand (and deed he you shal percease it by the proof) that this in this wowel minister is a great vaune parlar, and fo- The manner of O.E. his s, as he loweth vp and downe the warder, inatching, answering. and finarling at every word almost he sayth, mene all thod, shame, or modestie, but only sayth or chathed denyeth as it turneth best to his fancy for the present, thinking the victory to consist in out-talking his aduersary, or contradicting whaturitans, loeuer is faid, and that he is the conquerer, who hath the last word, true or false, and by this briefe note yow may square him out bereaster in all his answere, as by tryal yow hal see.

First then to begin with that which the the Putal tof their tady growen in England by change of religion.

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ligion, he sayth, that to this, the state of thing them-selves wil answere, lawes are ordinarily cuted, no man is wronged either in his person, land or goods, but he may have remedy, religion is mily preached, and professed, &c. Yow see how farre, how plausibly he may runne counter in this poynt, and how substantially he proueth that there be no difficultyes by his owne onely denyal, but yet marke reader how soone after he putteth a moderation to this general assertion, granting some difficultyes, but denying

Whether change of religion be daungerous.

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Fag. 13.

the true cause.

Secondly (fayth he) We fay that how focuer he fland, true religion is neyther the cafe of trouble me danger, for if that Were fo, then Were all Princes, o flates that professe religion in the same case : Los how wyfe a man he sheweth himselfe to be first in his proposition, and then in his inference; his proposition is impertinent, the true religion bringeth notrouble, for we talke a protestant religion, which is foolery for him to presume that we graunt it to be true relgion; and befydes this, we talke not of religio th gion; and belydes this, treed, which into ligion eyther true, or falle may breed trouble in any common wealth: but especially the for change of Catholike religion having bin for hor the formany ages established and so many Princes and Monarches of the Christian woorld professing the same. His inference that all protestant Princes by this reason should be in trouble, is an ydle non confequent, for their cafe fe,tl may be different, their states vnequal, the mimer of

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his Wast-word. Enc. 1 . Cap. 1 3. ner of change vnlike, and the proceeding therin, after an other fashion: but yet whether the protestant Princes of Christendome haue gayned or no by the change, or whether they be or may be in more daunger of troubles for separating themselves from the Catholike body of christian Princes, than yf they had continued in their Fathers religion, I leaue this to wyfe men to judge, and tyme to try.

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And this to his first inference, but befydes this he hath a fecond in the fame kynd no leffe Fond inferfoolish that if change of religion bringeth trouble, rences. then all catholike Princes (that have not changed) must enior peace, and be out of daunger, which is true, fo farre foorth as cocerneth this daunger arifing by change, which is of no smal importance,

feing it deuideth not only betweene them, and other Princes of different religion, but betweene them also, and their subjects, and if Catholike Princes haue had their troubles also, or daungers in our dayes, it hath bene eyther for other causes, or for that some in their states have gone about to alter religion against thesayd Princes willes, as in France, and Scotland, Flanders, and other places, and ecially the fo confequentlie change of religion (though ng bin for not intended by them) hath byn the cause of ny Prince their faid troubles and dangers.

But heare out the minister yet further; at all pro- 4th (fayth he) of religion now professed were the ould be in immediate cause, & original of any trouble like to en-retheir cals setten (bould not the Papists have byn the principal tal, the mi-

nor the only practifers against her Maiesties per fon, & (afety, as Toe have found them to have byn. Thus he fayth, but how it hangeth together, God knoweth or the diuel that taught him to make this malitious consequence against innocent men, for I see not by any Cambridge or Oxford logicke how this illation may be founded, if chaunge of religion bring troubles, ergo why do Catholikes moue troubles? he hath brought this kynd of arguyng from the campe (no doubt) for he neuer found it in schoole; And as for the calumniation of this wicked affertion, that Catholikes are the only mooners of warres, and practifers against her Maiesties safety, the instance (I trow) of his Effer attent, late M. the Earle of Effex and the Puritanes, and other hungry procestants that fet him a worke (wherin this fellow also perhaps hoped to have no smal share if things had succeeded) doth sufficientlie cleare vs, and so both the forme of his argument, prouing him vnlearned, and the substance and matter disho-

& the hopes of his follo-Weis.

Pag. 14

gainst me.

Tow (ce (fayth he) this Noddy bath neyther the fon nor truth in his discourse, Gc. he telleth ye that h alteration of Religion in England, Scotland, Ireland, Flanders & France have tafted of many miferies, w multe; calamityes & defolations, he Chould have ful of many blefings, & frendly fauours. This needeth no reply if the reader be of any judgment, for he can see the impudency of the affertion

nest, I leave him for this first onset, and come

to the second; for thus he goeth forward 1-

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his VVast-word. Enc. I. Cap. 13. 89 Andthen going forward to answere my enumeratio of fo many battails, murders diftruction of fomany courryes, prouinces, townes, cityes, noble houses, linages, &c, occasioned by diversitie, and change of religio, he answereth thus :

As if we had procured all thefe battayles, murders, defructions, as if we or our religion were the occa- the florith of fion, Ge. Tohat a Chameles fello to is this to impute the fier. casse of troubles, and warres, vntovs, that ever anoyded warres as much as we could, and offred force to no man, nor ever flyrred, but as defendants for safegard of our lynes; are lambes the cause of the cruelty of wolues? All thefe big Toordes, are but arguments of the Noddyes diftracted mynd, &c.

Lo (reader) what a manner of answering this is, and how many books might be made in this kynd of wryting? wherfore leauing this, let vs come to the matter of division in

religion.

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Where I say that before this alteration of teligion by Luther, there was vnity among Catholikes, to wit one God adored throughout all christendome, one faith and beleefe, one forme of service, one number of Sacra-net, one tongue in celebration, one sacrifice, that it one head of the Churche, &c. and that now eland all is devided, he answereth first, that to speake O E dames, the standard part of Christians in those dayes lyued ancestom.

use fell whom ledge of God, or of Christ Iesus having thing of Civistianity, but the very name, and the strong of Civistianity, but the very name, and the strong of Civistianity of Civis tilme,

tilme, nor the true beleete of any one article of the creed before Luther role which after he repeateth agayne in expresse, wordes faying, they understood not any one article of the fayeb.

PAR 17.

Zag.17.

What wil yow fay to this man, that maketh all his ancestors for so many hundred yeares together, and the ancestors also of her Maiestie, her father, grandfather, and the reit meere infidels, and christians only in name, and that they vnderitood no one article of christiafayth. Werono: this fellow worther to be cuggelled then disputed withal? &his tongue rather to be putted out, then his pen answered by wryting? but he goeth forward faying, that I do ridiculoully diftinguish faith from beleete, in that I do fay, there was then one faith and beleefe in christendome before Lucher, as though the conjunction and, die diftinguish, and net conjoyne together, who is heere ridiculous, or who is the Noddy, or who is the ridiculous noddy, let the reacht ben iudge.

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Further he proceedeth affirming the Gre wheras I say before the alteration of religion ers, there was one forme of service, one number sich of Sacraments, one tongue in celebration on atin facrifice, and one head of the Churche, the mittee are more palpable and vayne untruthes contented to extend when is possible to utter readily with a fillar tongue. And yet he with that his one tong inglat vetereth readely and desperatly fine or fixed his day torious open lyes at the hast in contradiding

that I fay.

his VVast. word. Enc. 1 . Cap. 1 3.

For first to contradict that there was not one forme of service, he bringeth in the differences of old Liturges, faying not only the greek Pag. 18. lyturgie doth much differ from the latyn , but alfo thelatyn liturges do much differ from themfelues, and were fo full of abufes, that the counsel of Trent abo. lifting a number of old Miffals , & portuiffes , Toas confragned to make nel , yet all naught; being nothing like the liturgies of the Apoltolize Churche deferibed by luftyn mertyr , Dionife of Athens, & diners other Fabers; for those of S. lames, S. Bafil, & S. Chryfofto-

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Heere though I call this but one ly, or im- Firth notepudency, yet are there divers, for first all these rious lye aliturges do agree in the fubstance of the facri-nevylytur fice whose manner of offring they do pref- ges and Milcribe, which heretikes cannot deny, & Caluyn himselfe doth accuse the Fathers for it lib 4. oddy, of more at large, and consequently the difference e reader betwixt these liturges, and Missals, is only eyther for that the one is in Latyn, the other in ng the Greeke, or that they have some differer pray-religion ers, &ceremonyes, altering nothing the thing number telfe, as the Missals in like manner of the the, the nitted to them without breach of vnity, As intended to example, those of the vse of Rome, of the tongs fillan, of Toledo in Spavne, of Sarum in ne tongs ingland, and other national Churches are at or fixed his day allowed. Neyther did the councel of tradicial tentabolish any of these auncient vses, but me newer abuses that might perhaps in so great

A Warn-word to Syr F. Haffings

great a body haue crept in. And wheras this man wil feeme to allow of the lyturges of luftine Martyr and of Dionife of Athens as Apo-Stolike rejecting the other of .S. lames, S. Bafil, S. Chr; fostome, as counterfet, he contradicteth himself by ignorance and malice, for that Infine marry and Dionife of Athen: Wrote noe lyturges, and the other three, which he reiecteth, togeather with that of S. Clement (which as litle he wil allow) are the onely lyturges; that are extant, so that if theife be countered, then are there noe Apostolike lyturges, for Inflyne and Dionise to describe, as he sayth they doe, but S. Ciril in his Cathechisme, and S. Ambrose in his bookes de Sacramentis doc describe and expounde the forefayd lyturges by this Ambrof. lib. man rejected. And so he talketh he cannot tel what.

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Ciril Hiero. Sol Cathe chif.4.86 5. miftach. 3. & 6.de Sacram.

lyes about the nomber of 7. Sacramentes.

The second notorious ly, is in contradica Notorious ting one number of Sacraments held among Catholykes before Luthers alteration. Its number of 7. Sacraments (fayth he) was not wetarnely established nor received before the late count of Trent, and in the councel of Lateran under Popelinocentius there is mention made only of 2. Sacrament Phich Weevetagne. Here are two shameful vatruthes auow ched cocerning two councelles Concil. Flo- For first the Councel of Florence which was Arua. Arme- an hundred yeares before that of Trent, to will be was anno 1440. doth fet downe plainly and de 1160. : ftinctly the number of seauen Sacraments, and his doction the same order that ee doe now, and is Catho aboue 200. yeares before that councel agayst ouncel

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his VVaft-word. Enc. 1. Cap. 13.

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Peter Lombard Bishoppe of Paris, commonly sentent lib. called M. of the fentences, & all other scoolemen dift. z. after him doe fet downe and handle diffinctly feauen Sacramentes without any note of noueltie or contradiction made against them, which is an euident argument, that this was at that tyme also the common doctryne of the Catholyke Church. And albeit the auncient Fathers (as this man obiecteth) doe not fet downe precifely this nomber of Sacraments in expresse wordes, and in one place all together, yet doe they fet downe the thinges them-selues, and the same nomber also in different places, as by Catholyke writters is shewed aboundantly when they treate of the nomber of Sacraments.

And as for the objection about the councel of Lateran, it is an egregious impudencie, for that in the very same place by him alleaged in his margent, to wit, Cap. Firmiter de fum. Trini- A falscarion late (and he could not chuse but see it) though about the it be not the councelles purpole, to name all councel of Sacramentes there together, yet doth it expresfely mention three, to wit : Eucharift. Baptifine & Pennance, and other in other places, as Panormitan &other expositours vppon that councel in cap. Firmt. celles doe shewe. And feeing that the M. of fentences tet de Sum. hwa wrote but 50. yeares before that councel (for fide Catholito will be was made Bishop of Paris in the yeare cand did 1160. and the councel beganne 1215. and his doctrine and learning allowed by all men, and is Catholyke, howe is it probable that the agay buncel would appoint only two, Sacra-

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mentes, so soone after the other, and all other scholemen had written so largely of seauen without reproucing or recalling their doctrine.

Wherefore these two lyes & impudencies are inexci fable and fit for fuch an advocate.

About fetwice in the vulgar tögue.

tI.

Fag.13.

There followeth the third poynt, of fernice in one tongue before the alteration, which he denyeth, faying : that in auncient tyme it Was neut shought valaureful to celebrate diume feruice in an songue understood by the people : and that the Greekes euen to this day retayne the Greeke tonge, and that the Apostie 1. Cor. 14. doth directly condemne tongues vied in divine prayers or prayles of they be not underftood of the people. But all this is answered largely by me before in the third blessing and eight and ninth chapters of this Encounter, and theife are manifest vntruthes, which he addeth heere, for he cannot shewe one exaple out of all antiquitie or histories that any one Catholyke country from Christ downeward to Luther ysed publike service in a vulga tongue, but only in some of the three learned tongues Hebrewe Greeke or Latine, except only some perticular dispensation for some short tyme and vpon especial causes, as is recorded of the Morauians where the Priests were permitted by the Pope to say masse in their Slauonia vulgar tongue vntil they might be instructed in the Latvn, which makethill fecond part of this objection about the Greek tongue to be very idle, and the third about & Paule is true in prayles and exhortations

Aneas Sylbius lib. de origine Bobemotum Cap. 13.

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A Wast-word. Enc. 1. Cap. 13. 92 that, they ought not to be in peregrine tongues not understood by the heares, but of publike prayer, it cannot be meant, nor have place, for that in Corinth it was in the greeke togue which all commonly underflood. See here (good reader) the impertinencie of this fellow.

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Heere scloweth the fourth poynt, and most famous faishood amongst the rest concerning one facrifice throughout Christendome before the change of religion, wherof he fayth, The logif h factifice of the Maffe Deas not A famous inoft ne of the Anctent Fatiers, Ge. but this is re- bourthe fefuted first by all those ancient lyturges before the mentyoned wherof some our man granteth to be Apofolike, and all those lyturges do agree vpon one external facrifice of Christias in the new Testament, calling it the body and bloud of our Sautour fetting downe also the maner how that facrifice is to be offred, which John Caluyn fo much misliked (as before I haue touched) that he condemneth them for it, faying, imitati funt profits Indaicum facrifican- Calain lib.4. dimonem (speaking of these lyturges) quam aut inflit. c. 18 f. ordinauerat Christius, aut Enangely ratio ferebat, the Fathers did in itate more neerlie the lewes manner of factifice, then that Which Christ did ordaine, or the nature of the ghospel did beare. Lo heere Caluyn Wilteach S. Clement, S. Bafil, S. Cyril, S. Ambrofe, S.Chryfostome, what Christ ordayned, & what the nature of his ghospel wil beare or not beare.

The like impudency do vie the Centariateres Im M 4

Smyrnenies facrificium immolare. It is not lanful to offer , nor to doe facrifice (among Christians) Trubout the Bifbey, those fellowes say, it was incommode dictum, in. commodiouslie spoken, to wit for their purpose, & Irenzus lib. 4 then againe, S. Irenam fayth, Nous Teftament nouam docuit oblationem, quam Ecclesia ab Apostolia accontr. heref. Cap. \$2. cipiens vniuerfo mundo offert. Chrift taught a new oblation of the new Testament, Which the Churchete. cerning from the Apofiles, doth offer to Gud, throughout the Whole World, of this they fay, fatis videtur lequi incommede, Ireneus seemeth to speake very incommodiouslie heere, Andthis of the Fathers of the first age after Christ, to whom also we may ioyne S. Martial disciple of the Cent. 1.C. 4. Apostles (though the Centuriatores make Mart. iu ep. mention of him in the third age) cyting his ad Budegal woords thus, Cana (inquit) Domini, id eft faniso ficium Deo creators offertur in ara. The supper of » Christ, that is the Sacrifice is offred to God » our creator ypon the Alter; and in the same third age, they name divers Fathers, that make mentyon of this facrifice, to be ysed in the Churche not only for the liuing, but also for Terral lib.de the dead, namely Tertulian and Cyprian, whom sorona mithe Centuriatores do mislike and reprehend for this cause, and with these Lutheran Centu-Cypt.lib. 1. ep. 6. & lib.4 riatores ioyneth also in this poynt of defacing m. j. the Fathers (though otherwise their open enemye in other poynts of religion) lohn Caluin in his booke of reformatio, who doth reproue

A warn-word to Syr F. Hastings

who recyting the words of Ignatius S. Johns

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Magd.cent a res in the very first age after the Apostles,

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Ignat. Ep. ad

his VVaft. word. Enc. 1 . Cap. 1 3. reproue and checke five ancient Fathers by name, that is Irenew, Athanafius, Arnobius, Ambrofe, and Augustine for holding this doctryne, and minterpreting and falfelie applying the scriptures to the proofe therof, ità ridicule vbi supra (fayth he) vt diffentire cog at, & ratio & veritas, that is, they do apply the scriptures so ridiculouslie (for proofe of the Maffe and facrifice) that both reason and truth doth force me to disfent from them; fee the pryde heere of John Caluyn, who holdeth for ridiculous fo many learned anciet Fathers, and see the impudencie together of our bold and blynde bayard O. El that dare auouch the facrifice of the Maffe was never fo much as knowne to the ancient fathers.

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His fifth and last cauillation is about one head of the Churche acknowledged by all The fifth Catholikes through Christendome before about one Luthers alteration. Finally (fayth he) as the head of the Popes head hip is now denned of the Easterne Charthes, & fo Was for many ages, fo Was the ancient Churche veterlie ignorant of that matter, if this Nodby wil perfift in his error, let bim fhew it if be can. Heere yow fee that how foeuer I perfift in ertor, he persisteth in his contumelious speech begun, of calling me Noddie at euery word, but where the noddiship trulie lighteth when the matter is tryed, I am content to remit it to the readers judgment.

And heere the verie first clause of his speech conteyneth no smal noddytisme to wit the ringing in for an instance the later east churches

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ches that have tallen to ichisme and hereft aifo (namely about the holy Ghost) as our aduerfaries wil not deny, wheras my affertion was, that one head was acknowledged by all Catholike people of Christendome, so as the instance of the late greeks fince their fall, doch make nothing to the purpose, and that the ancient greeke Fathers did acknowledge the preeminencie of the Churche of Rome about all other Churches, and confequentlie alfo of her gouernour and Pastor the Pope, is most euident euen at this day by their owne wrytings yet extant, as by Ignatius his Epifde al Rom. Iren. at large adverfu haref. lib. 3. cap. 3 Athan. apolog. 2. Epiphan. lsb. contr. harefes 68. Baf. lins Epift. 52. Nazianz-carm. de vita fua. Chyfeft. in eclopenorite prima & secunda ad Innocentium. Cyril. ep. 10. 4 of the Roma Neftorium. & ad 11. clerum & populum corflantum, I beodoret. egift. ad Leonem Papam. Zozemin.bb.; biff.cap. 7. All which ten ancient greeke Fathers let any man read in the places cyted for that they are to long here to be fet downe & then let him judge also of the second nochtifme, when he fayth, that the ancient Chuche was ytterlie ignorant of this matter, in if the ancient greeke Churche did acknowledge it, how much more all the ancient la tyn fathers and doctors. And this maybe fulficient for this first joynder about vnite of fayth in Catholikes, let vs paffe to the fecons about the meanes to judge or know the truth.

Greeke Fa. thers acknoleging the mocipalite Churche.

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not only have no agreement or unitie among them-selves in matters of religion, but also are deprived of all sure meanes and certayne rule wherby to attayne therunto.

CAP. XIIII.

THERE followeth in the Ward-word, I. I that not onlie the Protestants have no ofbeliefe present vnion in doctrine amog them-selues, among prebut also that it is impossible that euer they see of this can haue it, which is as great a spiritual curse, sup cap 4 and malediction as may be, and this for lack num.10. of due meanes to procure or establish the same. And to this purpose the K. is hardlie poled by the warder about the certaintie of his fayth and religion to wit, how he can haue any, and by what infallible meanes he can be fire that he is in the right way, and not in herefie, and feing that he, and his do make scriptures their onelie affurance, & this dependeth of the true fense, he is asked, and vrged, whether he hath this certaintie of Scripture by his owne reading onlie and judgment or by the credit of some ministers that enterpret the Scriptures in this or that sense vnto him, and whether soeuer of these two wayes he stand vpo it is shewed and proued to be vncertayne, the first depending onelie of the owne judgment, the second of others, who being private men, & hauing no more affurance of the holie Chofts

The curic of Chofts assistance then him-selfe, can be no encertainty more sure or infallible then the first, where it followeth, that a protestant hath not, nor can have any further certainty of the truth of his religion then humaine judgement, or probabilitie can give him (which is a miserable curse, and no fayth at all) except he wil slie to his inward spirit and inspiration, which is

farre more vincertayne, and perilous then the other, all which is contrarie in the Catholyke Churche, and in the way and meanes of tryal which the followeth, and consequentlie that the certayntie is farre different for securitie.

Furthermore the K. is fore vrged in this poynt of vncertaintie, about disagreeing not onlie from the old Catholyke doctors of the primitiue Church, but also from his ownet the new, yea those that first brought this later light of his religion (yf it were light) into the world, as Luther, 3Dinglus, Caluyn, and such others, and he is demanded how he can diffent from these men, as he doth in so great poynts of doctrine, & yet have no certainty of belief, seing these men, were as learned as he, and selfe illuminated by his owne confession, and yf they were deceyued in some poynts, the

From this curse of varietie and vncertaintie of doctryne and beliefe, the warder passet to an other no lesse markable brought in by change of old religion, which is, dissolution of lyse and manners, which protestant them-selues do not deny in their writing

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bis VVast-word. Enc. 1. Cap. 14. as before hath byn shewed, and yf they Theenste of would, the experience of England it felfe is supray 6. fufficient for proofe, and the warder declareth it by playne demonstration wherunto notwithstanding it seemed good to the K. to answere with deepe filence, not fo much as muttering any one thing for his defence, so as heere I would thanke him as S. Augustine in a Aug. coatra likecase thanked Faustus the Manichie, Gratie tibi Faut. magrenda funt, vbi nonnulla fic vidifti te refutare nonin fine. pose, vi ca malles summo silentio prateriri. Yow are, tobe thanked in that yow faw (and therby ... confetfed) some things in my book to be so,, vnanswerable, as yow choose rather to passe ,. them ouer with deepe filence then to fay any thing vnto them.

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Then followeth in the ward-word another treatife of temporal effectes by change of religion, which he reduceth also to two heads. First what was liklie to have fallen out, if this thange of religion had not bene made in her Ma" tyme, and then what hath enfued ypon thesaid change, and for the first he handleth tyght poyntes liklie to have followed. 1. The strength and felicitie her Maie should haue had by all liklihood through the vnion of her Subjectes, 2. The securitie therof ensuing, 3. Maryage, and noble yffue of her Ma'in body. 4. The establishment of succession. 5. V nion with ome, and fee Apostolyke. 6. Ancient leagues with forayne Princes mainteyned. 7. much bloody warre in our neighbors kingdomes had byn moyded. 8. divers important damages, and

peryls

A brief addition about O.E.

peryls at home by all liklihood had neur rylen, ail which great felicities hauing beene eyther loft by change of religion, or greating weakned, and put in daunger, he thewen further that the contrarie effectes of curfes,& calamities have or may enfue therby, and ha uing layd them foorth he finally concluded thus.

All these inconveniences, and calamities had byn auoyded, or the most of them, if chie » of Religion in England had not byn made, in on that the innumerable benedictions which this » poore man would neads threape vpon vs, by , that change, do come to be in effect thefether , follow.

First in spiritual affayres, to have no cer-The fumme bath byn said tayntie of religion at all, as hath byn proud no Itay, no foundation, no final rule to try, or about bleffings, and judge to determin, but onlie euery mas own ourlings. , private head, and rancie, wranging and im-

,, gling without end, for that it is without judge ,, or meanes to make an end : nouelties without , number, libertie oflyfe wihout feare, or ford of ecclesiastical discipline to restravne it. And , then in tepora! macters the blessings are fuch as haue byn difconered, our realine deuidedit , shiuered in a thousand peeces; our Princessein yeares without children, or hope of anyour , crowne without succession, our old frends & ,, allies made our enemyes, our new frends va- who co most pittifullie deuided within their own

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bowels, and most miserably tossed, and tor- kife in

bis VVaft. word. Enc. 1. Cap. 14. 96 moyled both abroad and at home, abroad and, in other courryes, with prisons, yros, chaynes, ,, gallyes, and other afflictions, even to death it , felfe; for being protestants, pyrates, spyes, pra-,, difers, or other fuch imputations incident to ,. enemyes. At home afflicted with no leffeperfecutions of our owne Magistrats, for being, Catholikes, or deemed to be fuch. So as I .. would fayne know, who they are in our litle ,, Hand, that feele thefe innumerable benefits & ,, blessings by change of religion, which this, gentleman talketh of, feing there are verie,, fewe eyther of one religion or other, that talt ,, not of the miseries, wherof I have spoken, ey-,, ther in themselues, their frends, children, feruants, kynstolkes, goods honors, or otherwise, ,, and most of al the realme and commo wealth ,, it fe fe, &c.

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To all this speach and reason of the warder Syr F. anfwereth onlie in foure or five lynes 748-28. thus: As for your building of Castels in the Ayre by vayne and supposal of ble Sings that might probably have enfued, verting. if religion had not byn altered, because I meane not to 14 e the paynes to follow you in your extranagant discomfes, and because they are indeed nothing but the imaginations of any the brayne, I leave them to M'. Moores Fidio Vtopica. Who could answere with fewer words, or leffe matter follarge, & important a discourse, then Syr F. doth heere? or who could go further from the purpose then he, that leaveth out the substance of all his ownt duerfaries allegation, and entertayneth himnd tor- felic in tryfles of his owne denifing! Let the reader

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reader judge whether his answere be right. lie termed a wastword or no. I must need conclude as S. Augustine did against Iulia with this interrogation. Quero abs te cur lib meo faltem fectie tenus te respondisse glorieris, cum li. brimet partem nec quartam reprehendendo tetigein, eo que faltus in pratereundis meis disputationibus fectris, quafi ommino desperares veriusque operis, & mo Colocet & tui quenquam effe poffe lectorem qui ifta uprehenderet ! I aske of yow (Syr F.) as good ! » disputer or shifter rather as was Iulian) how so yow can glorie to have answered my former

» book, wheras yow have not fo much as tou-3) ched the fourth parte therof, and haue made » fuch leapes in passing ouer my arguments, &

» disputatios, as though yow dispayred that any » reader would view both workes, and find

» out your falshood in this behalfe.

Aug.lib. t. contra !ulia-

sum cap.1.

VVHAT O.E. ANS VVE.

reth to the former chapter about division, and uncertainty in religion.

CAP. XV.

. THAVE fignifyed vnto thee (gentle resder) before, that where the knight fyn- he wyn ding matters somwhat hard, or vneasie to an- yow see fwere, seeketh now and then with some re-gard of honor, and reputation; to step out Zwizer without stumbling, and to salue some mather hold ters by smothe sylence, there bold bayard the Christ Left

minister

bis VVast-word. Enc. I . Cap. I 5. minister, rushing in with more resolution, & masking himselfe with the vizard of two vowels. O. E. (which may stand perhaps in his cypher for Obles Eyes to looke thorough and tofee, and not be feene agayne) layeth on load both in babling, and (coulding, faying fomwhat to euery thing, though nothing in deed to all, and following the threed of my speach, and narration, he picketh quarrels to whatfoeuer feemeth most capable of cauillation, and this appeareth to be his cheifely entended exployt in this his enterprise of answering, the proofe shalbe seene by experience.

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And first of all wherasthe warder objecteth diuision disvision and disagreement to him and his (as you have heard) and this not onlie from Carholikes, but also from their owneghospellers, as from the Lutheranes in " Germany and Denmarke (to vie the warders Pag 4. owne wordes) from Zwinglians in Zuitzer-" land, from Caluinists in Geneua, France, Hol-" land, and Scotland & from Puritanes, Brow-" hists and other fects at home, that impugne? Protestants daylie of the parlament religion. " This fellow denyeth first verie flatlie, that parte. there is any division among them at all, And heere type he wynneth the first garland of impudencie as to an Jow see, but look vpon an other more cleare then this. Secondly (fayth he) the Churches of Great impuout Zwitzerland, Germany, France, & England, do ner- E. mat- her hold of Zuinglius, Caluyn, nor Luther, but of Christ lesus, and of his Apostles and Prophets.

Lo

A warn-wordto Syr F. Hallings

Lo (reader) how quicklie this matter? dispatched, and how soone disagreements made betweene them, fee the 4.5. and 6. former chapters for tryal of this poynt: and non by the way, that of purpol: he leaueth ou heerethe Puritanes especialie mentyoned by the warder, for that he having written fo en nestlie against them a little before canot with his honour now make attonemet with them as he doth with the Lutheranes of Germany Zuinglians of Switzerland, and Caluinifts of France, vniting them all in one Churche, and in the true doctryne of lefus Christ, and consequentlie also with himselfe and his Churche of England according to the rule & principle. Que conveniunt in aliquo tertio, inter fe eta conveniunt, those things that agree in a third agree also betweene themselves, which here poundeth also presentlie after by the work next following. As for our felues (fayth he) of vs professe the dolline of Christ lesus, accorde to that rule that To as eftablified by common confa of the Churche of England, from Which if any o greffe, he is no more to be accounted of our fociety the the Papifts, &c. Marke heere (good reader) the guyddy head of this gagling goose, first ioneth together in the true doctryne of le fus Christ, and of his Apostles and prophet as wel all Lutherans, and Zuinglians, as all all kynde of Calumitts and confequently Pa ritanes whome yet presentlie he cutteth agayne, no less then Papists and those of

Popes retinue (whom before he faid to be 11

Most foolist inconstancy and contradiction to humfelfe.

Pog 19.

P14.17.

his VVast word. Enc. I . Cap. 1 5.

Christians, nor to hold any one article a right of christian tayth) if they do digresse in any thing from the rule of fayth established by common confent of the Churche of England, which all doe, and confequentlie he doth as much as if with one hand he should embrace, & lul and coople together both Lutherans, Zuinglians and Puritanes, acknowledging them for his deare and tender brethren, and with the other should beat them of, & cierest themas enemyes and publike heretikes, for fo rche,and he doth in effect, feing it is cuident, that neythe the fectaryes of Lutheras, Zuinglians, or is Chur- Puritan-Caluinists of Geneua, France, Scotad, Hollad or England do agree which O.E. ter fecter his rule of fayth here mentioned to wit, the na third weeffablished by common confent at this day in the ch here charles of England. And this is euidentlie, and boundantly proued by their owne books and syth held things before recyted in the 4.5.6. and fequet chapters of this Encounter.

But for that our Minister maketh mention

But for that our Minister makes is mention of any between a certayne rule of fayth, wherby he fociety the adhis are directed, and others that digresse eader) the some the same are to be reiected from their ce, first beams and societie, I meane to examine the same briefsie in this place, and to see what digresses are same and first of all that there is and must be appeared by

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uently Pb mecertayne rule among Christians, wherby That their is cutteth of know and stay their fayth, and to discerne rayne rule nose of the W Catholykes from heretykes, is most of fayth as identified by reason it selfe, and by the au-bisence of the christian control of the characters.

N 2 thoritie

to interpret. feripiures.

3. Cor. 10.

Phil. a. Gal. 6.

Rom. 12.

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also wherby thoritie of the verie first founders of our religion, who often do make mention, and it. month vs therofas S. Paul to the Coring hiam for cundum regulam nostram, according to our ruk and to the Philippenfes, in eade fermaneamune gula let vs perfift in the fame rule. And to the Gallatians, quicunque hanc regulam fecuti funut pax super illes, who socuer shal follow this rule of fayth, peace vpon them, and other fud places, as namely to the Romanes, Prophetial cundum rattonem fidei, prophely (by which understood heere principallie, interpretation of scriptures) according to the rule or analogies

fayth, for so is the greek word.

By all which places is manifest, that there a certayne publike rule of fayth, and wasen among the Apostles them-selves, and thesin continued afterward by all the Fathers enery age wherby it was easye to diffingui betweene fuch as were Onthodoxi or Cath lykes, and others that were new fangled wrangling people, that would follow nor but their owne head, and fancyes, of what rule make mention also in the primit Churche Ignatius after the Apostles epist. als gnetianos, lustinus Apel 2. pro Christianis, Irenema 1 . cap.1. & 2. Clemens lib. 4. fromatum aduerful reses, Tertullianus lib de velandis virginibus, Dim Alexandrinus as S. Bafil Cyteth him lib. de prin cap. 29. and many other Fathers commend highlie, and inculcating often the observant of this rule as wel for beliefe, as also for in pretation of Scriptures, but especiallie tod

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his VVaft-word. Enc. 1. Cap. 15. 99 cerne heretikes, who (to vie these Fathers owne words) do no fooner begin to pratle, but that by digressing from this rule do bewray them-selues, and shew what they are, and thus far that there is a rule, which our enemies cannot deny.

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But now what that rule is it may be that vyhat the our Minister and I shal not so soone agree, but rule of faith set first of all that it cannot be onlie Scripture is or was in is enident by his owne speach and confession ald tyme. in this place, where he fayth, that his people of rag 19. England do professe the Doctrine of Christ lesw accoring to that rule , that was eftablished by common confent of the Churche of England, from Which rule there faith he) if any digreffe, they are none of our focietie, aseus somere then Papifis. By which words is euident helam that his rule confisteth of the consent and estahat his rule confisteth of the consent and estatherse different of certayne men in England, what cash friptures, though they wil say perhaps that in ng'ed this establishment, they followed Scriptures nor swilasso the Puritanes and others, that heere f white reexcluded by this established rule.

rimis And befyds this confession of O. E. him-And belyds this contession of O. E. Hillfl. dis elfe, there are many other conuincing reasons
that his rule named by the Apostles was not
tripture, and among other this that eyther
one or very litle of the newe Testament was
tritten, when this rule of fayth was published,
or no vie, and practise among Christians, as
speareth by the often repetition therof made
for interpretation of O. E. Hillfle the state of the newer than the extension of the contest of the state of the new of the state of

Phil. 1. Ign.t.cpift. - والداع ده penies.

so much as this rule could not be onlie sciprure the best way perhaps to vnderståd wha at was and is at this day wil be to heare fome of the anciet Fathers, describe the same. Holy Ignative Writing to the same Churche that S. Paul did (a litle before cyted) to wit, to the Philippenses, sayth, idapsum dicaris omnes iden fen'ientes, in boc ip fo fidei regulas pracepta ne ferano, 27 ficut & Paulus erudiens nes dicit. Do yow fay and

>> reach the felfe same and be of one judgment, so for by this have I observed the rules of fayth,

) as Paul infiructing vs, fayd. Lo heere the judgment of lenams, who affirmeth him-felfen have observed the rule of fayth, for that he faid and taught that which all faid and taught, and thought that which all thought, and folowed no fingularitie eyther of his owned

others.

Iren.aduerf. . hærei l.b.2. Esp 3 & 4. The great efti-nation. et heold ru'e of faith

Iren.ibid.

Irenaus calleth this rule the order of tradina from the Aposiles tyme to his, by which he sayth, that all heretikes are continced in fuch form that Catholykes shut vp their cares, as soones they heare them speake contrarie to the faid breach rule of yniuerfal fayth, deliuered by tradition control from age to age. Traditionem spoftolorum (fayth he) in toto mundo manifestatam in omut con We Church perspicere omnibus qui vera velini andire, &c. We Church veriessi neuer veriessi he) in toto mundo manifestatam in omni Ecclesia alit compe , may fee the tradition of the Apollles in every

, Churche if we wil heare the truth and we can deliver

, number those Bishops that were instituted preach by the Apostles, and their successors vintout said to , dayes, who taught not that which these he die, for

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bis VVast-word. Enc. 1. Cap. 15.

Thus faid he, accompting this rule to be the whole tradition of our Ancestors coming Ter. lib. de downe by succession of Bishops and Pastors. contr. have. To whom agreeth Tertullian presentle after cap-17. him calling this rule, the fulneffe of the Aposties preaching, si ergo incredibile est, (fayth he) senoraffe Apoftolos plenizudinem pradicationis, vel emnem ordinem regula ommibus won edidiffe, &c. if it be incredible that the Apostles did not know » thefulnes of the preaching of the ghospel or » that they did not deliner vnto all Christians » all the order of the rule of beliefe, &c. And , lieto the same man in an other place, Fides in regula Tert. lib de at he polita eft, cedat curiofitas fides, certe aut non obstrepant, hit cap. 19. ught, au quiescant aduersus regulam, &c. Fayth con-tide for filteth in rule, let curiositie yeild to fayth, and ruest let heretikes eyther not prate, or be silent against this rule. So saith he, and in an other adition place, if faish be We Wil doubt or aske questions in sayth, matters of religion, let us inquyre of our owne men to fort bit Catholyees, and in fuch matters, as Salus regula Ibid. oness funposit in quasti nem deuenire, which without breach of the rule of fayth may be called into dition controuersie.

By all which fayings we fee of what actompte this rule of fayth was in the Primitive Churche, and that it conteyned in deed the ever verie summe and corps of Christian doctrine deliuered at the beginning by the miracles & preachings of the Apostles, wherof S. Paul 1. Cor. 18. 100 out said to the Corinthians sic predications sic credife he after, so we have preached, and so yow have beleeved. And afterward partly by writing,

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A VVarn-word to Syr F. Haflings and partly by tradition continued, and con-

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ferued to posteritie by the general consent and Succession of the Catholyke Churche, and he gouernors, and among other things this rule conteyned the Symbolum or Creed of the Apostles, Tertullian expresly testifieth, and befydes this it comprehended many things more in particular, as explication of diven hydden mysteries with direction how to ynderstand scriptures, as is p'ayne by S. Paul before alleadged where he would have the phefying or exposition of Scriptures to be according to the anologie & proportio of this rule of fayth, to wit, that no exposition should be made according to the private spirit of any man, but according to that fayth and beliefe which before was generally receyued, as S. Peter express adulteth vs, wherby it came to passe as saya Epiphanius, that no heretyke could euerput vp his head, and begin any thing against this rule, but that presentlie by the force therofh was discouered, and discomfyted, euen as not O.E. in this place as yow fee goeth about to reject Puritanes, and exclude them from his focietie, for that they diffent from his particular new rule established by a fewe in the Churche & Parliament of Englad, & this rule of his made but yesterday, and by a fewe, and not yet throughly agreed upon among themselves is thought of such force as it can ex-

clude & reiect so many learned of their own

fyde, how much more, the ancient rule made by the Apostles, and continued euer fince by

Tert. lib cot. here Ceap. 13. Rom 12.

What the

old rule of

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3.Pet.1.

his Wast-word. Enc. 1. Cap. 14. 101 all the Catholyke world is furnicient to condemne all new fectaries of our tyme that

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And this might be sufficient for declaration of this rule, the antiquitie, force & vie therof, but that I can not wel omit a peece or one example out of old Tertulian above 14. hundred yeares agone, who after the words before evted, where he fayth this rule is the fulneffe of the Apostles preaching (and note that he fayth preaching and not wryring) come downe in the Churche by diffent and tradition, he not onlie teacheth but vieth a fo the fame rule & theeminent force therof against all heretikes of histy me, who (as ours do now) pretended that this rule & corpes of fayth delivered by the Apostles might perchance be corrupted, altered, misunderstood, or changed by their fucceflors, and that the later Churches were not fo pure, as the former, and consequentlie this rule fo much vrged of tradition, and vniuersal cosent might not be infallible, to which absurditie after many other reasons & reprehensios, Tertulian fayth as followeth; Age nunc Tenul lib.de times trauerint, Ge. Go to now, let vs grant prefe conte. that all Churches (or the most of them) after 26. the Apostles haue erred, & that the holy ghost A notable fent for this cause by Christ, and for this cause discourse of

demanded of his Father, to be the teacher of old Terrul truth, vnto them, hath not respected them and heretiks. that this steward of God and vicar of Christ ,, hath neglected his office vpon earth permit- ,, ting the Churches of Christianitie to beleeue,

N 5 other11.

A VVarn-word to Syr F. Hastings

otherwise, and to vnderstand matters diffe-, rently from that which the felfe fame hold an ghost did preach by the Apostles. But telm ys it likely that fo many & fo great Churches , ouer Christedome haue all erred, and yet hau agreed in one faith? Error of doctrine by hklihood would have brought in (as it hat , done among Protestants) varietie also of do-, ctrine among those Churches, but that Whithin Qued spud found to be one, and the felfe fame among many is me

inucairus no to be thought to come by error but by tradition, and fed tradich.

can any ma dare to fay that they did erre who lefte, behind them those Traditions ! but how-» foeuer yow shal cal yt error, yet this Error ray-" gned for truth vntil herefies rose vp to im-» pugne yt, belike truth beeing oppressed ex-» pected the comming of Marcionithes, and Valu->> tinians to deliuer her out of captivity, and in the meane space all preaching was in error,all beleeuing in error, fo many thowfands of thowfands baptifed in error, fo many good , workes offayth done in error fo many vertues,

,, fo many graces & miracles wrought in error, ,, so many priesthoods and mysteries exercised , in error, and finallie fo many marryrdome

" crowned by error,&c.

Thus farre and much farther paffeth on Tertullian to vrge and conuince the heretika of his age by force of this rule delivered by tradition of the Apostles, received by Christendome, and conserved by the Apostles furceffors vnto his tyme: and the fame rule ofgeneral consent deliuered by succession of

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A fcorne of Tertulian falling intily Abou brote.

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AVVast-word Enc. I . Cap. I 5. Bishops do vrge all old auncient Fathers in like forte each one in his age after Tertullian, Anent. but in steed of all let s. Angustine be red vrging vine. let. lib.
this rule against all sortes of heretikes, but cap. 17. especially, and more largely against the Donatests and Pelagians, and after him againe the very next age, Vincentia Lirenensis who after a longe discourse to this purpose vrgeth the words of S. Paul to Timothy, o Timothee depositum 1. Tim 6. cuffeds &c. o Tymothy keepe wel thy pleadge or pawne lefte with thee; which pawne as wel this father as the reste do interpret to be the forfayd rule of tradition of fayth? Quideft depositi (sayth he) what ys the pleadge or pawne lefte by the Apostles with Timothy and other Bishops of the Churche, and he answereth presently. Id eft quod tibi creditum eft, nen qued a te inuensum, qued accepifts, non qued exceptafti: tem non ingenin fed doctrine, non vsurpationis private sed publica traditionis ; rem al te perductam, non a te prolatam : in qua non author effe debes fed cuftos : non infitutor, fed fectator ; non ducens, fed fequens, ce. This pawne or pledge is a thing geuen,,

yow in credit, and not inuented by yow, a ,, thing which yow have received, and not ,, deviced: a matter not of wit, but of doctrine: ,, not of pryvate vsurpation, but of publyke tradition: a thing brought downe vnto yow, & ,, aot brought forth first by yow a thing wher-, of yow must not be author, but keep only; ,, not the fownder but a follower, not a leader, ,,

but one that is led.

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Thus fayth he of the rule of faith in his tyme,

A Warn-word to Syr F. Hastings

tyme, which rule also serueth vs no lessez this day against all sorte of protestants then it did them at that tyme against their aduersaryes: but rather much more, for that our prescription of this rule is by many hundred yeares elder then theirs was, and so this shal suffise about this matter of the Ecclesiassical rule of fayth, what yt was, and what the auncient Fathers did thinke and esteeme, therei, and now we wil examine a litle what styres the minister maketh about his goodly rule of the present particular Churche of England.

OF THE ENGLISH

rule of beliefe set downe by O.E. And what substace, or certaintie it hath, & how they doo wse it for excluding Puritanes & other Protostantes, and of diners shameful shifts of O.E.

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CAP. XVI.

Arift lib. 16

Not his G is more true in that kynd then the faying of the philosopher, Contraria iuxta se posta clarius elucescunt, That contraryes being layd togeather do make each other better seene and vinderstood, as a ragged garment layd by another that is fayre and pretious, maketh the ragges and patches more euident and contemtible, and euen so this ridiculous new deuised rule of O.E. if we compare it with the former auncient rule, commended

bis VVast word Enc. 1 Cap. 16. 103 mended vnto vs by the old holie fathers we that fee more perspicuously the vanitie therof, for that he fayth. As for our felues (that is the Pog. 19. Prosestants of England) all of vs professe the doctrine of lefus Chrift according to that rule that Toas eftablif bed by the common confent of England, and Toho. focuer dorb digreffe from this is not of our focietie, &c.

But here I would aske him what rule this is and in what yeare it was established, by whom, and how many, and what authoritie they had to establish or to make any new rule from the old receyued before in matters of religion? for yf he speake of K. Henry the 8. See the fiahis dayes, when the first chaunges beganne, Henr. 1. 25.c. and when divers new rules were fet downe 14. & an. 26. inparlament with this expresse commenda- c.15 & 19. tion that they were taken out of the pure and an. 31 ca. 14. fyncere only woord of God, I doo not think cap 1. that O. E. wil admit them, or stand vnto them, though Iohn Fox do hold all that tyme of K. Henrie his mutations after his breach with the Churche of Rome, for the tyme of the ghospel and so doth terme it every where.

In K.Edward dayes also, he being head of the Churche, though but 9. yeares old, there An i.Ed e.t. was two or three new rules made and altered 2. & 11 & on. about matters of religion and their commu- 21.43. nion book, all pretended out of the word of God, with revocation of that which K. Henrythe Father and his Parlaments, out of the same woord had appoynted before which rule also ynder K. Edward. I do not know

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whether our Protestats wil allow in all pom. tes now, but fure I am our Puritangs do not nor wil nor, as appeareth by theire owne bookes; what affurance then is there in this mutable and controuerted rule of so fewe

yeares in age?

Pag.Jp.

But the most important question is, who and what men, and by what authoritie they made this rule? The Warder knew no other when he writ, but the Lords of the Parlamet, and so called it parlament religion wherwith O. E. is very angry, and fayth where he calleth our religion parlament religion, he speaketh like himfelfe, that is falfly and flaunderously, for albeit the same be received by authoritie of the Prince & state, yet is it Christi religion and not the Princes. Soone spoken but how doth he proue it? here is styl that old shifte of peritio principy, hissed out by learned men, which confifteth in ferting downe that for a principle, which most needed proof, as heere where our minister wil need have his religion to be Christs religion, whether we wil or no, and that it was but recey. ued and promulgated only by the parlament, but then must I aske him agayne, what authoritie besydes the parlament hath determyned it to be Christs religion? as also that the Puritans religion is not Christs religion, not withftanding they pretend Christ, and his Apostos to wit no leffe then doth the protestant? and then it we fynd that the only authoritie that deffbolith noth this matter is the Parlament allowing the one

bis VV ast-word, Enc. I.Cap. 16. the one and condemning the other, for that scriptures of themselues can not do it (quia ationes (unt suppositionum, as a little after he vrgeth) and then must needs the credit & truth of English religion depend of the parlament, and therof, worthelie be called Parlament re-

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But harken (good reader) what an example he hath found to auoyd, that his religion making may not be called Parlament religion. The against him-Imperors Gratian, Valentinian, and Theode fins de-felf. and (fayth he) that all people of their gouernment pag. 19. (hould hold the doctryne of Peter the Apofile, taught in Damafus bishop of Rome, and Peter bishop of Alexandria, & that they [bould beleeve one God and threepersons, & get I hope this Noddy Wil not cal the fath of the Trinitie an imperial fayth, &c. Yes See this hadfurelie Syr Noddy-maker, I would cal and led more croue it fo if the case were like, that is, if these soie in the three Emperors had determined this fayth as the letter of of the felues, and by their imperial authoritie, O.F. to the and that it had byn a different beliefe from teader. therule of fayth receyued before, throughout Christendome, as your parlament religio was and is, having no other ecclefiaftical Autheritie for her establishment, but only the authoritie of your Prince and parlament, which defyned it to be trew religion and coforme to the word of God, and determined that the other which was there before in vie, to wit the Catholike to be opposite and contrarie to thefaid word, and therfore to be bolished so as the allowance of the one, and

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A brief addition about O.E.

reprobation of the other proceeded from the

But the proceeding of the forefaid time

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The decree of the 1. Emp. exa-

nined.

Emperors in this their alleaged decree, wa farre otherwise, which O.F. if he had had any more wit then a Noddy would neuer have brought in, being a matter that doth cleerlie couince him & his religio of noueltie, & here fie. For that Gratia & Valetinian his sonne being Emperors of the west, and Theodofius of the East, all three do agree to commend to the Subjects the romane fayth, and bishop of the place to wit Damafus the fitting in that chair under payne of herefy, infamy, and other extreeme punishments, which poynt for the the falle minister after his fashion durit no put downe clearly as the woords themselus do ly in the text, least therby he should discouer ouer much the truth, I meane to do it in him, in this place without other fee for my labour then to proue him a cosening companion, and alleaging them brokenly to his owne purpole. Cuntos populos (fayth thede mit.c. Cultos cree) quos clementia nostra regit imperium, intalit lumus religione veffari, quam dininum Petrum Apoli lum tradidoffe Romanis, religio víque adhuc ab ipfo » sinuata declarat, quamque Pontificem Damasum sem claret & Petrum Alexandria Episcopum virum Apall lice fanctitatis, &c. our wil is that all people whom the Empyre of our clemency dot gouerne, shal lyue in that religion which uine Peter deliuered vnto the Romanes,

the religion by him taught, and enduring

fumaia Tri-

his Wast-word. Enc. 1. Cap. 16. 105
this day doth playnly shewe, which religion >>
(lefte by S. Peter) it is euident, that Damasus >>
bishop of Rome doth folow, as also Peter >>
bishop of Alexandria a man of Apostolical >>
holynes, &c. to wit that according to Aposto->>
lical discipline, and euangelical doctryne, we >>
all believe one deity of the Father, the Sone &>>
the holy Ghost, with equal maiesty in holy >>
Trinity, and this law whosoever doth fol->>
low, we command that they do imbrace the >>
name of christia Catholikes, the rest who we >>
eiteeme as mad and furious men we wil have >>
to beare the infamy of heretical doctryne >>
ind to be punished first by God & then by vs.

This is the decree of these three Emperors gainst heretiks for neere 1200. yeare agoe, wherin yow see they remit themselues all three (though one were of the east Empyre) othe Romane religion, and to Damasus the of Alexandria for the east Churche did also Pope his beleefe, with whom the Patriarke gree, and heere is nothing determined of region as yow fee by their owne authoritie, eligion, and Pope of those dayes, should be which if the parlament of England had done these our dayes, as all ancient parlaments ompted Catholikes, and the rest heretikes, tere wont to doe (as appeareth by our status) then could not the religion authorized by em be called parlament religion, no more ben this can be called Imperial, though pubhed and protected by Emperors.

O Now

A Warn-word to Syr F. Haffings

Now then (gentle reader) confider how bed many foliyes or Nodyt: smes (which the mis later nifter obiected alwayes to me) be by him 6. ame mitted in alleaging this one example of their firmi Emperors, and on whom they light, butthe parlar principal is, that being alleaged by himfelt reader and for himself, it maketh wholie against these him, & ouerthroweth quite his cause which O. E. may be accopted doltssme also in the dear, anyni bef, des Nodytisme: for it sheweth first the The Poynts of whole difference betweene these Catholike inseeme contrary Emperors decree, for desence of religion, and benenit the modernal decrees of our Parlaments he Emper take vpon them to appoynte and defyne reli-fir, and gion in England, it sheweth that the Roman ar rel religion was received by S. Peter, and had sent, a endured so vntil their dayes, which was most re are then 400 yeares, it sheweth also that Damboreth sus Pope of Rome was then the cheise gournmen nor of christian religion throughout the hurch world: it sheweth that these Emperours as tourseld in the counted him for their head, and not he then er Cat in matters of religion, it sheweth how humber all, but bly these Emperors did submit themselves to one of the decree of the councel of Nice made before pe, the their dayes about three persons in one God tyes, a head, confirmed by Pope Siluester, and continued by Damasus; and it sheweth host on go so obedientlie and christianly these Emperor we his did hold them for Catholike christias, whom ous.

the faid councel, and Pope Damasus did hole for Catholiks and condemned those for in second famous heretikes, who did diffent from the the p

obediena

to O. E.

his VVast. word. Enc. 1. Cap. 16. 106 how bedience in religion; and now whether our mi- later Parlaments of England haue done the n co- ame by the councel of I rent, and Popes con-their firming & defending the fame (as our former the parlaments were wont to doe) I leave to the melt mader to judge, and whether this law of gainst these Emperors were wyselie brought in by which O. E. or no; but let vs passe yet further in ex-

of the Theminister having shifted of wittilie (as nolike resemeth to him) the exprobration of par-n, and ment religion by the foresaid example of the

in, and liment religion by the foresaid example of the state Emperors, talleth to range, and roue wyde & religion was established more by parla-> or religion was established more by parla-> or the Apostles, that > or the Apostles, and haue > or the Apostles, that > or the Apostles, that > or the Apostles, and haue > or the Apostles, and the Apostles, and the Apostles, and or the Apostles, and or fayth is new objections. It is the apposite or the Apostles or the Apostles or the Apostles or the Apostles or the Apostles, and the Apostles or the Apostles or the Apostles, and the Apostles or the Apostles or the Apostles, and the Apostles or the Apostles, and the Apostles or the Apostles, and the Apostles or the Apostles or the Apostles, and the Apostles or the Apostles or the Apostles, and the Apostles or the Apostles or the Apostles or the Apostles, and the Apostles or the Apostles or the Apostles, and the Apostles or the

id hold Androsay a word or two to every one of for in sessoleries before rehearsed, the religion mithes a the parlament established in Q. Maryes

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A VVarn-word to Syr F. Hastings

gion Tras planted by O. Maries dayes.

II.

what reli- dayes was it any new religion, or differen from the rest of Christendome or did then parlament in lament then do any other thing then the former edict or decree of the Emperors commandeth men to hold the anciet re. of Rome descended from the Apoltles? and follow the B. shop of that Churche the lun as head of all Christendome ?

And as for the two hundred different of nions that Catholykes are faid to haue, le E.and all his compagnions together proue two only that are real differences, and m maynteyned by Catholykes being opport one to the other, and that in poynts of fayth deed, and I shal yeild, and pardon all the or hundred nyntie and eyght differences that objecteth, but if he cannot proue this or n only, (as neuer he wil be able) then are the not two hundred differencies of ours, but: lyes of his, and agayne do yow note for an ding cauillations that I require two reals ferences in matters of beleef, for of other cumstances that touch not preciselie belt our schooles and learned men lawfully haue diversitie of opinios, as about the man how bread is connerted into Christs fleth the Sacrament, and other like, of which in of divertities Tertulhan fpake a litle before," he faid quaramus à nostris, que falta fideires quaftionem poffunt devenire. Let vs cal in quel or dispute among our selues, and with owne men (to wit Catholykes) fuch pot of religion, as may come in controuerfie wa

Terral, cap. priced.

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egrizie tue o our ad ences: and th ed ther es, and sagain red, and

ction, Pelagian inft Ca nions inte erejula cin on an & veri

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pertinet long Car ft learne lyke rule es, and o haps the

yet all e offavt ainst this very fou

bis VYaft word. Enc. 1 Cap. 16. breach or the integritie of the rule of fayth i with this only diftinction of old Tertullian the different disputing among Catholykes i heretikes, the one without touching the regritie of the rule of fayth, the other dithie opposite against that integritie, by this alie, I say, all the vaine prating and babling our aduerfaries, that fil vp leaues with difrences among our schoolemen is quite cut and they like barking dogs that have weed them-selues in vayne may shake their res, and returne to ly downe in their kesagaine, vntil an other fit of bawling be red, and he that wil fee an other like bawwhelp to O. E. repealed by a vaut-curre, his chaps thut vp with the verie fame diction, let him read S. Augustine against Inlian Aug.lib.t. Pelagian objecting the fame that O.E. doth cours Iulian. inst Catholykes. Alsa funt (fayth S. Augustine) nousinter se aliquando etiam doctifime atque operezula Catholica defensores salua fidei compage conforant, & alius alio de vna re melius aliquid venat diffe-& verius, hoc autem vnde nunc agimu adipfa may be apertinet fundamenta. There are other poynts likes. Salua ong Catholykes) in which sometymes the fidei regula. lyke rule of fayth do disagree among the->> es, and one doth say better and more truly » haps then an other of the felfe fame thing, >> yet all without breach of the common » e offayth, but this whereof now we treat >> ainst this heretyke Iulian) perteyneth to: very foundation of our fayth.

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A brief addition about O.E.

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Thus fayth he, and thus fay we, and further to O. E. that which followeth in Augustine against Iulian, that he changed erroneous, and turious mynd in acculing many graue Fathers, Bishops, and Pattors, a the whole visible churche of that opprobin shame, which is proper only to heretylis wit of diussion, and differention among the selues in matters of fayth.

clues in matters of

To the other iest & boyery that follows wherin he fayth that Catholyke men can receyue their fayth fro the vniuerfai church quia actiones funt suppositorum, I might anim this fentence quia emnia plena funt jultoria, otherwise he pretending to make his add farie a noddy, would neuer haue brog foorth fo noddilike an atgument therby wi crease the number of noddyes with addit of his owne person, for who wil not in him a notorious Noddy who felling himfor a doughtie doctor, & deane of a Church vnderstanderh not a proposition in Loga & there ore for his instruction I wil fend to no higher a treatife for this tyme, the the introduction of Logique or fumm written by Toletus, where among other uisions of terminus singularis, he shal find Collections autem terminue eft qui tantum plute suncta fignificat, vt Roma. Ge This I shal expet after, when I shal shew that this definition Terminus ouerthroweth his objection, & sequentile that he is ignorant in ipsis term artis in the very termes of logique it felte.

Whether the vniuerfal Churche may be faid to teach or no.

12.

Tolet. in trod ad dia lea.lib. 1.c. bis Wast-word. Enc. 1. Cap. 16. 108

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But yet in the meane space I deny not, but that thefaid propolition actiones funt suppositioni, istrue in it lelfe, and founded in Arifotles Me- Meigh. Bb. t. somfites, though Arifforde have not the word west to water suppositiorum, but fingularium, as the greeke word **** importeth, but all is one in our fense. And further I grant that this proposition is ysed by many schoole doctors for better explication of duers highest mysteries of divinitie, and namelie of the bleffed Trinitie, incarnation of our Sauiour, and others, as appeareth in diuersplaces of S. Thomas, though yet as it fee- D. Thom. methueuerread, and much leffe understood 1. Sent. dift. s by this rude O. E. as may appeare by his q 1 art. 2 & foolish application therofin this place, for that idem part. t. the meaning of this proposition according to 9-14-art 1. & Aristotle and schoolemen is that Actiones non acc. 1. funt vniuer falium logicorum, which are otherwise called vnine: falia in predicando, fuch as are genus, fecies and the like, neyther yet are actiones vniuer slum in effendo, as were those idea platenica, nor yet partium constituentium vel componentium, but only fingularium, aut suppositorum, this is Ariflotles meaning when he fayth actiones funt fuppopularin, but what is any of this to our queftion and speech of the vniuersal Christian Churche and her teaching, which Churche though in our speach she be called vniuerfal collective for that The coteyneth all Catholykes, yet is the reipfa, and in her felfe, truly and properlie individuum, and not vniver sale legicum vel platenicum, but only as is said vniuerfale colledisum, defined before by Telerus, when he fayth:

Terminus

Awarn-word to Syr F. Hastings

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Terminus fingularis collections eft, qui tantum plus conjuncte fignificat, which fignifieth the compre. henfion of many in it felt, as Rome, London palament, cittye, churche, congregation, and the like, which according to logique are properlie particuler individuals, and not vniuerfals, though they conteyne ech of them a multitude in them, and in that sense may be called vniuerfals, as the whole and vniuerfal city parlament, common wealth &c. and they haue this nature that the actions of particulars conteyned in them, and authorized by the whole, do stand for the whole, and are faidto be of the whole as the acts of Parlament in England, though they be done by particular men (and often tymes not by all) yet are they not called the actes of particular men, but of the whole parlament and the like of the ades of the cittie, or common wealth.

attributed to the vyhole body.

And further when such an act is deliuered After ofpar to me by a particular man not in his own name, nor as his owne acte or decree, but as the act of the Parlament and in name therof, I may wel fay that the Parlament deliuereth me the same, which I may also say when the cittie of London, the chacerie, the kings bench the court of wardes, or other comen bodys maketh out any order though it be deliuered by particuler me, verisit the act of the whole vniuerfal body, and ocalled and accounted and not of the particuler men, that deliuer of execute the same, which being vnderstoodle vs now come co the application of our particuler

AVVast-word Enc. I . Cap. 16. 109 culer case of the vniuerfal Churche her teaching, and therby discouer the deep lurking of our fould our-masked minister.

When we Catholykes say that our fayth is taught, or deliuered vnto vs by the vniuerfal The applica-Churche, our meanings, that a!beit particular former dis men as Priests, Pastors, or preachers do imme-course. diatly deliuer the same vnto vs, yet for that they do yt not as of them-selues, nor as their owne, but from the faid Catholyke vniuerfal Churche, and by her order, we say truly and properlie, and cannot fay otherwyfe, but that we are taught it by the faid vniuerfal Churche. which is the body, and not by perticuler men which are parts only, euen as when a man striketh an other with his foot or hand, it cannot be faid so properly that the foot or hand ftrook him, as the man him-felf, and this argumet, runneth also in our aduersaries cause, yfhe had wit to fee it, for when a ma is taught at this day the protestant fayth of England allowed by the state, may he not say more truly and properly that it is the teaching of the vniuersal Churche of England, then of this or that particuler contemptible minister? but this he foresaw not, when he came in with his attionis funt suppositorum, & therby wil see what reason I had to ad stultorum, for so much as his obiection befydes the ignorance, and falfhood therof, ouerthroweth no leffe him-felfe, and the teaching of his Church, yf it had any force Ignorance of & so much of this which indeed is ouer much for the fondnes of the instance.

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d the perlie erfals, multicalled al city d they

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liuered SOWE but as therof, iuereth hen the s bench bodyes eliuered

e whole ounted, liuer or Roodle r particuler A Warn-word to Syr F. Hastings

There remayneth then that part only is his babble where he cryeth out, that our teligm is not Cathelike, but his, and that ours is buylded up upon Popes Which are mutable and subust to error of his upon the eternal truth of God, &c. All which to yes though they have byn sufficiently restuted before, in that I have alleaged, and a thousand tymes before that agayne by other writers, yet these men as hungry slyes bearen of from hunny do returne stil with the very same clamors agayne, for lack of other better matter, and heere yow see are two poyns the first, whether we or they be Catholikes, and then whether we depend of Popes, and they of God.

16. Who are Catholykes

15.

For the first which of our Churches is enly Catholike much hath byn said (or at leastwyse may be gathered) by the former discourse about the ancient rule of true Catholike sayth, but more particularly it remayned
to be handled in this fellowes first new solish chalenge added after this for Syr F. wherfore heere I wil say no more of that mad put
dox for which shame ynough abydeth O.E.
in that, when I shal come to answere it.

17.

Now for the second about our depending of Popes and they of God, and the scripture, it hath appeared by the two or three precede chapters, how they depend ech man of their owne fancy and iudgment of scripture, and not of God, or godlines, and as for our depending of Popes as heads successively of our Churche, we confesse it willingly, and a glory therin, that we are not heretical achesis

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as our aduerfaries are, but yet to meet with this prating calumniators exprobation we fay How Cathon that we depend not of any Pope as a private lyke men deor particular man, and subject to infirmities, pend of the eyther of ignorance, euel lyte, or the like, but religion. as he is head and cheife pattor of Christs vniuersal Churche, Gods substitute vpon earth, to whom he hath affured the perpetual afsistance of his holy spirit, and of the omnipotent power of his aternal Godhead euen vnto the worldsend, and by vertue of this promis let Peters successor be neuer so vniearned, rude, feeble or infirme (as hardly can be chosen one meaner then himselfe was in all or most of these poynts (before he receyued vertue from his maister) yet shal his learning be incontrolable for gouernment of Gods Churche, taking that helpe by councels doctors & other learned meanes, which he may, (and Gods prouidence wil euer prouide that he shal do) his rudenes also shalbe wysedome, his feeblenes fortitude, his infirmity vertue, in respect of his place and dignity, and this did our ancient holy Fathers esteeme the matter, not by the talents or merit of the man as heretikes bable but by his office, place, and dignitie.

As for example who knoweth not but that Pope Damasus before mentioned in the decree of the three Emperors was not perhaps the learnedest man in the world, nor otherwise the best qualifyed for humayne giftes (though he were also a notable man) but o-

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18.

A VVarn-ward to Syr F. Hastings

ther might exceed him in these poynts. Yet do the said Emperors preferre him before all in directing men for their fayth and beleefe, as yow have heard; S. Hierome also was farre more learned then he by fluddy, as all men wil confesse, and himselfe also, for that he wrote often to S. Hierome to requyre his opinion in poyntes of learning, and yet when the matter came to determine pointes of fayth S. Hierome subjecteth himselfe to him, with that humility, as a chyld and scholler would vnto his father and Maister, and much more, for that he faith most absolutely in a most hard and perilous controuersie of that tyme not yet determined; to wit, whether one or three hypoftacies, or sublifteces were to beholden in the Trinitie, the most learned humble father I fay writeth thus to Pope Damasus out of Syria, Obtestor Beatitudine tuam pt mili Epiflolis tuis fine dicendarum fine tacendarum brpostascon detur authoritas, I bescech your Hol. that yow wil give me leave, and authoritie by your letter to hold or deny three hypostacies.

The faith & humilitie of faynft Hier. epift. ad Damai.

19.

Loe heere the different spirit in a learned humble Catholike saynet, from an ignorant prowd contemptuous heretike, S. Hierome regardeth not the personal partes of Pope Damasus, but his place, roome, and dignity of his office : our heretikes not only do contemne his place, but also most maliciouslie do lode the persons of all or most Popes with infinite calumniations and flaunders, therby to

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his VVast-word. Enc. I . Cap. I 6. discredit their office and ordinances, what then may we fay of these men but that they are gyuen ouer as S. Paul fayth in reprobum fenfam to a reprobate sense, and synne maliciouslie, and desperately to rayle against their owne consciences, God amed them, and let all wyse men take heed of them.

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As for the last and lowdest ly, which this prating minister affirmeth, to wit, that Ca-Vyhethet Catholyke tholike religion is ful of new noueltyes, and religion be old herefyes, this also is to be discussed in his ful of nouelforesaid chalenge when it commeth to be ses. aunswered, wherunto I might remit the matter, without faying any thing here, as I meane to do, but only to premonth the reader of two points, that there I am to handle, the first, that if this woodcock or any of his crew can shew any one noueltie (as an article of fayth in our religion which was not beleeued in the Apostles tyme, and in all ages fince by the professors of the Catholike fayth, eyther explicite or implicite (as diuines terme it) we shal yeild in all the rest, for that we hold the foresaid rule of fayth delivered by the Apostles to haue byn ful and perfect, and that whatfocuer poynt of fayth hath byn determined of fince, by general councels, confirmed by Popas, hath byn no new thing, but explication only of that which was before delivered by the Apostles, albeit not so expressie knowne to all.

In the second poynt also we hold that if O.E. or his mates, can shewe any one herefie,

A warn-word to Syr F. Hastings

taken for an heretie by the general Churche fince Christs tyme vnto Luthers, or after, to be holden by ystruely, and in the same sense wherin it was condemned for an herely, and holden by those heretykes: if this I say can be truly shewed and not as this vice cometh in with fullian-apes for veluet telling vs atale of the Collisidians that offred Sacrifice to the Virgin Mary, and other like, from whom he cannot deny, but that we differ most manifestly (though his forchead be neuer so hard) If this I say can be prooued, that any one herefy is truely among vs and not the fimilitude only or shadow therof, then wil we alke no further proof of any thing against vs, for that we hold absolutely that eyther all or none is trew in our religion : but on the contrary fyde, we shal shewe, and demonstrate most clearely, that they hold many old condemned herefies, in the felf fame fense, wordes, and meaning, wherin they were condemned by the vniuerfal Churche, & held by those heretikes. And this is the true difference betweene vs and them, to wit, that they object to vs shadowes, and resemblances of heresyes, but we contince them of true herefy in deed.

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his VVaft-word, Enc. I. Cap. 17. 112

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(bewed by diners cleare examples, that O. E. and his fellowes do playnly dispayre of all certayne meane or rule to try the truth among them-selves, or with vs.

CAP. XVII.

TOtwithstanding that sufficient hath byn I Said before in divers chapters of this first Sup. cap 3.4. encounter to shew that Protestants have no fure rule or certayne meanes at all for agreementin matters of Religion, or for consent, or affurance therin, yet for fo much as this is a most principal poynt to be wel vnderstood, & deeply pondered by euery man that loueth his eternal lyfe, and faluation, I have thought good to treat one poynt more in this chapter, which is the confession of our aduersaries them-selues in this behalfe, though not in playne words, yet in manifest deedes which are not nor ought to be of leffe authoritie then wordes.

And first of all I wil shewe this by their pasfing ouer without answere this whole matter being the most principal of all this first encounter) when the warder vrgeth them most amestlie in the povnt it selfe, and both of hem(I meane both the K '.first, & the minister ther him do answere directlie no one woord into the whole demonstration, which is a layne confession that they cannot answere it, but

A VVarn-word to Syr F. Hastings

it, but yet to shewe it more euidently, and to conuince them in this place, I wil repeate

agavne what the warder faid before.

I would aske S. F. (sayth he) or any such man as he is, that determineth so resolutely » that his only religion among fo many others (as are extant at this day) is true, and all others

poled.

» false; wheron doth he ground his certaintie! Two onely meanes can S.F. haue to guyde of tryal pio-

himselfe in this case, first that he hath receaved » this doctrine of fuch or fuch persons, prea-» chers, ministers, or doctors, whose learning mand knowledge in this behalfe he trustethab-» folutely : and then is his whole fayth buylded » vpon the credit of man, as is euident, and con-» fequently is nothing worth, nor no faythat » all. The other way is, that he beleeueth is, >> for that it is founded in Scripture; butthis way to S. F. must needs be as vncertayne as » the other, yf not more, for that to be fure, that » it is foundly grouded vpon Scripture, he must » first read himselfe his whole beleefe express » in Scriptures, which is much for a man of S.E. occupation to do, and then he must be able to » judge of many other poyntes, belonging to the or fame, as namely that the book is furely Scr. » pture, that he readeth. And then that the tran-3) flation which he yfeth is trulie made, outof 33 the learned tongues Hebrew, Greeke 2014 2. Latvn : And laftly, he must be fure of the true » sense and exposition, which also are hard thefe p matters for a man of S. F. learning, and much only v more for others that know leffe then he.

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Yea and when all is done, yf he had all there ,, helpes needful for fuch a matter (as he hath ,, not) yet were it but a priuate manes opinio, & confequently his fayth should be grounded, ,, but vpon his owne particuler judgmet, which ,, maketh no fayth at all, but opinion only as, often hath byn fayd, for that fayth must haue ,, Gods expresse authoritie for her foundation.

So that to conclude, the first blessing which S.F. in particular thinketh to have receaved ,, by this change of his religion, is in effect, that, whereas before when he beleeued the Ca-, tholyke and vniuerfal fayth of Christendome, ,, deliuered vnto him by the vniuerfal Churche, as founded on Scripture (which Churche ,) Christ & his Apostles gaue him expresse commission to credit) his beleef was properly, fayth, & founded upon a rock, that could not ,, fayle: now having left that fortresse, & cast, him-felf into the waves of new opinions, he ,, hath nothing certayne at all but so much as ,, he lift to choie of him-felf, or of other mennes opinions, which choise is properly called heresie, for that the word heresy in Greek (as ,, all learned men know) fignifieth nothing els, ,, but a certayne election, and choise in matters ,, of Religion, to wit, when a man leauing the ,, commo colent of the general Churche doo-,, ethonly to follow that which his owne pri- ,, vate judgment induceth him vnto.

And to make this more playne, how all these people haue no other rule of beleef, but Aplayne de-only what their owne fancy leadeth them against sir F.

vnto,

A Warn-word to Syr F. Hastings

,, vnto, I aske S. F. (not of any Cathoryke Do-, ctor, nor of any ancient Father, as & Augustine, , S. lerom, or the relt, whom eafely he would co-, temne) but rather of his owne Doctors, Mar-, tyn Luther, John Caluin, Theodore B. za, & , fuch others, whom he supposeth to have by as feruants of God, and indued with his holy foi-, rit & all the world knoweth that they were , more learned then S. F. yet why should he , beleeue his owne judgement more then thein , in poinces of fayth? wherin they differ from , him, as Luther about the real presence, and the , number, and forme of Sacraments, and many other points, Caluyn in matter of the Queene Supremacy which he denyeth. Beza in the whole government of their Churche. Or why should I beleeue S. F. or his new masters of , Englad, rather the thefe that were more lear-, ned then he or his? or what reason, rule, or foundation, have any of these men to beleeue their owne opinion, more then others, but , only felf wil and fancy ?

This then is the first and greatest spiritual, benediction (or malediction rather) that I so fynd to have happened to our realme, and nation by this wooful alteration of religion, that I wheras before we had a direct rule, squyred pole-starre to follow, which was the vniues of the churche, now every man being set at liberty, holdeth, beleeveth, and teacheth what is listeth. Nor is there any way or meane less to restrain him, for straight way he appeared by holding and considerable to the Scriptures.

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his VVast. word. Enc. 1. Cap. 17. 114 and there he wilbe both maister and Pilot, & > boteswayne him-felf, to gouerne the bark at >> hisp easure, for he admitteth no judge, no interpreter, no authoritie, no antiquitie, nor any >> other manner of tryal, which is the greatest >> madnes, and malediction that ever could hap- >2 pen among men of reason.

And the very same cause that moved the Warder to be so liberal then in setting downe th spoynt, hath moued me now to repeat the

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And what do yow think that the knight &c his champion haue replyed to all this playne and manifest demonstration? would not yow think that both of them for their credits fake fould have buckled vp them-felues to joyne in this yffue with the warder, shewing what certainty they have, or which of the two wayes they wil take proposed by him, seeing he fayth there are no other, or that they hould the-felues at least appoynt some other way: but confider good reader the force of euident truth they are so blanked, and their mouthes fo thut vp with this interrogation of the warder, as the K'. thought it best to passe it wholie ouer with filence, as before hath byn touched: The minister with more shame then the Kt. hath tatled formwhat, telling vs, in a graue berth that our religion is not Catholyke, that the question at he minerfal Church could not deliver it vnto vs e lett que actiones sunt suppositorum (as yow haue

ppes heard) that stapleto teacheth that the Churche . hith power to proue, taxe, and configue the

bookes

A Warn-word to Syr F. Hastings

books of holy Scripture. And that vniuerfal tradition is the most certaine interpreter therof. And finally that the fayth of Papistsis buylt ypon the Popes fancie and opinion, and it is ful of nouelties, and old herelies, and the like, as before yow have heard.

All these tatlings he hath vpon this difcourse before rehearsed of the warder, and almost in as many words as I have recyted the: but to the matter it selfe about certainty of vincertainty in religion ne griquidem : he anfwereth no one word at all, only to the later parte, or appendix of the discourse where the warder fayth that to make the matter more playne, how protestants have no other rule of beleef, he asketh S. F. not of any Catholyke Doctors, nor auncient Fathers, whome he esteemeth not, but of their owne new Doctors Luther, Caluyn, Beza, and the like authors of their owne fects, why English Protestants at this day should preferre their owne iudgments before these also, (whom they grat to have had great store of the holy ghost) inall

pture, where they diffent from them. To this I say (all the other storme being past) it seemed good to the minister to make his answere in these wordes.

matters, doctrines, and interpretation of Sci-

But fayth this Noddy : why [bould you believe more your owne opinions then Caluyn concerning th Q., supremacy, Luther concering the Real presence, and Beza in the Churche gouernment! I an There, ful that thefe mennes private opinions concerne not funds-

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bis VVaft-word. Enc. 1 Cap. 17. mental points of fayth; and therfore they are not to be Pag at. brought foorth for instance in this cause Where We ith antivers talk of the foundations and reasons of Christian fayth. of O. E. about Lu-Marke wel his answere (good reader) & judge ther Caluya who is the noddy, he fayth two things: the &c. one, that the judgments of Luther Caluin, and Bezabe but private opinions among them; the other that the poynts wherin they differ from them to wit, the real presence in the Sacrament, her Ma". Supremacy ecclefiattical, and the whole gouernemet of the Churche are no

fundamental poynts of their faith.

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For the first I would gladly know what authority is auayleable among them in teaching, preaching, and interpretation of Scriptures, yt Luther, Caluyn, and Beza be rejected as priuate and particuler men, where they differ from them? our Doctors and Churche they do defy, the ancient Fathers they look not willingly after them, their owne parlament this ma fayth a litle before doth not appoynt but admit their religio only, who then is hee, or who are they that must determine, and define in this case? For the second, yf the diffetence with Luther about the real presence of Christs real body in the Sacrament, be no fundamental poynt of fayth (seing they accuse vs of the highest cryme vnder heaven about the same, that is, of idolarry, and holding a creature to be the creator, and we them gaine of most heynous blasphemy & highest wickednes vpon earth in discrediting Christ ahis owne words, that faid it was his bodie, & his

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VVhat poin tes are fundamental in proteffants doarrue.

his whole Church that ever so vnderstood him vnto this day) yf the matter of supremacy be no fundamental poynt of fayth, wherby all their ecclefiaftical hierarchie frandeth at this day in England as their Bishops Deanes, Archdeacons, and other prelates, and parfons of the Spiritualty, who otherwise must needs be

playne intruders, and meere lay men.

If their whole gouernmet of their Churche be not fundamental wherof dependeth whether they have any true ministers, preacher and teachers lawfully allowed or no & consequentlie whether their Sacraments be Sacraments and be administred by them that haue authoritie fo to doe; if all these poynts! fay be not fundamental in O.E. opinion, what are fundamental? And what Atheisme doth this Martial minister & divels deane bringin vpon vs ? But beleeue me (good reader) their good fellowes do only eate of the ministerie, and beleeue as please them; and this being a compagnion of many occupations, wil live by that which wil yeild him most, & according to that also shal be his doctrine and beleef.

10. Pag. : 1. O. E. his con temptious Speach of Luther and Caluyn.

Of their great grand-father fryer Martyn Luther he fayth here in the words following his former answere. VVe suspend our opinion and give no approbation to Luthers opinion concerning the carnal presence of Christs body in the Sacrament, fe that We fee the doctrine to be ne We, and not taughth the Apostolyte Churche, nay Tre find ge to be repuguat to the Apofiles doctrine delivered in Scriptures . Co.

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his VVast-word Enc. I. Cap. 17. 116

Marke the arrogancy of this petty chaptain, be jujend, we jue; we finde; who are those wee I gray yow? Oh that Doctor Martyn Luther were aline againe to canuase this arrogant barning battardly wheip of his, he would proue him but a very demy puppie. Of Caluyn he sayth: when Calu, n was better informed (about the Supremac;) he changed his siyle and retailed his oppnion, but where and when, I pray tow? why have yow not noted the place and

(about the Supremate) he changed his light and retrafted his opinion, but where and when, I pray yow? why haue yow not noted the place and tyme; for Caluyn was to great a man I trow to change ftyle or retract opinions, were it neuer to falfe or impious, and whether he changed in this, let his Elizeus that had his coke & spirit of wickednes double (I meane Theodor Beza) be witnes, who is more to be believed in this case then O. E. that is but a sugitive of Caluyns campe, going about to be trayhis Captayne.

Lastlie about the gouernment, of his English Churche, he addeth concerning Beza: I Pag. 22.

al Churches [bould concur and agree.

Loe his faying: and albeit he say madlie, yet I trust he wil not say but that in one and the sife same Churche agreeing all in one true cottype of Iesus Christ (as in the former rag. 12. lease he affirment all sortes of protestants do) it is necessarie they agree in the substantial poynts at least of some gouernement among Athesistical them-selues, as for example, of some one head Dodsine & the cheise members therof, as whether the Prince be supreeme head ecclesiastical, and P 4 may

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may make Bishops, and whether the Bishops be true Prelates, and may make ministers, and whether they be of Gods or the diuels making that are so made, which is the proper controverie betweene them of England, and Bezi at this day, and was with John Caluyn also while he lyued. To deny this I fay, werea very mad new doctrine for fouldiour O.E.to teach now under a ministers coate, to wit, that none of all these things are necessarie poynts of doctrine, but indifferent rather, and that in his Churche a minister, & a ministrel, a preacher, and a pyrate, a bishop and a bytesheep, a deane, and a diuel are all one.

12. The Suruey of pretended holy discipline &c. printed b o. VVolf 3 193. cap 28. fol 8 54.

And that this fellow, and his compagnions haue no religion nor conscience in saying and denying, admitting or reiecting at their pleafures, it may appeare by one of their publyke books printed, and fet foorth against the puritanes where they have a whole Chapter of acculations against the said puritanes for reie-Aing & contening new ghospelling wryters of their owne when they make against them which yet yow fee practifed here by O. E. him-felf though no Puritane, and that even against the very cheife heads and syres of both their religions, Luther, Caluyn, Beza, yea some are of opinion that O.E. was the Author of that book wherin the Puritanes are so eagerly argued for this fault of cotemning their owne wryters whe they make against them, though I cannot easely believe thesame, for that it seemeth les fondly writte in that kynd,

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bis VVast-word, Enc. I. Cap. 17. II7 then could be expected of this manes shallow cacitie, that wrote this doltish answere to the Wardword, but be it how it wil yow shall he the Puritanes taken vp very sharply by protestants in that book, for rejecting both their owne authors, and auncient Fathers, which yet yow fee this arrogant foole doth practife heere in the one (I meane touching their owne) and yow shal heare afterward how egregiously his fellowes de the like in theother, that is to fay, concerning the auncient Fathers. But first let vs see what is obisded to the Puritanes in the former poynt.

In a certayne place Pellican, Bullinger, Bucer, 11hium, and Musculus (all great Doctors among Survey c. 18. the Lutherans) being brought in against the Puritane doctrine, Cartwright answereth Puritans cothem thus ; If they were for one a hundred, they could tept of these on beare do we the Apostle, to wit, standing with avere Do-

him, as he presumeth.

But after these is brought in Luther himfelfe, interpreting a peece of Scripture otherwife then they would have it, but they anfwere that his expedition is out of feafon. Then is T. Cartve li brought in Bishop Ridly, and brother Bucer 114. great doers in K.Edwards dayes in England, but the first is dismiffed, thus: Bif hop Ridley being spartie in this cause ought to be no Witnes, the second thus: Bucer hath other groffe abfurdityes, fometymes thid.pag. Homer fleepeth; bis reasons are rediculous, &c. Iewel and Fox do folow, but Fox is shaken of with this faying : that he took greater payne in his fory to declare What is done, then how inflie or vn-

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iuflue how conveniently or vaccouveniestie it Was done Iewel receyued this jyrke, as a contumely ingrauen in his tombe as the Protestant complayneth. B level salleth the duttryne of the quofel Dantonneffe.

Ibi. Pag. 118.

Pag 196.

Finally they write thus of all the cheif English protestants in K. Henry. K. Edward. Q. Mary and in this Q. tyme before them-felues: T. Catro.li 1. their knowledge Das in part; and being fent out in the

morning or ent tie Sunne of the ghofpel To as ryfen fe high, they might ouer fee many things, Thuch thole Which are not fo [harpe of fight as they Dere, may fee, for becaufe that Which they Want in the (barpnes of fight, they have by the benefit, & clearnes of the Sunn

and light greater then in their dayes.

Loe heere the growing and d sagreeing protestant fayth, and every man his new light and lanterne in his hand. Whofoeuer cometh after presumeth to see more then his fellow that went before him. Wher wil this matter end? but marke their wrangling spirites one within an other: the puritanes are forely reprehended for this contemptuous vling their owne authors; but are the puritanes more arrogant or bolder in this poynt, then yow have heard O.E. before, euen with the first parent of their profession?

As for the old Doctors of the ancient Cath. survey. Pag. Churche, the foresaid book of protestars, hath 319. also a special chapter of examples of the Puritanes contempt against them, calling S. Ignatius scholler to S. lobn the Enangelift, a counterfet and vayne man, S. Irenam is reiected, except

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bis VVast-word. Enc. 1 . Cap. 17. (fayth the Survey) he wil frame his peach after the Sur pag. 918. new cut, enen according to Bezaes pleasure. Instinus in act. 4.60 Marny being vrged, that lyued presentlie after 1. Timoth. 5. the Aposties, answere is made, that in the dayes of luftine, there began to peepe out in the ministerie fome things, Which Went from the simplicitie of the ghospel. Th. Carry. Tos. Instance is added S. Hierome, whom they ha 2. Pag. 621. answere thus : Corruption groweth in tyme, as the tymes are, fo arethey that lyuc in them, there is not such sinceritie to be looked for at Hieroms bands, as from others that Went before kim. Clement Anacletus, T. Canve lib Epiphanius, Anicetus, Zozemenus Voluttanus Ambrole and Augustine are cyted by Protestants against Contemps of them; wherto they answere, the bringing of old Dodors. thefe authorities (againft vs by proteftants) is the Surv. Pag 137 mooning and fammoning of bel, the tymes Wherin thefe men lived were not pure and vyrgynlyce, Clement. Anadetus, Anicerus, are discharged for rogues, and men branded in the forhead, Epiphanius Porote according to the tyme he lived in, Smbo e holdeth other things cortupilic, Zozemenus, & Volutianus Porote not according tothat Which Was, but according to the cuftom: and manner of the age Wherinther Wrote, Augustines fentouce ((ay they) of it (bould be admitted it ould make a byndow to bring in all popery. Loe these mennes

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Doctor Whitgift vrgeth them with testi-. monies out of Pope Sixtus the Martyr, Pope Da - D. vviig pag. masus, S. Hierome, Zozemenus, and Socrates, they answere ; two of them are counterfets : Damasus poke in the Drayonsvoice, the best ground among men beareth thiftles : those tymes were corrupt: Twelue other Doctors are alleaged together against them,

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them, but they answere, What then? yf they Went for one a hundred, they cannot counternaile, truth mys not be measured by the crooked yeard of men. Iofephu Indens is cyted with great commendation of Enfebius, Beza answereth, be is ridiculous and foolish. The exposition of 7. greeke and laryn Cap. 12. verf. doctors is alleadged upon certayne wordsin the Epistle to the Romanes, Cartwright contemneth it and fayth that by ftrayning the text in

fleed of myle they drawe out blood.

And generally this furueing protestant sheweth that the puritanes do contêne & condene both Fathers & councels within the first 500. yeares, charging them with corruptio,& fauouring Antichrist the Pope of Rome, alleaging for this their owne wordes and fenteces, as this for example of Bezas The fathers (fayth he) in the first councel of Nice underlayd the scat of the harlet. And T. Cartwright Beza his scholler; The fathers imagined fondly of Antichrist, they dealt like ignorant men : they were over-maiftred of their owne affections: And then further of the Apostles tyme it felfe. Although (fayth he) the tower of this Antichriftian buylding Deas not then fet vp, jet the foundation therof Toas secretie layd in the Apostus

I might passe further in raking this chanel of desperate contemptuous speaches of these new fantastical brethren against antiquitie, but what? do these protestant writers that gather these things against puritans amed the matters themselues! No trulie : but ratherdo worse then they, or as bad, whensoeuer occa-

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Surv. Ibid.

s qui diffribuir,&c. T. Cartvy. li. 3. Pag. 3. & 9.

16.

Pag 345-

Serv. Ibid.

syme, &c.

his VVaft-word. Enc. 1. Cap. 17. fion is offred, and that they are so pressed with the fathers Authorities as they cannot shift them of with any fleight or subtile interpretatio, wherof let the writings of Fulke, against D.Bristow, D. Allen, and others be witnesses, as Whitakers also against D. Sanders, who hath this general caucat, if you argue (fayth he) whitek from the Distnesses of men, be they never fo learned and cont. fand. auncient , We yesld no more to their words in cause of furth and religion, then we perceyue to be agreable to vve per-Scripture, neyther thinke your felfe to have proved any ceaue. thing though you bring against vs the Whole confent, and (warme of Fathers, except that Which they fay. be suffified, not by the voice of men, but by God bim-

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Loe heere (good reader) ponder this with they felf and let vs make an end, confider what vnitie, or way to vnitie, what certaintie or meane of certainty have these men, who difagree not only in poynts and articles of bekef, but euen in the very principles, and first grounds, how to be tryed, who shal be witneffes, who judges, who moderators, who interpreters, and lastly who shal determine the matter in fuch fort as other ther-vpon may be bound to obey:) all talk of Scriptures, and all appeale to Scriptures, but they agree not, nor tuer wil, who shal geue the meaning of Scriptures; antiquitie they infame by objecting corruptions, old Fathers and councels they didayne, new Doctors of their owne they contemne, when they diffent from them, ours they hate, flye and detest, ali parties do vrge

16.

A brief addition about O.E.

Rom It.

the words of S. Paul to the Romaynes: the Scriptures must be expounded according to the analogy, proportion, and rule of fayeb, wherby they confelle yf yow marke, that Scriptures must be ruled by fayth, and not all fayth by Scriptures, but what fayth this is, which must be the rule for interpreting Scriptures, this is not to easy tobe agreed vpon, and for that each part hath a different fayth, and consequentlie a so a different rule of fayth (which in heretykes & fectaries is their owne brayne, in Catholykes the vniforme colent of antiquitie) hervpon foloweth that the felfe same Scriptures are differentie expounded by them and different collections made youn them, each man according to his fayth and beleef, and so this rule with heretykes is nothing els, but an endles laborinth,& them-felues do confesse it, and proue it also by experience, as may appeare by that which is faid before in the 4. and 5. chapters of this encounter about the euet of their Councels, Synodes and other meetings, and by other tellimonies of their owne Authors.

17. fon Anabaptift his meanes for cryal.

But for vpfhot of this Chapter I meane to Reb Robert alleage then one only that hath written of late, & printed his booke in Hollad, his name is Robert Robertson a teacher as it seemeth among Anabaptists of that country, who complayning much that his people and other of the-same new ghospel who agree as he fayth in one against the Pope and Papists, and all of them professe to follow only Scriptures, can neuer notwithstanding agree about the

meaning

mean greati enfue, of agr States towne pravio other . for dec know And to ter in e cle . thi one alic and fuci is to ma therfore pray for controu (they be of his their pe

> mand. Heere meane to log proo 1 O. E. his offer feilds of F chance to moone, 1 l leane their relig

his VVast-word. Enc. I .Cap. 17. meaning therof, wher-vpon confidering the great inconvenience and hurt that of this doth enfue, he hath thought vpon another meane of agreement, which is to make fute vnto the States to grant them leave in some field or towne to affemble themselves severally, and to pray to God, first the one syde, and then the other, to obtayne some euident myracle for decision of their controversies, and to know which fyde should yeild to the other. And to the end that the divel may not enter in or deceyue them with a false mirade, this man fayth, that he hath thought of one allowed andrestified in Scripture it selfe, and fuch as the diuel cannot woorke, which isto make the Sunne to stad stil for a while, & therfore would have both fides severally to pray for this myracle, and therby end their controuersie, nothing doubting burthat God (they being so special servants of his) wil of his great goodnes condescend vnto their petition in so just and necessarie a demand.

Heere (loe) is this mannes opinion for the meane to try out truth among them after log proof that Scripture alone wil not do it, it O. E. and his compagnions wil accept of his offer to go and pray with them in the feilds of Holland to stay the Sunne, they may chance to agree together at the next new moone, to whose wanes and changements I leave both them and the progresse of their religion, and meane only to say a fewer

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A Warn-word to Syr F. Haffings fewe words more about the fruits of good works and temporal benedictions, and foro end this first encounter, wherin I have byn ouer long already.

OF THE FRVITES OF

vertue and good workes pratended to bane followed by change of religion: as also of eyght temporal inconveniences which may be called curses, or maledictions insued by shefame, and how O.E. behavesh bim felfe in this controver ye.

CAT. XVIII.

Thow wilt not forget (good reader) I hope how in the tenth chapter of this Encounter we examined the fourth blessing (sayth h of the new ghospel assigned by S.F. to be good shally n lyfe, and holy woorks of Protestants about the tog lyfe, and holy woorks of Proceeding unethern other men (for other wife it could be no special unethern who shall where I showed first Wel to that feing this blessing was testified only by wrought them-selues, & not by their neighbours the lietude a liued with them, and ought to feele the effect ore the lofthis blessing, it was vayne and rather to be landers. esteemed a brag then a blessing, which I con the rising firmed, for that the warder comming to the ermany, immediates, and particulars, wherin, and bacaboue what meanes good workes might be tryed, yne wit discerna

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should that fur Wicked come n

bis VVast word. Enc. 1 . Cap. 1 8. discerned, whether protestants, or Catholykes abound more in them, the K'. flippeth a fyde, and letteth paffe the whole declaration of the warder without so much as a beck or nod at infor which respect I have thought convenier to repeat thesame agayne in this place in the Warders owne words (for that they are not many) and to see at least what the Aduocate minister supplyeth for his Cliet the K'. in this behalf, thus then wrote the warder.

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After affurance, stabilitie, and vnion in beleef, the next greatest spiritual benedictions Pag. 6. that can be expected of any doctrine, are the as of vertue good effects of vertue which it worketh in nevy relimennes mynds & manners, as it was foretold gion hath by Esay the Prophet, that Christs doctrine, , hould so alter mens conditions and natures, that fuch as were most fearce, sauadge, and,, r) I wicked before should by this doctrine be-,, this come most humble, kynd and gentle. The wolfe Ela 11. fing (fayth he) shald well with the lambe, and the parde >> 2000 (ballye with the goate, the calfe, lyon, and sheep shal >> 2000 and the parde >> 2000 (ballye with the goate, the calfe, lyon, and sheep shal >> 2000 and the parde | 2000

ly by Wrought these effects of peace, meeknes, man-,, the betude and agreement? I have touched be-,, feet ore the bloody tragedyes rayfed in France,, to be landers Scotland, and other places, ypon the: I con efficient therof, I might ad Switzerland, and ; to the termany, where their owne stories do testifie ; and bat aboue a hundreth thousand people were ;. yed, yne within one yeare, by the rebellion and ,,

Warres

A WVarn-word to Syr F. Hastings

warres of the coutrymen against their lordes, , for the controuerfie of religion: fuch humilitie , obedience, and meekenes of hart imprinted presentlie this new doctrine when it came.

But let vs see other effects, Christs do-, ctrine exhorteth to penance, to mortification , of the fleih, to continency, virginity, fasting, , praying, almes voluntarie potterty, renoun-, cing of the world, and the lyke. Are there more , of these effects now adayes in England, or , before ? or are their more in Syr. F. and his , men, then in ours? doth he and his ghospellers , pay their debts better then Catholykes doe, or , keep better houses, or more hospitalitie, or , rayle their rents leffe, or take leffe tynes, orvie , their tenants better, or lend their neighbours , more money without viurie?or do they help , to marrie more poore mennes daughters, and other fuch lyke good works of charitie?

Is pryde in apparel, gluttony, dronkennesse, , lecherie, fivearing, and forfwearing, cous-, toulnes, crueltie, talfhood, deceipt, thecuere, ,, lack of conscience, oppressing of poore men, , moreor lesse now adayes in vre or before, , when yet this change was not made ? Let S. , F.answere me to this, and not he only but the , whole country round about him, and then let , him tel me with witnesses, whether they be , spiritual blessings or curses that have ensued ,, vpon this change of religion, so much com-, mended by him, and fo I shal passe to weigh , his temporal benedictions, which perhaps to , esteemeth farre more the thefe fritual. Thushe wherof

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his VVaft-word. Enc. 1. Cap. 18. 122

To all this treatie of the fruits of vertue, & vertuous lyfe in Protestants, S. F. answereth not fo much as one lyne, and therfore his prating Proctor to helpe out his matter must needs bestyrre him-selfe to say som-what, but how fit to the purpose, and state of the question his owne words that thew, for thus he beginneth. I and were (fayth he) that the do- Pag. 23. drine of the ghofpel bath Prought good effect in alitrue Christians, and albeit enery one de not fo fquare their lives according to Gods lawe, as they [bould, yet compare our people with the Papills, nay wit' the Priefts, * For his ofand Popes them-felues, To bom they call moft holy, I fice and not for his permake no question but they do farre excel them.

Loe heere this fellow is quick, and refolute, he maketh no question of that which is most in question, or rather which is all the question, whether protestants in all countries where they lyue be of better lyues generally then Catholykes, or that which is the fame in effect, (but yet more case to be discerned,) whether the world fince the riting of Luther and Caluins new doctrine (which this man calleth the ghospel, though before he have co-Sup cap 17. demned the fame in divers poyntes as yow haue heard) the manners of men haue byn ge-

nerally better or worfe, for that according to the warders discours: St Christs owne words true religion, and reformation, bringeth euer with it better lyfe, and behaulour of men, this then is the true state of the question whether protestants religion haue done this or no,

wherof we have shewed the negative part

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A warn-word to Syr F. Hastings

before out of their owne wryters, and the meanest man, woman, or chyld that lyueth at this day, yf they have heard of things past, or can behold matters present with any judgement, wil easely discerne. Yet this resolute Minister, (as yow see,) maketh no question to the contrarie, and so from this general affertion passeth on to prayse exceedinglie the clemencie, and vertue of protestant Princes, and then turneth he to the contrarie (which is his only plaufible common place to dilate, and delight him-selfe) I meane against Rome and her Popes : But the Whorish finagoge (sayth he) of Rome yow must not maruaile of the speech (for that whore; and knaues in his ministerie do ofte meet) (hee is red with the blood of fainch,

no tyger was ever more fearce and cruel.

7.

Thus in general, and then layeth he load vpon Popes, Card. Priefts, monasteries, both of men and women, and for proof therof bringeth out Boccas an old bawdy Italian Poet,& Pallengenius an other, as lasciuious in heresie, as the other in Lecherie, and befyds this he citeth also a worke without an author called Onus Ecclesia wherin many abuses in lyfe and maners by way of compassio are complayned on with defyre of amendment, and with this doth the minister think that he hath played the man, and proued sufficientlie that the new ghospel hath brought in great reformation of lyfe, and manners, and that now the world goeth better then before, for good works: wherin (as I faid) the best judge may be the

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AVVast-word. Enc. 1. Cap. 18. 123 common sense, feeling, and experience of men that lyue in the world, for that descending to particulers, in so long a circuit as is the world, is both infinite, vncertayne and odious; yet yf I would follow this fowle mouthed minister in ripping vp vnsauery matters, of his cleargie as he fayneth, & amplifyeth of ours I might go but to publike recordes of his men punished by publike justice for their outragious behauiour in that behalte, I meane in that very point of carnalitie, which they most obiect to ours in most false manner, and for auoyding wherof in them-selues each one of them have allowed his remedy most defyred, called by them-felues his veffel of eafe, though with no smal disease and disaster of the com-

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mon wealth as before hath byn shewed. But to leaue this poynt, and to come to the fecond which is about the temporal respects, whether the new ghospel and change of old religion haue brought loffe or gayne hurtes or benefits, conuenieces or inconueniences in this behalfe, the matter is not much more doubtful then in the former conference of good lyfe and works. For albeyt both the K'. and his procter do put downe certayne temporal benefits as blessings receyued by their new ghospel, yet are they both light & vayne in them-felues and not agreeing betwene them-selues, neyther do they satisfie or answere the great hurts and inconveniences fer downe on the contrary fide by the warder towards the end of this his first encounter,

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A VVarn-word to Syr F. Hajangs

which being very weighty and or great confideratio the K'.leapeth ouer the altogeather, as before hath byn fignified, but the minister chartereth here and there after his tathon, but far from answering any substantial point therof, which thing to the end you may the better perceyue, I that take payne to repeat againe in this place the former hurts receyued by chage of religion metioned by the warder in their words.

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Temporal ligion.

For better understanding of the contro-Pag. 7. and 1. uerfy in queftion, men are wont to bring into confideration two poynts. First what is likely change of re. to have byn or fallen out yf the change of rehgion had not byn made in her Ma " tyme, and then what hath inflied you the change made. " To the first they say that it as her Ma" entred most happily and toyfully into the crowned ingland by general confent of all and promoted especially by the peculiar forces of Ca-2) tholyks that were at that day most potent without comparison, and that as her Ma" entred Catholikely that is to fay shewing her 2, felie in all points of religion and behau-our a 2, Catholyke according as the had done aliobe-, fore in her filler Q. Maryes raigne, and was , now crowned and annothed Catholikly by a Cath. Bithop at a Cath. maffe and other , like circumstances, yf she had continued that , course stil, & not veilded to the persuasions of ,, fome new councelours against the judgment , of all her o'd (as indeed the was hardly , brought coyeld ther-vnto at the beginning,

bis VVast-word, Enc. 1. Cap. 18. 124 for that she foresaw by her wildome, divers of, theinconveniences that sithece have ensued,), then say these men yethis had byn so, both her, Main and the realme had byn most happy at, this day, and in particular they alleadge these, benefits tollowing, which of all probability, would have fallen younys.

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This is the Warders profer in this behalf, and then do enfue, 8. special confiderations The vaine of moment to be wayed in this affayre, which o.s. after we shall ay forth and examine in order. But now to confider the chattering of our parrat minister for denial of all these things, I cannoe wayes make yow better apprehend yt then to tel yow of a certayne commedy which once I faw in Venice (yf wel I remeber) wherin the Vice of the play had taken for his invention to contradict every thing that his fellow should say, and so when the one faid good morro p to the people, the other faid good own, when one faid it was a farreday, the other n as a foule when the one faid it was noone, the other answered it was night, when the one affirmed that the Sunne (byned cleerly the other Would needs hold that it was the moone, and fo he palled forward in contradicting all that the other affirmed, vntil the people being wearyed, cryed out that the foole should be thrust downe for he marred the play.

And this is our case now O.E. is set vpon a new deuise to drop denials with his aduersary, and to contradict what soener he saith, or bowsoeuer: yow have hard what the warder

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A Warn-word to Syr F. Hastings

hath wrytten in this his preface, harken then how this fellow cotradicteth and with what,

The Warder faith that her Maie. entred moft

and how good reasons.

A compariton of a vice in a play

Pag 18.

happily and icyfully to the crowne of England by general confem of all. The minister faith it was not fo, for that it creeued the Papifts exceedingly. The other faid : The To as promoted especially by thepeculiar forces of Catholiks that Were at that day most potent Dithout comparison, this man denyeth it & giueth this goodly reason : What needed force if all pere Willing the Chould be crowned. The other faith further that her Matie entred Catholich, Thewing her selfe in all points a Catholyke. This fellow denyeth yt with this reason : For if the had fo done, why I hould the porif h prelats feare any alteration. The Warder furthermore faith: the Was crowned and annoynted Catholikel, by a Catholyke Bif hop, at a Cath. wasfe. O. E. denyeth all, and fayth : (he declared plainly, (be Twould no maffe: which how loud aly yt is, not only her Maue can testifie, but as many as yet line, and were present at that act, and him-selfe prefently touched (as yt were) with some shame of this affeueration, addeth : But Trere yttru, yet his coniecture of happines so vayne, &c. Whervnto I answere, that yfit were true, then was O.E.false in denying yt: and as for the vanity of the coniecture: that yf maile and old teligion, had byn continued in England, many o the inconveniences had byn auoyded, we shal try the matters in the particulars that doe enfue, but in the meane space, consider the vanity of this

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his VVast-word. Enc. 1. Cap. 18. this vice for bringing in for instance to the contrary Francis, Charles, & Henry Kings of Frace, the States of the low countreys & the people of Portugal, who have fallen into divers trou bles, warres and disasters not-withstanding they contynued the masse and were Catholyks in religion. But I would aske O. E. whether these troubles came by their chauge of religion or noe? For yf they did not, then arethey impertinent to our purpose, which is 10 shew that by change of religion commonly coensue troubles, but not that only by this meanes disasters are incurred, as though there were no other, for that Catholyke Princes & people also may incurre troubles by other meanes, then by change of religion, but they
moyd those which this change doth bring
with yt. Wherfore this noddy is discourred to religion in denyth beake nothing to the purpose in bringing in France and hose fine examples wherof foure not-with-landing are wholy against him-selfe, for that little troubles which he mentioneth to have else pre-les shame sand Flaunders haue byn occasioned with the strange of religion inforced ypon them by . Wher- thers, as the world knoweth, and not by then was heir owne willes, and so having seene what he vanity his minister hath answered to the Warders and old tend, many ow substantially he wil satisfie afterward to the points them-selues, wherof the first doe ensue.

And first (faith the warder) yf religion had

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A Warn-word to Syr F. Hastings

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Pag. 8. had a most fiorthing Kingdome, vnitedbia Strength and to her and amonge them-felues in religion judgment, affection, fidelity and frend-flip a felicity by PRIOR. other realmes Cath. of the world are feenen , bee, & as ours for about a thousand yearesto , geather with much honour and felicity is knowne to have remayned. Heerof had enfun that none of these feares and terrors of con-Security. quests, inuations, aslaults, treasons, conspira ties & the lyke, which this VVach-man ender , uoreth to lay before vs, had euer come in con-Foort , fideration for that England vnited in yr felk , hath euer synce it was a monarchy mad other Kingdomes and prouinces round about yt to feare her forces (as by matters happened in France Ireland, and Scotland for man a, ages is euident) and the neuer greatly feat any.

Warnword not byn chaunged her Ma" at this day had

13. Iffue of her Majeffie.

Thirdly, England had had her Maie atthi day by all likelyhood a joyful mother of man faire and princely children; for that the prin cipal cause ofher graces not marrying is tob 2) prefumed to have proceeded of the different 22 religion of forrayne princes, who defired 22 fame on the one fide : and one the other th , inequality of blood in her owne fubieds , fuch aduancement.

For to attribute this great resolution of , Mair to the only loue of fole lyfe and main , head I doubt how yt can be instifiable, fen ,, that amog Catholyks where fuch profess , is more prayled and practifed, they vicions at is the

his VVast-word. Enc. 1. Cap. 18. 126 had ymestodraw out euen vowed nunnes from ; heir cloysters to marriage, for so weightie a ; so susse, as the sauing of succession in so great a ; nowne as England is knowne to be. And ; nong Protestants virginity is not of that ne- ; sto tsity or meryt, as for yt to incurre so great ; to incurre so great ; to incurre so great ; to inderense so not with-standing the base ; to ind mesto draw out even vowed nunnes from ,, nebeing now to end with her Ma" in the ,, net diffeent is lyke to bring great daungers ,, athis the realme. For albeyt there want not of ,, man lateral branches, yet their causes are othereprin res fo implicated for divers tespects, but ,, scially by difference of religion (which had ,, ifferen ter happened yf the chaunge had not byn ,, there it de) as no man can tel what wilbe the end, ,, her it most men do seare extreame calamityes, ects it rby:
Thus faith he. Wher-vnto for the first two

n of the fits our minister answereth nothing in inconvemains which bim to have spoken any thing of scare, eyorosess of sorrayne invasions or domestical treasons; but
offesons at is this to the purpose, had ye not by n better,

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A brief addition about O.E.

better, that all this had byn aduoyded? By heare him further. But suppose (faith he) Pope had byn continued, how could this noddy have given Pearrant, that We (bould have byn neyther oppure by enemyes abroad, nor by traytors at home ! VVal Henry the 2. of France excommunicated by the? oppugned by his subjects, & murdered by a Dominio fryar, not with-standing his zeale in popery?

Marke heere the mannes wit there bern parts of his demaund, the first: how the Wa der could warrant, &c. wher-ynto is east answered that such hurts as came by altera of religion, as division of mynds, judgemen and affections, &c. had byn eafily warrant yf religion it felf had not byn altered.

About Hery late K. of France.

16.

The second part about K. Henry the thir of Fraunce is ridiculous, for he was not mo bled for changing of religion him-felfe, h for being prefumed to fauour them ynder-hi that meant to change religion, &for the dea of noble Princes as all the world known hauing (as divers write) given his oath, a fidelitie to the contrary, and receyued the S crament for confirmation therof; and ya yt eyther presumption or ignorance in a compagnion fo bodly to affirme that the Po did excomunicate the faid King for this ta which excommunication no man euer faw published.

To the third principal poynt about them bability of noble iffue in her Mais yfcha 3.Inconueniencelack of iffue reyat of religion had not byn; this parafite pa leth as yf he were lack dan, thewing wil

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bis VVast-word. Enc. I.Cap. 18. 127 alke, but lacking wit to fay anything to the ed? But urpofe, telling vs only, that yf it had pleafed to haue married, fhe might as well are marryed in protestant religion, as in Capper holyke, and that their women may haue fayre mincely children, as well as ours, and that their women may have fayre on the marriage, the marriage, and amongst others the K. of Spayne. And the french K. of Spayne. And the between the War and the Art of Spayner And the between the War as marryed and yet had no children, and discontinuous to but fay that they are impertinent, and discontinuous to but fay that they are impertinent, and discontinuous to but touch the substance it selfe of the warrantees. not touch the substance it selfe of the atter meant by the Warder, which is that a Cath, state there would have byn other anner of instance made to her Mair. & other unsel and resolution of learned men layd fore her for her obligation to marry in such tase for fauing of a common wealth and for nationance of royal issue in the same then other and to this the Warder is euident.

And to this the minister saith nothing at zed the S And to this the minister saith nothing at and ye as neyther to the fourth about establish-4. Inconuence in th ent of succession which he saith could not reession not ue byn, but by allowance of the Pope, and established. at the Pop in euer f

or this at this had byn dishonorable to her Ma". dintollerable to the state, to bring fo great a impotent rayling of an abiect paralite,) fhim to receyne her right to the crowne. And nhe passeth further to the matter of state,

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faying:

A warn-wordto Syr F. Hastings faying : But let vs [appofe her Mais. [hould leaves iffue behind ber, is fhe the firft that bath bin in th cafe! No, S. Minister, nor wil not be thelas but what doth this remedy the inconvenien Heare him further. Andis there noe remedy enti by lawes already prouided, or by Wife men to be deri but that The must needs fal by the cares togeather (about this matter of fuccession) Thu is Supposition of their nodly our aduer fary, &c. God graumt S. Minister he proue a ned who is the for his teare with out fondation : but he great a noddy yow are in the meane space, a

20. moddy.

Pog. Ibid.

Pag. 11.

V Vho are more gatboyles in England.

fetting to light by the matter and disputing fondly as yow do all men fee. But who yow ad further to make your advertis odious : that he percase destreth some garbyle England to gratifie the Infauta, & the Spaniari bh like to defyre flaue he st. yf he be the man whome to would have vs to weene, yt is very w knowne, that he setteth lesse by the great benefite or promotion that England or Sta loyned togeather, can give him, then you'd by the least benefice of the diocesse who yow dwel, and are a proling minister, a much more flaue were your to yow late! the Eatle of Effex running vp and cowner by fea and land after him to gaine for scrappes at his hands for your maintenant and you wife with her veluet hood, it this ma hath flewed him-felfe to the great Princes in Christendome, with whome hath dealt in furderance of Cath.religiona which of yow two hath defyred more g

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his Wast-word. Enc. 1. Cap. 18. 128 boyles in Englad eyther he by the lady Infanta oryow by your Lord Effex, the events have shewed, he being a man that cannot grow thelah bygarboyles, and yow a broken compagnion uenice by capport well remedy your needs but by inthat cannot wel remedy your needs but by in-bedrup passed but by in-bedrup passed but by in-the drup passed but by in-the drup passed by the warder.

d leaves n in the

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for the warder.

Fifthly (fayth-he) yf religion in England

a ned that not byn changed, we had had no breach index vnion with Rome, nor confequently had the excommitted with

Sixtly England had continued in her ould 22.

Lowner meient amity and leagues most honorable annient in Spayne & Burgundy, & with their dendants, and consequently had an auoyded all, the great the great the great the we have byn inforced to main-, me with losse of so many worthing men with losse of so great treasure, as easily, more of the great treasure, as easily, may Sixtly England had continued in her ould

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A VVarn-word to Syr F. Hastings

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, may be imagined, and the quarrel not yet " ended.

2. VVarres abroad.

Seauenthly so great & bloody warres and tumults in Christian Kingdomes round about ,, vs had neuer happened, as before in parthath , byn declared, and euery man doth impute the principal causes and motions therofyntotic , diuerfity of religion in England.

23. \$. Damages receyued at home.

And lastly most doleful alterations in our owne countrey had byn auoyded, as the deprivation in one day of all the sacred order of , Bishops in England with their perpetual ,, imprisonment, for that they would not subof feribe to this vnfortunate chaunge of religion , wrong out in parlament, as al men know, by ,, the oddes only of one or two voyces of la ,, men. The difgracing and abusing of so many , noble houses with ouerthrow of other , wheroflet Norfolk, Arandel, Northumbella , Oxford, VVeftmerland, and Dacres, give testimony , for of the rest I wil not make mention, sein , perhaps them-felues would be loath I should ,, all which had passed otherwyse by probability which , lity if religion had not byn altered. The con , tinual and intollerable affliction also of ,, tinual and intollerable afficient gentlems rguing, many honorable and worf hipful gentlems rguing, ,, had neuer happened for perseuering in the Fathers faith, wherto our countrey was a , converted from infidelity, without any oth , offence obiected, or to be prooued again them, but only refusing to accomodate then agues w, selues to this change. The torturing, hanging hus: 4 sif agues w break Dish aud quatering of about a hundred Priests

the same cause; the most of them good gent-, lemen and youthes of rare wit, learning and, other parts, which other common welthes, would highly haue esteemed, and so would, ours too in tymes past, and wil agayne in, tyme to come, when these blasts shal once be, outrblowen. Thus farre the Warder.

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All which poynts O. E. answereth with fhifts and flethts as the former, and first to the fifth about breache with Rome, he fayth What more abfurd the to obiect the breache with Rome When We efteeme that to be one of the greatest blefings that ever happened to this land. To the other point mentioned by the Warder of the late peace made in Fraunce betweene those Monarches by the Popes mediation, the minister saith nothing for that came not to his purpose, yet he telleth ysagaine heere now, that Hemy the third late K. of France and the late Duke of Ferrara and aber Princes of the Popes religion, Were not - withfunding that, troubled by the Pope. A wife argument, asthough there were noe other cause for which the Pope might fal out, with any Prince, or punish him, but only for chauge of religion. But this is the manner of this manes rguing, and with these manner of elenches,, aralogismes, and other deceytful shifts of ophiftry, this fellow and his companions decaue the simple.

To the fixt about old ancient amity and 25. agues with Spayne & Burgundy he answereth 6 inconvenus: As if ye Werenot more hurtful to the Spaniard of ancienc head with ys, then for vs to break With the Spaniard of ancienc head with ys, then for vs to break with the Spaniard.

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A Warn-word to Syr F. Hastings

miard. This (as yow fee) is answered more like a fouldiar then a minister. The last two points are in effect denyed by him, to wit that eyther the diversity of religion in England hath byn cause of the warres and tumults round about vs (which yet Fraunce, Flaunders and Scotland do testifie how true or false it is) or that any doleful alteration have byn made at home, which he faith is lyke that the warder cemeth to have by hired to speak in a lamentable voice, and to shed fome few teares for compassion of the domage: recepued both by cleargy and nobility, and the deathes of fo many Priests as have byn executed for religion: Which he with a log ydle discourse wil needs goe about to prooue, that they were truly traytors both by our common, ciuil, and imperial lawes.

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But this extrauagant excursion of his about thoselate martyrs, I am to answere afterward more at large in his new chalenge, where he maketh this one of his articles, thatour Prietts dy not for religion, but for treason. And a beit feture ages wilbe more indifferent iudges in this matter, as more free from passion therin, yet to vnderstand better the state of the question, I would aske of this wyse statesman & lawyer, (as he maketh him-felfe) who both heere and every where els calleth me noddy, whether yt be lawful to all flates, hauing taken to them-felues a forme of religion to make any articles of the opposite religion matters of treason? And whether yt hadbil lawful to Catholyks in Q. Maries dayes, 1010 have done against protestants; and whether

26.

eg-19.

bis VVast word. Enc. 1 . Cap. 1 9. the treasons so made be true, and properly treasons, and the offenders rightly to be called traytors? And when he hath answered me this, and I shal have prooued to him out of our Priests their owne wryters and chronickers (as I can) be trayton and by their owne publyke records, that this is the state of our question with them, & that many or most of our Priests haue byn executed only for those articles of treason that were so made; then wil yt be easy to judge and discerne what kynd of traytors they are. who for those transgressions have byn put to death and executed. Then wil all this vayne fellowes babling out of books of imperial and comon lawes about treasons of other kynds be quite cut of, and proued childish and to no purpose.

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Wherfore to draw at length to an end of this Encounter, I doubt not (good Readers) but thow doest see by thy wisdome, how not-With-standing the double reply made by the K'and minister the warders discourse about these blessings and curssings remayneth yet whole and firme. And albeit the minister hath brought more words the the K'. yet no more substance but rather leffe, and both of them much fraud and folly, as in the admonition

following in part shal appeare.

THE R 2

A VVarn-word to Syr F. Hastings

VVARNING

and admonition to Sir F. H. and his frendes, as also to bis advocate & proctor O.E. upon the first Encounter of blessings.

CHAP. XIX.

T.

A N D now for the conclusion of this Encounter I think is not amisse, to the end that this my answere and reioynder (which I calla Warn-word) may do his duty and performe so much as the name and title importeth, I am to bestow vpon the K', in this place a breife and frendly admonition or warning, wherby he may him-felf (yfpassion wil fuffer him to fee the truth) or others at least wayes that are more indifferent & lesse passionate in the cause then he, cosider the difference of our manner of proceeding in this affayre, to wit, the plaine and round dealing on our fide going directly to the matter, and the shifting and shufling, on his to auoyde due trial, and how that with no probability of reason or truth can he stand in the controuerly taken in hand of his blessings brought in by change of religio, his defence wherof is so impertinent, false and from the matter, as before yow have seene, yet for better memories fake, and for some aduertisment to the K' to look ouer his owne faults I shal breefly heere put him in . myndot that which hath passed in this Encounter. First

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his VVast-word. Enc. 1 . Cap. 1 9.

First the charge of notorious flattery in brag ging of fo many blessings come to England by change of religion, seemeth to lystil vpon him more heavy then before, for that he hath answered substantially to noe one argument of his aduersary to the contrary and the shift of passing ouer whole treateses and discourses of the warder (yea foure or fine as is prooued) Cap. 14. without any reply or mention, argueth great weaknes in his cause. The other shift also of excusing his flattery by the flattery of Canonists (yf it were true) is very vayne and ridiculous.

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The new ten deuised blessings are such & opoore, as noe man would have brought Nevy dethem in but he that eyther for lack of judg- uifed bles fings. ment, decerneth not, what is for him, nor what is against him, or whome necessity forceth to expose him-selfe to the laughter of all men. For who wil, not laught to fee vnity brought in for a blessing among protestants that cold neuer yet agree in the poynts of their religion, nor euer wil, or can, and whose badge of diffension and disagreement is so notorious Vides 14 aboue all other heretyks before them? Who wil not laugh also and bite his lip to see good Woorks & abstayning from persecution assimed for two other peculiar blefsings, confidring what passeth in England and what in ther countreys. I passe our the rest asfalse or folish or both, vntil I come to the tenth, that copious generation of children, which in spect of the marriage of their friars, monks R 3

A brief addition about O.E.

&ministers, we yield unto them, but deny it to be a biefsing especially to those parishes, that by force are costrayned to maintay nether copious brood & of spring: & to this I cal to witnesse the Churche-wardens & parishioners.

Variety of I hifts.

This then is folly to bring in fuch forts and futes of blessings as every chyld may see there vanity and laugh at them. But that which ensueth of fraud, sleights and deceyts is farre worse, which may be discouered by the variety of thifts noted in his whole discourse, as namely that which was last recyted of passing ouer and diffembling all his aduerfaryes principal arguments, reasons, & allegations without mention at all, or els mentioning them only in a word or two without further anfwere; in lyke manner his not quoting places of books or chapters, of the authors which he cyteth when he wil deceaue, is a new trick neuer vied perhaps before by any that hat's written of controuerfies, though the other of misalleadging, corrupting, peruerting & forcing them against their owne expresse meaning hath (I grant) byn yfed by diuers, and cheefly by the patrons and grandfyres of English protestancy, lewel and Fox whomethis man principally followeth, but yet fo as he our goeth his maister (yf it may be) in that art, as by the examples alleadged before of abusing S. Hierome S. Augustine, S. Bernard, & others hath in part byn feene but wil more appeare in the other incounters following, effecially the fecond and feauenth.

Vid.cap.9.

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AVVast-word. Enc. 1. Cap. 19. 132

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The other shifts also of repeating againe often the things before answered, as though they had neuer byn answered; of accusing others for excusing him-felf; of running behynd the cloath of Itate &thrusting her Maura person and gouernment between him & his aduersary, his bold impudent affertions of things manifestly knowne to be false (as that thepuritans and protestants are all one and that there is no difference of religion betwene them, and other such lyke, all these poynts (I Admonition fay) haue byn sufficiently layd open before as sion. they fel out, nor need they any new repetition here againe, but rather admonition, to wit that the K'. would with some indifferecy cofider of these points, and enter into contemplation of a good conscience, remen bringrather his eternal good, the his teporal honour, and ther withal these words of S. Augustine to Aug. cont. lulian. Etfi coram hominibus fit dura frons tua eru- lul-lib. 3. 4.7. heat faltem coram Deo mens tua. Albeyty our forehead be hard and blushe or before men yet keyow mynd at least blush before God: which

for him, yf he would follow yt.

And this was my exhortation and Warnwordto S. F. before I saw the supplement of his proctor O. E. which being much more shamelesse bytter and false then any thing vettered by the K'. I was tempted to take this sentence of S. Augustine from him and bestow Typon the minister, but in the end I resolued to leave yt common to both, and to the end

Were noe leffe wholfome then holy counfel

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6.

Awarn-word to Syr F. Hastings

yow may consider how fitly the foresaid sentence as wel of a shamelesse mynd as of a shamelesse forehead doth fal vpon the masked minister O. E. yow must remember how he hath behaued him-felfe in the former combat & how even at his very first calling youn the stage he shewed vs a notorious cosening Vid. Cap. 2. trik about fallifying a place of S. Augustine, Stechus, Eugobinus in naming the Pope God, and at his next goying vp, he telleth certayne notoriouslyes, which all the world cannot excuse, adding ther-vnto a lyke falsification about the counsel of Lateran, his impudency alfo, foolish inconstancy and contradiction to himself is to be remembred in his third admission to tel his tale, & further his egregious folly in ferting downe his English rule of faith a Cap. 16. & wherby he would exclude the apuritans: and vpo his epift. no leffe folly is discouered in alleadging Cath. Emperors decrees quite against himself. And

Finally his atheisme and irreligious judgement is discouered and conuinced not onlyby that he faith the differences between Lutherans, Zwinglians, Caluinifts & Puritanes, not to be any effential points in matters of religio but also by his cotemptible speches of thems Doctors & fathers of his owne religion, elecially yf any of those two books named by me

his groffe ignorance is laid forth by occasion

of his argument, Adiones funt Suppositori, therby

to prooue that Catholyks recease not their

faith from the vniuerfal Churche.

Cap 6 7.

6 Cap 17.

Cap. 13.

Cap.15.

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AVVast word Enc. 1 . Cap. 19. meane the Suruey of disciplinar Doctrine, and Daunerrous positions, were written by him (as some wil fay) wherin the whole story of the deformed Churche of Geneua by Caluyn, Pharellus, VVickednes of Caluyn Bra and others, and their actions, councels, Pharellus, drifts and attempts about thesame are so fer Beza, and downe and printed by publike authority in Englad, that yf a man would study to describe notorious wicked men and catylines of their ountrey without conscience, he could not fait downe nor expresse it more lively, the it isdone in the foresaid books against the foreaid new prophets, and their cheefest northen schollers, to wit, John Knocks and his fellowes in Scaland, and Goodman and his mates in Englad, which argueth no faith or conscience in any of them but only to fay and do for the tyme & athe tyme serueth, and as their proper lucar, ule, ambition and fenfuality requireth : and berby may be warned the discreet reader to bok to his foule and faluation, feing thefe menfor them-felues do feeme to make that the last and least part of their care, or cogitations, feeding vs with many faire words of blessings, but

The end of the first Encounter.

filling vs with myferyes.



cert.

TH



blessing receyue Protest



THE SECOND ENCOUNTER ABOUT FALSHOOD AND LYING

certayne abfurd groundes and principles
fayned by him to be in Catholyke
doctrine. And how he difchargeth him-felf
therof.

THE SVMME OF THAT

which before was fet downe betweene the watchman & the warder.

CAP. I.

S in the former first Encounter the knight in his vvactovered
vaunt of vanitie, & height and vanitie
of heretical pryde went about to persuade vs, yea to
lay before our face the inestimable, and innumerable

blessings which our country (for footh) had receyued by change of Catholyke religion into Protestancie, so for better confirmation of this

AVVarn-word to Syr F. Hastings

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this fo loftie a drytthe took ypon him in this fecond Encounter to make declaration that in Queene Maries raygne, and former tymes under Catholyke English Princes, there was nothing els but darkenesse, cloudes, mistes, shadowes, ignorance, blyndnes, want of learning, lack of light, and other fuch calamities. and miserable obscurities : for proofwheroshe fetteth downe as it were by way of preface or preparation to his designed treatise certaine preambles forged by him-felf, as for example, that the only defyre to read vpon the book of God the old or new testament was held for heynous herefie in former tymes so farre foorth that for this only act or defvre men were brandled to the flaughter, and then passing further on to the depth of his discourse he setteth downe fower tamous grounds or principles of Catholyke doctryne all put in order by him, as most sure, and consequent the one of the other which he calleth general grounds and Maximes of our religion. The first, that ignorance is the mother of deuotion: The fe-

I. 2. cond, that lay men may not medle with mat-

ters of religion. The third, that the Pope, and 3. euery leaft maffe-priest coming fro him must be obeyed, though he commaund that which

is blasphemous before God. The fourth, that the Popes pardons are ready remedies for all fynne among vs though neuer so greiuous, euen immediatly committed against God him-felf.

For answere of all which fancyes the 2. Warder this

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Warder having made a competer declaration The VVarder to thew first how fond and ridiculous a maner against the of proceding this was, and is in our K', after VVacchman 6 much folly and flatterie vttered in his formertale of blessings throughout the first Enconter to enter now into fo shameles a course offorging, falfifying, and lying for defacing of ourdoctryn and doings, he sheweth first of all the smal reason the K'. had or hath to contemne so proudlie as he doth, the Clergie of OMaries tyme, and of former ages for dark. ule ignorance, and blyndnes, declaring by divers particulers, that they were farre more learned, then those that fince have stepped vp intheir places, and possessed their roomes. And from this he passeth to shew, that the forelaid two preables about reading scriptures, and the punishment of death ther-vnto faid to hassigned, are no wayes true, in any playne meaning sense, or interpretation, but seigned by the K'. him-selfe, and consequentlie can not ever be proved, or defended, and by occation of these preambles, the warder ente- About resnthinto examination of the things the-felues faringues. declaring how farre the reading of holy Scripures in vulgar languages is permitted to all men among Catholykes, and what restraynt is made therof towards fome, & for what causes, and reasons, and ypon what necessitie, and what is the true state of this controuersie betweene vs and Protestants, as also what furt, profit, damages, or commodities haue or do infue therof, with alleaging both reasons,

the first parte

AVVarn-word to Syr F. Hastings reasons, authorities, and experiences in the behalf.

To all which discourse of reasons and experiences fet downe at good length by the warder, and conteyning in deed the principal Substance of the controuersie, the K'. answereth no one worde, nor fo much as mentyoneth the same in this his reply, but passeth to other matters, as by the combat of this infuing Encounter yow wil manifestie see, and behold and pittie the poore K'. for this weaknes.

The fecond parte of the watchmans ad watders

After this cometh the warder to handle the fecond parte of this Encounter to wit, about impugnation the foresaid foure absurd positions, grounds, and maximes fet downe by the K'.for ours, which the warder producth to be neyther Maximes nor minimes of Catholyke Doctrine for that to proue them Maximes all Catholyke wryters must hold them, and to proue them minimes, some one at least must hold the, but that neyther of these can be prooued. And consequentlie that they are no positions, or principles of Catholyke religion, but fictions rather of heretykes, and false impositions of the K'.

forged poli-

And for the first that ignorance is held by vs to be the mother of deuotion, for that the watchman bringeth no other proof but only that reading of Scriptures was forbidden to the lay forte (at which diftinction also of laytie, & cleargie he seemeth to iest) hervoor the Warder taketh occasion first to proue by

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AVVast-word. Enc. 2. Cap. 2.

many old testimonies the yse and antiquitie of hisdiffinction, wher-ynto the K'. in this laft reply returneth not any one word of answere, and after this agayne the warder declareth largely that this position is neyther Maxime nor minime among Catholykes, and that ignorance is neyther held for the mother, daughter orkinfe-woman of deuotion, which he proueth both by the definition of deuotion it felf out S. Augustine, S. I bomas, and others, as aloby the effects, shewing that deuotion is grounded vpon know ledge & not vpon ignorance though vpon perticular causes the learnedest men are not alwayes the most deuoute. All which discourse the K'. thought good to paffe ouer with filence as wel as the former, without taking any notice therof in this his lastreply, and therby yow may see whether the more and more substantial that he leawith vnanswered then that which he answereth.

About the fecond position imposed vpon Thesecond Catholykes, that lay men must not medle with matmi of religion, as the vntruth therof is more apparant then any of the rest, so was there lesse written in the refutation, but that necessitie inforced the warder to defend S. Thomas of Ca. inharie, dishonored, and slaundered intolletably by the K'. wher-vnto what he answeteth in this Wast-woord now and how for tefence of his former, falshoods he intangleth lim-felf in divers new difficulties and in-turicable absurdityes shal be seene afterward inthe

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Awarn-word to Syr F. Hastings.

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The third faygned po-

In the third position that the Pope or means of Priest coming from him is to be obeyed under payed damnation though he command blasphemie, &c. The warder is more briefe in lyke manner, for that the euident falshood therof is apparant to all yet writeth he so much as is needful for a manifest briefe consuctation, and how little the K'. hath to answere for deuising of this position, and laying it so falsely to Catholykes charge, yow shall afterwards see discussed.

The fourth

2.

And finally about the fourth and last forged ground of Catholyke religion, to wit that our chiefe remedy for finne though it were committed immediatly against God him-selfe is, (to yie the watchmans words) A pardon from bis Hol. and absolution from his holse Priefts, but of the decrees or ordinances of their Romifh Synagone Det transgressed bardly any mercy was to be had be About this I say the warder observeth only the apparant cauils, ignorances, and falshoods of the watchma, as first, that the greatest sinner immediatly committed against God him-selfe are to be remitted among vs by pardons which is a malitious cauil, for that we hold fuch pardons to be auaylable only for the payne due to venial finnes, or for remitting the temporal punishment, remayning after mortal synne forgeuen before. Secondlie that he conjoyneth together Popes pardons, and the absolution of Priests in the Sacramen of pennance, as though they were both one

which

His VVast-word. Enc. 2. Cap. 1.

which is ignorace, for that the later remitteth ellfinne, and the first not. And thirdly that the mansgreflors of the decrees and ordinances of the Churche can hardlie euer obtayne mercie. and that they are more hardly pardoned, then the groffest sinnes committed against God himleif the warder sheweth to be a most malitious fiction without any grounde or colour oftruth. To all which observations and deductions of the warder the K'. answereth nothing at all in this last replie, but filleth vp paper with tales eyther deuised by himself, or taken out of Ihon Fox as for example of one Tesselius, a merchant of Pardons, and of the absolution of one Symon a Monke, that is forged to have poyloned K. Ihon, and other fuch stuffe, which yow shal heare discuffed and refuted afterward and therby fee and perceyue how iustlie this last replie of S'. Francis is called a Wast-word. And so we hal paffe on to the particular examination ofmatters point by point.

S ABOVT

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Awarn-word to Syr F. Hastings.

ABOVT THE GENERAL

charge of false dealing, layd to sir Francuin this Encounter, and how eail he auoydeth thesame by committing new fals hoodes, & treacheries.

CAP. II.

FIRST then the general charge layd to our K'. throughout this whole fecond Encounter concerneth two poyntes, to wit, falfitie, and falfifying, the later wherof haththis differece from the first, that it is both witting, and willingly committed, and consequentle much more reprehensible then the first, lespecially in a knight) and how (think yow) doth he deliuer himself now from this charge? yow shal heare presentlie by his owne pen, for after a fewe words of some compunction, and humilitie (as it might feeme) wherin he wrote that he would beare this charge of lying according to the councel of an ancient Father, Toho faid that Ged suffresh flaunders to affault vs, that pryd may not furprise vs (as who would say, that his learned Wach-word had byn fo glorious a work, 25 yt might have put him into some pryd, and fet him a loft, had not the warder, by his antwere taken him downe agayne, and taught him to know himself. After this I say he runneth presently to a certaine shifte before metioned of laying the lyke charge oflying to other

Peg. 12.

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other men allo of our syde, as yf that might excuse him somewhar, to have some compagnions in that exercise, and as yow have heard before in the precedent Encounter, that being charged with flatterie, he rane straight wayes to Canonifts; faying, that they flattered much more the Pope, then he the Queene and flate, so now being charged with lying, he leapeth in lyke manner to lay the same charge vpon fryars, heare his narration. VValfingham (layth he) an ancient Chronicler Poryteth of Friars in Pag. 19. Suchard the fecond his tyme, that they were of long time fo infamons for lying, that it Was counted a good agument both in matter and forme. This is a fryar. ego alyar: Andit [bould feeme , the Romanifts keep filtheir old Wout , by that famous ly Tobich alfo of luethey have fent vs over, not only in print, but in pidure too, namely that fome of the magnitenours of their Catholyke Religion , hane bin by vs heere put into leares frames, & fo bayred to death With Maift ues, at h printed in the English College at Rome 1584 With Gregorie the 12. his primlege, fo great aly as no place was fit to veter it but only Rome.

Lo hecre thou maist see (good reader) put in practise agayne the resuge before mentioned of excussing one fault by an other, which is a most absurd shifte; for as S. Ierom. sayth, patantium multitude non part errori patrocinu. The Hiero. epist, multitude or society of offenders doth not of ad Russiprotect, or gene patronage to the errour. But num. much more in this case when many pointes

much more in this case when many pointes be different: for I would aske the K'. what releef or discharge is this to him, yf both these

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A Warn word to Syr F. Hastings

examples were true (as after they wil prone faile) to wir, yf fryars were fuch yars in King Richard the 2. his tyme, why flouid anights belyars in Q. Elizabeths tyme for yf a printer or paynter in Rome, or both, or thef: that fit them a worke living a chouland myles from England, thould have erred in tome one particular fact written, or related from thence, what excuse may this be to S. F. who wring in England is accused to have led and fast. fied things prefent, and fuch as all England doth or may know to be falle? furthermore he cannot be fo ignorant, but that he must know, that there is a great differece between historical, and doctrinallyes & the first much

tation be-19veene Pielly Mormay, and the reux b. fore the K of F aunce in A'av anno 1600.

Fox.sd.and mon Lis.

The relater more perdonable then the second and that of the dispu- one of our countrymen of late hath offred to thew an infinitie of doctrinal lyes out of diuers principal protestant wryters, and especi-But or Eu aily out of Ihon Fox by name this manes maifter, & that within the copasse of two leaves, yet doth he rardon him all meere historical lyes, fuch as by enil information he might be deceased in the relating of, as namely that of John Marbeck the finger of Windfore, &diners others, home he fetteth downe for martyrs, and both printed and painted with fyer about them, & their bodies burned to ashes, whiles they were vet alive, and merr e, when Fox printed his book.

> With much more equitie then do we deale with S.F. and his frends, then he with vs, yf the matters alleaged were both true, & tohis

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by Po for ti the pr foryf books of S. I defen tevno alforo forth fe th outan foresa tation to pub 25 tho exami K.or F in Eng dung: and de truth, 8

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purpofe. And wheras he addeth, that this report of the beares thin is privileged for truth by Pope Gregorie the 13. it is a childish cauil, for that Princes prinileges do warrant only the printing, and not the truth of the book, for ifher Maues prinilege to Fox and lewels books (for example fake) or to this poore one of S.F. should be an obligation to her Ma" to defend all the lyes and falshoods therin conterned, it were a pitiful case, and dangerous alfoto the authors and wryters them-felues. forthen were her Ma". obliged in honor to he the same punished when they are found out and at least to graunt the demaund of the forefaid relator of Pleffy Morney his difputation to have our protestants falshoods come to publyke tryal before her person or counsel asthole of Plesis Mornayes impostures were examined, and continued in presence of the Kor France, which were a daungerous point in England, as matters now stand, I meane daungerons to the credit of Protestats doctrine and dealing, but otherwyse profitable for the truth, & most honorable to her Mave and memorable for posteritie.

But now let vs examine the fact it felf bieded about this beares tkinne (for of this I man bayred meane to treat first, and of the fryars after in the beares ward) true it is, that at my being in Rome, I kinne. liwe among other pictures, on the English Churche wals of old and new martyrs, divers representations, and of some cruel vsage of Catholykes for their conscience sake in our

AVVarn-word to Syr F. Hastings

dayes, and among other this portrayture of one in a beares skyn, bayted with dogs, and for that I had not heard, nor read of any fuch matter publikely done in England I beganne to maruaile how it came to be paynted there, yet confidering on the other fyde (as euery indifferent man should) that they being grave and learned men that were in Rome at that tyme, and gaue the instructions to the paynter in that matter, and that it was not likly, they would be so wicked, or foolith, or so litle respect their owne credits, as to inuent, or fayne any fuch matter of them-felues, & fet it foorth so publikely to be seene, and red of all the world, I beganne to ymagin, that eyther themfelues knew it to be true, which I knew not, or els might perhaps by letters be informed therof out of England, fro fome frends who might affirme it of their owne knowledge, to have byn done in some private manner, & for that thefaid persons in Rome were now dead, I beganne to informe, my selfe of others, and presently I fel vpon a very sufficient getleman of Linco'ne fhyre, who tould me that in the parish of Lowth it is most certayne that in K. Henry the eight his dayes a Catholyke man was so put to death, being made odious first for the title of Supremacy, and then so bayted in a beares skinne, and that this was done, by certayne vehement heretykes at that tyme, but whether by publike authoritie, or by particular fury, he could not tel, but fure he was that the fame therof is fresh yet in Loun among

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among all men as eafely may be learned. I found also an other gentleman of good worship, who tould me that he heard S. Edward Carew (brother to the now I. Chamberlayne) talk of an other fuch like fact, practiled by certayne nobles or gentlemen, for their disport ypon a Catholyke man in this Q. dayes, bayting him with their Spaniels, and whether this be true or no, yt may be easely tryed the partie yet being a liue, but by this it appeareth that they which caused that picture to be paynted in Rome, might have more ground for yt, then every man at the first fight, knoweth: and yf they had byn misinformed sofarre of from England (as Fox consesseth he was in diners things in England yt felf) it had byn rashnes in them (I grant) to put it eyther in print or wryting. But this litle rekeueth S.F. his cause, who is accused to have let downe and printed things that him-felf did know and must needs know to be false when he printed them, which is error not of ignorance, but of obstinacie, and playn lying.

And this being the true state of our question, I come now to the fryars, whom our K'.
seeketh to disgrace, with this note in his marget, Fryars brane hars, but for brauery it agreeth
better to gilten spurres, then to gray hoods,
and as for lying we shal now examine the
matter, wherin the reader shal synd our K'. to
have yield a far worse, and more dishonorable
shift, the the former, that being but a sleight,
this a playne imposture, abusing the Author

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AVVarn-word to Syr F. Hastings

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Walfingham by him alleadged quite cotrarie to his owne fenfe, dryft, and meaning, as now we shal deciare.

And first I do grant, that the historiographer Thomas Waltingham lyuing almost 200, yeares agone or more, wryteth in effect as S'. F. alleageth, that it was a common faying in K. Richard the 2. his tyme, that fryars were lyars; but what fryars were these trow yow! for herein lyeth the whole matter which the K'. very craftely concealeth, and yet might he imagyn eafely that it would be espied by hisad uerfarie; for that Walfingha being a Catholyke and religious man, cannot be thought to have condemned all fryars in general, & who then were those fryars by him condemned? surely he sheweth ye euidently that they were more of S.F. humour, then of S. Francis holinesse, for they were fuch begging fryars as Wicklit, newly sprong vp, had corrupted with his pestilent heretie and had set against other religious orders that had possessions (for that was Wickelifs first cunning wickednes to set begging fryars against monkes, and such as had riches) & to make these monks more odious to the people, thefe fryars gaue themselves by Wickelifs good instructions to inuent infinit lyes of them, wherby they made not fo much their adversaries as themselves in amous for lying and Thomas Walfingham beinge one of thefayd Monkes of S. Albans monafterie no maruayle though he complayned of them.

Behold heere the flate of the question, and

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K.Rich th:

s. his tyme.

bis VVaft-word. Enc. 2. Cap. 2. the honest deating of S. F. which point that yow may the better ynderstand, yow must know, that the fayd Thomas Waifingham coth describe the most barbarous rebellion of the common people under Wat Tyler and lack V Vat Tyler har, and others in the 4 years of K. Richard the vves rebellis 2. (in which they spoyled London, took the anno. 1381. King, beheaded the Archbithop of Canterbury, and the L. Freasurer, and meant to have fanall the Bishops, and other Ecclesiastical and religious men of potfessions within England, referuing only the begging fryars. And to the end we may understand that all this proceeded of W.ckcliffes doctrine (as the like did in Germany in the yeare 1 5 2 5. of + vide fup. Luthers) walfingham in the beginning of this Enc. 1 cap. 1. lamentable ftorie, wryteth thus in latyn : Anno valing an. Dominica incarnationis 1 3 8 1. Cc. In the yeare of the 1181. lub Rich s. Pag. incarnation of our Sautour a thoufand three hundred 256. swescore and one, and in the 4 . yeare of the raigne of E. Ric and the fecond after the conquest, That true Hypunte, the Angel of Sathan, the forerunner of Anticonft, in worthy to be named, I meane the heretyle John Wickelif, or rather weeckebeleefe continuing his ditames, feemed that be Would now drinke vo the rruer of lordan, and caft all good Christians into the dungeon of Hel, Gc. Thus beginneth Walfingham this yeare, 10. and presently entereth into the pitiful nartation of the former tragedy of the popular rebellion of war Tyler &c. & having ended all, beginnerh to fearch the causes why God did

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happen yoon the land, and fayth that some did lay the fault ypon the Bishops and Prelates of Nobility and the Churche for that they had not looked better, and more diligently to ftop and punish Wickelifs herefie at the beginning, Cum nouissent indigne agere filios suos, loannem VVic cuf, & eius sequaces, dag matiz ando perucrfam, & damnatan doctrinam, &c. Wheras they knew ditters of their Children as Iohn Wickeliffe, and his followers to live vnworthilie, & to fet abroad peruerse and damned doctrine, &c. Others, he fayth, did attribute this calamitie to the finnes of the gentry, and nobilitie, Quia maiores pene Proninciarum corum fequebantur errorem. For that the principal almost in enery shire did follow these mennes errors, & agayne, Quis in Deum erant ficte fidei, nam quidem illorum credebat nullum effe Deum, nihil effe facramentu Altaris, nellam 3) poft mortem resurrectionem, &c. And for that they were of a fayned fayth towards God, some of ,, them beleeuing no God at all, and that the Saorament of the Altar was nothing, and that there was no refurrection after death, but that man endeth as doth a bealt. &c.

Behold the yffue prefentlie vpon heretical 11. doctrine, what effect it brought foorth in the

corrapted.

V Valfing. Ibid. Pag. 281.

nobilitie. But what? brought it forth any The comons better fruite in the common people? No, for that their acts do shew in this barbarous rebellion, wherin they made profession to flea euery one that was learned, or bare a pen, and ynkhorne at his gyrdle. And befyds, Walfingham (ayth, viuebant rixando, litigando, frandes, 0 605his Wast-word. Enc. 2. Cap. 2.

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efallitates ingiter meditando, libidini dediti, adultons maculati, Gc. Et Super hac omnia in fidei articalis plurims claudicabant. They lived in brawling, and contention, deuifing falshood, and deceyts day and night, geuing them-felues ouer to lustes of the fleth, being spotted with adulteries, and befydes all this, most of them de hault in the articles of their fayth.

And after this he cometh to talk of religious orders in lyke forte, and principally of neligious those that having no possessions lived by al-men also cor mes, and were most corrupted, and set on by wiclisse, against those that had possessions, of whome Walfingha fayth, fue professionis immemies, &c. & poffessionaris inuidentes, &c. being vnmendful of their profession, and enuying such of other religious orders as had possessions in tuntum illam veritatis profesionem fuam maculabant, n in diebus illis, &c. They did spot so farre, foorth their profession of truth, as in those dayes yt was in enery manes mouth, that this sa Fryar, ergo a lyar.

This is the discourse of Walfingha, wherin yow fee first that he speaketh not of all fryars, nor against the profession it selfe of fryars which he fayth was the profession of truthe, but against such as being forgetful therof, and brought to maligne, and enuie other orders that had possessions (which was the art and doctrine of Wicliffe) became lyars, so as these were S'.F.his fryars, and not of S. Francis (as before I noted) and when he telleth their fallts, he vttereth the shame of his new ghospel,

A VVarn-word to Syr F. Hastings

Fox in Calend a lan.

ghospel, which begane in England by VVic. liffe, as Fox doth tellifie, who makeththis first prophet of theirs a Saynt, and kalender Martyr, though he died in his bed at his bene-

Formonu-

mit. Pag 421. fice in Lincolneshire, as Fox denyeth not, yet fuch was his talent in making martyrs. And befydes this he discouereth to the Reader to much false dealing in that amog all the faults of Bishops, nobilitie, comonaltie and religious orders touched severally (as yow have heard) by his author waltingham, he culled out only the lying of Fryars, and those not of ours, but of his fryars, who were made lyars not by their owne institution, or by our religion, but by the principles of Wiclifs Doctrine which S.F. acknowledgeth (I think) for his. Confider then the mannes wit in alleaging this exiple, and his truth in handling the same. And by this one judge of the rest, though there wil not want other occasions after to cotemplate also the same much more.

Srr F. taken an falle dealing.

> general charge of lying, and falshood layd to S'.Francis, and how he hath fought to auoyd

the same by recharging vs, and some of ours againe with like fault, which as if they were true and could be verified they deliuer nothin of his fault: fo being found alfo to be falfe, they double his former error, and male him more culpable: to which effect, and for iultifying

And hitherto now we have talked of the

more the charge layd vpon him of bould falle affertions, we are now to examine some other

particulars of lyke qualitie. For more clearer perior-

perio lynes contr artha

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is, 20 (hema defer. fareo words liamo, jenger ! chaic of

ine,and Piole la cloudy de disafe dame o grave g in Italie,

fome fr owne v of our f aboue a and the men the

rather C man de fo conces, 1. winlight then, as v

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bis VVast-word. Enc. 2. Cap. 2. performance wherof I shall fet downe some

lines of the Warder which conteyne the first controuerfie or charge. Thus then he wrote

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But before S.F. cometh to the matter, that isto fer downe those abfurd principles or ours VVardevord hemaketh for his preface, a certayne poetical Pag. 12. description of the darke, cloudy, and mistie, fareorthings in Queene Maries tyme, in thefe , words. It is not vninobene (fayth he) to many yet 39 baing, nerther can it be altogether hidden from the ,s somer fort that lyned with them, What a darke mifite ,. dute of ignorance (which brought in pepif h Idola - Device me, and all manner of superflition) did ouer f bade the darknes Pholeland, &c. And againe after. In the edarke & 33 dudydayes, leaft the funf bine of know ledge (bould ,> Chafe the miftes of sgnorance, and geue light to the so dame of fight, &c. Doth it not feeme that this , grave getleman describeth the lake of Avernus , ultale, or some foggie marsh in England, or ,, fome smokie kitchen, or woodhouse of his , owne without a window, when he speaketh ,, of our famons country in former tymes? for ,, aboue a thousand yeares the state of England, ,, and the Princes, people, nobilitie, and learned ,, mentherof had continued in that Egyptian, or ,, rather Cymerian darknes, which this gentle-,, man describeth Inder clouds, mistes and sha- ,, towes, vntil his new funnefhine doctors came, toinlighten the same. And it was accompted,, hen, as wyfe, learned, holy, valiant, noble, and, forishing a kingdome (aswel for religion as ,, cher eares therwise) as France, Italie, Spayne, and other ,, CathoA Warn-word to Syr F. Haftings

, Catholyke Kingdomes be at this day, where , if one of these our inlightened and new sunne , brunne English Ministers should appeare, he would not dare to ope his mouth in schooles, , & vniuerfities for matters of learning among , the great nuber of most excellet learned men, which there are found, as we have wel expe. , rieced by fuch of our Protestat people as now 5, & then do goe abroad to forrayne vniuerfities. & are quickly brought to cotesse their inequa-, litie in this kynd, for that they scarse ofterymes , vnderstand the verie ordinarie termes of the

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" learned sciences whichour men do possesse. This was the warders former speech, and to this he added a particular collation of diuers Bishops, and learned men in Q. Maries tyme knowne to be eminent for erudition & wisedome, as Tonstal, Gardener, VVatson, Banner, Heath, VV hite, Christophor fon, Fecknam, and others, comparing them with those of the Protestas Religio that have enfued fince, alleaging their workes yet extant for a tryal. To all which declaration what S. F. replyeth now, you shal briefly heare from himself. hicher

First he having set downe his owne words (which are thefame that I have cyced before) and confessed them to be his, he answereth them thus : All this Which I then trulie affirmed your darines, ignorance, and miftes, I do agarne and now neither fee I any canfe (for ought you alleage) retract it, feing it is cuident that the people nerther has uing libertic to reade the Scripture privately, at home neyther in Churches to heare it read in a tonguetha ommo

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Lo heere the summe of all his replie prefented in his owne wordes, wherin (if yow about light confider it) yow shal tynd two points. First or darknes in great audacitie in auouching that againe of Q. Maries gurance darkenes, miftes, and [hadowes which was so clearlie refuted by me, & this without answering to any one of my reasons. And secondlie singular folly in accribing all light of Christian knowledge in our country to reading of Scriptures in Engliso. Wheras notwithstading. hecannot denie but that thow fands of Protefant vnlearned people at this day cannot read kriptures, nor understäd the if an other read them, & yet he wil not fay that they remayne insuch darknes, but that they may be (accoring to his owne doctrine) faued, and many that do read do take no good but hurt therby abefore hath byn declared, where this reading of Scriptures by our K'. is made a blef- Enc. 1. capying, vnto which treatie I refer my selfe, not meaning to handle twife the same thing as neare as I may, albeit this poore K'. leapeth hither and thither so often vpon the same points (having nothing els as it seemeth, but arrayne notes of common places gathered to that end) as it is hard to follow him, and not fil into this inconvenience of treating one ayne and alleagen thing in fundry places.

Wherfore to paffe ouer all the impertinent at home, feach that he hath in this behalf, as that the onguethat common people being debarred the light of

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A warn-word to Syr F. Hillings

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reading the scriptures in English could not judge, whether matters of doctrine and religion taught them by their Prelats, were true or no (as though now they could do it by english reading) and that for this cause, and for lack of Scriptures in English a number of lying miracles were beleeved, and in fleedef Christs blood, the blood of a duck was worshipped, as the blood of Hales was playnly proued to be, and openly shewed at Paule croffe in K. Hen. daves (which yet I would duckes blood affee our K'. how a duck's blood could be difcerned fro other blood after fo many yeares. All this I fay and many other fuch manifelt vanities, and knowne vntruthes, as that Biflight ward cap. 6. in O. Maries tyme did not greach nor others for them, vernethalfs except certa ne ftrabeberg fermone of motting france and the lyke. These bold affertions I say, and confumelious irrinons being knowne to be false aswel by a I that are yet living and laws those tymes, as by the books of Homelies, and fermons yet extant. I meane not to fland vpor the answering in mis place, but to passeout to matter of more substance, and to confide of an example or two of ignorance in C Maries tyme, and before. For this K'. for ful and irrefragab'e proof that all wasigno rance among Catholykes before the lighte Luthers Gospel began to Shine, he bringer vs, the only example (as he fayth of D. Basimit man of great learning, and auri oriticin France, bi

confessed his on neignorace vatil he fel to read the Son

ptures, though he had byn a Ind e vgon beretiks before

Syt Prancis pofed in dicerning a from other.

See af er-What O B of this mar-

WYaffrord. Pag. 12. The storie of D Balsiner a frenche A. postatafiyat.

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Look heere (gentle reader) the important proof that he alleageth for his purpole, cyting only John Fox his Acts, and Monuments in the Margent, but neyther he nor Fox do al- Foxedit . . leage any one Author where we may read the Pag. 162. florie (for this is also Fox his shift among others whe he meaneth notorious treacherie) and yf the whole narration of this Bassinet confessing himself to be ignorant before he felinto the new ghospel, were true, what authoritie or credit may the faying of an Apoflata Fryar fallen into herefy haue against his former state and condition is it maruaile vf he say, that he was in ignorance before, or is it nifelt strange that he should pretend to come to this a (bepe new light by reading Scriptures? what other them, pretence did euer auncient heretyke or new take upon him? or what other excuse to be Cloister, or taking a fister to his Companion, or from a Judge of heretykes (while the was a Dominican fryar) to become an heatyke himselfe, as appeareth plainly by Fox is whole discourse, though S. F. so telleth the new light by reading Scriptures? what other is whole discourse, though S. F. so telleth the signo light of more reputation and reuerence safamit states have a great learned catholyke, and for that signo light of more than the poor fryar, without euer healight of more reputation and reuerence safamit with the reader.

And on the other syde they do bring in the onfide

And on the other fyde they do bring in the sch-bishop of Aix, who was against him (and

21.

A warn-word to Syr F. Hastings (and calleth him wicked Apostata) to speak most absurdly (though he were knowne tobe a most reverend, and learned man) and among other wordes they make him tay thus. Thus doctrine is contravie to our bely Mother the Churche, and 10 out boly Father the Pepe, a most undoubted and true Ged in earth. And did not those havnors woords deferue I pray yow fome quotation, where they might be found? but neyther the K'.nor the Fox vouchfafeth vs fo muche, but as though the matter were most certainethe K', braueth in a marginal note with their Woordes, O blyndnes, O blasphemy: But a man might more justly fay. O cog ging, O cofenage, that dare auouche so horrible a slaunder, against so honorable a personage, without cyting the place or Author for the iuftincation. But we must passe ouer many of these absurdities with patience, & so go onto other

matter.

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tholyke Romayn Religion hath florished in England: & of the authoritie of S. Bede & Arnobius abused by Sir F. togither with a comparison examined between our learned men, and those of the Protestants: and first of thon Husse, bragged of by Syr Francis.

CAP. III.

A FTER this the Ke before he come to A answere in particuler to the vntruthes objected against him wil needs fay somewhat to those woords of mone, that abone a thore fand peares the State of En land and the Princes, people, nobilitie andlearned men therof had continued in that Egyptian or rather Chimerian darchnes, which he rag 14. describeth, unter Clowdes, Myfles and Shadowes, mulhis new Sunfhine Dollars camein Sc. Which woords of myne he having corruptly alleaged (asoften his fassion is) fayth two things, first that my bold affertio of a thow sid yeares is vayne for that ye is enident by Bedes playne testimonie, that in his tyme this I land bad the Scriptures in their owne language (as though this only were fulficient to make that age to be of Protestants Religion though it had byn so) and the fecond, that we do secretly yeild the first 600. yeres after Christs to Protestants, seing we challenge commonly but a thowfand for our felues.

But

A VVarn-word to Syr F. Hastings

But by this last point to answere this first, yow may see how wife an Answerer this is, feing that when we name a thow fand yeares we vnderstand from the first conversion of our English nation under Gregory the first, which no man can doubt of but yf fyr F. wil goe higher under the Britans, we shal easely also shew the lyke in that tyme. But in the meane space yt is but a hungry trick of this needy knight to fnatch that which is not give him, to wit 600. yeres together of the primitiue Churche; wherofour meaning is to give him no one yeare, nor half one, wherin his Religion was extant or had any one that pro-

Enc. 7. C. 4. 5. fessed thesame in those daies as he doth now,& 6.7.8 9. this I shal largely proue & declare afterward, and this to the second point.

But now to the first point of proof alleaged out of S'. Beede, yf it were true as Syr. F. citeth thesame (& surely knights should have truth in their allegations) to wit, that Scriptures were in those dayes read by some people in their vulgar languages and tongues which Bede nameth, yet were yt nothing against vs, who do yfe thesame libertie, and haue done in all ages to permit some vulgar translations for suche as are thought meet to profit, and not to take hurt therby, as before hath byn declared, and after shalbe shewed more at large.

Enc 1.8 &c infra cap. 5.

Protestants

religion in

no age.

But now yow must vnderstand, that this playne and euident testimony of S. Bede

which Syr F. braggeth of, but quoteth yt not,

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(as commonly his shift is; when he would not have macters examined, or his fraud found out) this place I say of Bede which he alleageth is quite contrary to him: for this sayth Bede. Has in prasenti tuxta numerum librorum qui. Beda lib t. bus lex dinina scripta est, quinque gentium linguis capit. mam candemque summa veritatis & vera sublimitatis scientiam servatur & consitetur, Anglorum vz Britonum, Scotorum, Pictorum & Latinorum, qua in medutatime Scripturarum cateris omnibus est facta communic. &c.

This Iland at this present according to the number of the (fyue) Bookes, wherin the law was written (by Moyses) doth in fyue tonges search owt and confesse one and the self same knowlege of the highest truth, and of the true A norable highnes (which is the Religion of Christ abusing of S. lesus) to wit the tongue of the Angles (or Entitie. glishmen) of the Britans, of the Scots, of the Pictes, and of the Latines (or relykes of the Romanes) which Latyn tougue ys now made common to all the rest in meditation of the

Scriptures.

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Thus fayth Bede wherin 3, things are to be obscrued first, that all these type nations lywing together in one lland, and in continual emittee and warres in other pointes, yet in Religion and prosession of one truthe they all agreed, which sheweth notably the vnitie of Catholyke doctrine euen among enemies, and werthroweth that fond siction of protestats, who in all their bookes give out and auow (especially Fox and Hollinshed) that the reli-

T 3 gion

5.

A Warn-word to Syr F. Hastings

Fox monu. PER 107. 108. crip. Angl. Cap.9.

.6.

gion of the Britans was different from that Ho in hater Which S. Augustine the Monke brought in from Rome to the English nation.

Secondary ye is to be noted that timee the new Religion of Proteliants came vp though al the hand a most be or one tonge, & throughly frends in other matters, yet in points of Religion they agree not, as in Bedes tyme when they were enemies, which is the vertue of their vnitie. And thirdly may be noted the cuil dealing of Syr F. himfelt a.fo, who in this place flicketh not to anowche to the Reader that by these woords of Bede it is euident and plaine, that the Scriptures were now in al these tyne tonges, where as S. Bede farth the quite contrary, to wit, that the Latyn tongue was made common to all fyue nations in the meditation of the Scriptures, which could not be spoke to any purpose, yf the Scriptures had byn common to all before in their languages, so that S. Bedes meaning must needes be, that albeit all fyue tongues confessed one and the felt same highest truthe in one Catholyk Christian Religion, yet in reading and meditation of scriptures and dinine service, the Latyn togue was the common togue. This' is his plaine fense though (as I have faid, I doubt not but that in those dayes there might be some Catholyke traffations into the vulgar tongues, permitted then and after also, as in tyme of K. Edgar and other Kinges we read of, and after that againe under K.Edward the 3. Thomas Arundel Archbishop of Caterbury

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bis VVaft-word. Enc. 2. Cap. 3. 15 permitted and appointed the fame in a Synod de Magistris. holden at Oxford, and in all Catholyk tymes How ton after that againe were never forbidden all lations of yugar transactions wholy, but to be yied with Scriptures fuch prudence and moderation among the permitted. ignorant & rude people as might do good & no hurt.

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Wherfore yt was not needful that Syr F. hould adventure to thame himfelf by abuting S. Bedes name and woords to proue a thing that we deny not, though in the fense he nould have ye we tay ye is most raise, to wit, that Scriptures were publikly and promifcooully red in vulgar tonges at that tyme, & fofayth S. Bede alfo, and being an Englishman himfelf, as he was, might have an action of force (yr not of forgery) against Syr F. for that behath wrested him against his owne playne meaning: as might Arnobius also whom the K. cyteth a litle after in the next page against the Christian vie of Images, for that in his bookes aduer (us gentes (which ritle he cuningly omitted, least it should discouer his fraud, for that Arnobius speaketh against heathenish Idols and not Christian Images) he detesteth (ayth our K'.) Simulachta & Deos malleis fabriun Idols, Gods of Gentils made with ham- Arnobius mers. But what ys this to Christian Images syr &. which are no Idols? and what dealing is this? VVaft-vvoid what colenage in a K'. what violent laying of Pag-35. landes on Authors against their owne sense and meaning, & vpon Gods servants contrary wheir owne intentions, what author may

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Awarn-word to Syr F. Hastings.

may not be abused by this boldnes? what wryter may not be wrested against himself? when that their woords expresly vttered against gentils and Heathens be impudently vrged against that Christian Religion which themselues professed. But let vs permit this shift to the Protestants pouertie and io go on.

There remayneth yet one thift more, which is nothing els indeed but a certayne pettie eauil picked by those woords of myne before rehearfed, That England Was accompted under those mists and clowds wherof Syr E. talketh) for as Tryfe, learned, valiant, noble and forishing a Kingdome, as France, Italy Spanne, and other Catholyke Kingdomes be at this day, Where if any one of these our inlightened and sunshined Ministers (which Syr F. braggeth much to have enlightened the world) (hould appeare, he would not dare to open his mowth in Schooles and matters of learning, &c.

To this the K'. answereth two things : first that Rome also when yt Was heathen was as wife, learned and valiant, and yet was yt in darchnes of Religion. which I denie not, but yt was not as wyfe and learned in Christian religion, nor in comparison of other Christian Kingdomes, 3 I compared England with France, Spayne & Italy & other fuch states in respect of darcknes mysts and clowds which Syr F. would by vpon yt. So as both the matter, subject and lyke, for obiect being changed in the comparison, no yt, then maruaile though yt hold not, and yt is called tiful cal

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his VVast-word. Enc. 2. Cap. 3. 16 among Logicians a fallacie or elenchus, and in English a caust, and this to the first shift yied by him.

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The second point which he answereth ys, that my vannt of vnmachable learning on our fyde (as beteameth it) is vaine and childish, and that our aunitie is clowdy and oble-lyke assiste, of his Miusters can not understand yt, (as I sayd in the wardword) they did not, and then for the proof of the great learning on his fyde, he allageth the offers of disputation made by John Huffe at the councer of Constance, and by Martyn Luther at Wormes and Augusta and of Symon Grinaus at Spire, and of Beza with others at Poyfie in France.

To the first point of which reply I answere, that for comparison of learning in Protestants and Catholyks I remit me to the proof and judgment of the wyfe, that shal read the books and woorks of both f, des, for better or briefer trial then this we can not assigne, seing they fie the publyke trial of equal disputation, which to often we have defyred and offred: though their maner of teaching (having excuded all substantial and scholastical method and matter out of their Schooles) doth easely

les, as hew and convince the fame.

ne & Wherfore to the second point answered by cknes Syr F. I say that if yt follow, that our divinity ld lay is therfore to be accompted clowdy & owlet and lyke, for that his Ministers can not understand n, no yt, then are all other good scieces also in a pit-called usul case (wherof for the most part they are T 5 igno10.

II.

A VVarn-word to Syr F. Hastings

A feolifh confequence of the Kt.

ignorant) & this a new consequence or kmi or argument nuented by our knight, that at felt w obscuritie of the artesand sciences, then to be of learning should be attributed rather tout defect of fuch as want them.

To the third point wherein Syr F. alleagen mon a the disputation of John Husse. Martyn Luden Symon Gringus and others, seing he cytethen bott be 13

constance.

Author at all to iustifie his vayne affertion egat fo The flory of those therin (as his maner is when he would not line I had thought the his diputation at the councel of once to haue fayd nothing; but confidering ing of on the other fide his bold impudencie in ame) ! auouching things playne opposite to there-barion, or all Authors that wrote in these caini dayes, when the thinges them-feluesfel out, maly, a I can not choose but shake him also here ichen by the fleue, to fee whether he wil blusher igh flo any frend of his for him at this shamles dealing um: the which I am to d fcouer.

14. WVallevord. Pag. 37.

First where as he wryteth, that John list came to the councel of constance there to defend publich his affertions, and that toofe grave Fathers did kanedly refute him by clapping him in prifan, loding him Ditto chaines and fetters, and condemned him not on not being constitled, but not fo much as heard, &c. This I say is to to shamles, yf we wil beleve Aen. Sil. hift. evther the acts and records of the councel yt 10. Dub.li 24 felf, yet exstant, or the grauest Authorsthat John. Cochl. haue written fince that tyme therof, as Eness Syluius in the history of the Bohemians, lohanes Dubrauius B.of Olimutz, Iohanes Coch laus, in his hittory of the Hutsits and others.

Tomo 4. . concil Pag. Bohem.c. 16. lib. 2.

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r kml For as for the 2cts and getts of the councel lat let tell which are the best witnesses) the whose tout menth fels. on conta, neth this Storie at large to the lohn Hus, his comming to the councel, his amination, conference, peruerfitie condem-eagent mon and the tyke. And fift yt is declared uther, aren how that after Maffe of the holy ethno lot being fong by the Cardinal of Viuaria, ertim egat for the Pope, the Letanies also sayd, and the number of the Princes both Ecclesiastical and tem-this content the content of th ought maifet in their order, (which in the begin- arch and ing of the fayd Session are recounted by Bythogs and the in me) Iohn Husse was brought into the Destors so there cancel upon a Saturday the 6. of July anno branen and those canni 1,415. Who being placed as nedum their thone, owt, may, visit erat least in vnum altum scammum, Ge. 16000 Fox. there with shoole, to the conditional men might see so the soller to the end that all men might see so. that igh Roole, to the end that all men might be reg 314 aling im: there was a learned Sermon made first the B. of Laudium, vpon these woordes:

His distributur corpus peccati Rom. 16. and that

hith sing ended, there was first made by the bin bouldhold their peace, and after were read the articles of John wicklief, under whom 6t. Hullehad studied in Englad, to the number of lene 6. or there about condemned before in a lyt buncel at Rome, which John Husse was ac-

char cafedafter that condenation to have preached

addefended in Bohemia. And after this his lo-owne Articles to the number of 30, were read allopublykly and condemned: the last therof

or

Wasthis, Nullus eft Dominus cinilis, nullus eft Pre-

latus.

A VVarn-word to Syr F. Hastings

wvicked article of John Huffe.

latus, nullus eft Epi copus, dum eft in peccate mm no man is a ciuil Magistrate, nor Prelate, no Bishop so long as he is in mortal sinne.

16. After this doth follow in that felsion great copany of other articles (for the form were foud vnder his owne hand) which we proued by witneffes & processes against his all which being vrged, and shewed to wicked faife and feditious, his refuge w (when he was preffed by the councel at learned men therof) that he did appeale

of John Has Jefus Christ from them all, flying thered his answere. (as the councel sayth) all ordinary Eccles Itical jurisdiction as heretyks are wont

doe, when they can not detend their fange

Sef. 1 5. Pag.

And whe after the condenation of thefeat ticles divers Cardinals, Archbyshops, Bishop and other men (which the records do name were appoynted by the councel to confer with him agayne, and to persuade him t follow reason, and not to stand only in his owne Iudgement. Respondit, quod rellet flore co quod fcripfit manu fua in prafenti parte: & fall bine inde suafionibus quod non velles inharere opinions, Sed potius stare cum tota Ecolesia, &c. H answered that he would stand in that he ha written with his owne hand in the prefer affayre: & then divers persuafions being mad to and fro vnto him that he would not if stick in his owne opinion, but that he would stand rather with the whole Churche and with the learned men therof in this present councel gathered together: Finally he flood

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iffe in his owne purpose &c. Thus far the words of the register.

And then agayne a litle after: Reperto de
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In labanne remancre in peruersitate sua, and de held Husse ut, quod propter homines quos docuit de opposito siomecoura
relit abunare &c. And finally finding that ting.

In this did persist in his peruersitie, saying that in respect of these men whome he had ught the contrary he would not abuse. which the contrary he would not abuire, e which that yt would be scandalous &c. Heereal an on they proceeded to this condemnation, and thus much of that poynt wherby apnerth areth (contrarie to S'.Francis affertion) that was both heard, disputed with, and chaont tably perfuaded to returne vnto the truthe. was conuinced also of two notorious vnthes, one a ly, the other a forgerie conming England: for first he had published
after Prage, that in a meeting of many Catholyke
im t
med men against his Maister then VVictiffe in 126. Paules Churche in London (which I gheffe to that which Iohn Stow mentioneth in the Two famous d of K. Edward the 3. his lyfe, anno 1377. truthes of ten lohn of Caunt Duke of Lancaster vpon Husse. mention against the B. of London, stood wicliffe and defended him in S. Paules mad turche, Husse said that such a Thunder, and turing came from heaven upon the suddayne as other the dozes, and so chased VViclis enemies, buh much a do they escaped into London. This esent sone notorious ly which is continced also our histories.

The

A VVarn-word to Syr F. H sflings

The focond was, that Iluffe had beneft forced restimony of the varuerfitie of Oxford , and ming that Ibon VViclife both lyued and well Catholy emin, which thing was proueding gerie by testimony of thesame vinuering which under their Seale had gathered the errors out of the books and wryting Wicliffe, and fent them to the fayd count of constance, to be feene, judged, and on demned, as they were.

All this and much more is related of the Huffe in the fession of the councel by which is continced the falfitie of S. F. who fat that he was condemned, not being form as heard, but loden with chaynes and femer wherei no Author els that euer I readen make any mention, but that the K. as t feemeth hath deuised yt at home in his stude

And finallie why he should labour to mu

Corrarieties hervoire Huffe, and

Art. 8 Pag.

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for the prayle of this thon Huffe or bin Syr E. religio. him in for one of the learnedest and chiefe champions of his Churche, I fee no reasonb beggarie on their behalfe, and penurie men to fil vp their Churche. For that Hul contesseth many things in his articles for agayn't S. F. as the feuen Sacraments, a dyners others points of Catholyke religion And on the other fide hath many propor tions which S. F. wil not dare to admit ! England, either for shame or feare, as the about mencioned of the ciuil magifina

Att. 10.7:15. 319

Pattors and Prelates to lofe their authority and that they are not to be obeyed when i

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his VVaft-word, Enc. 2. Cap. 3. ener they fal into mortal finne, which were a very hard case for both cleargie, and laitie this day in England.

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And an other that beginneth thus: Quilibet Intannus poteil & debet lieue, & meritorie occidi per enemenmque vaffalum fuum vel fabditum, &c. Euery tyrant may lawfully, and meritoriouslie, year ought to be flayne by any vaffal or fubiect of his, whether yt be by force or flatterie, or fecret traynes, notwithstanding any former othe of tidelitie, or confederation made with him, and this without expecting any fentence given against him, or the commandeg forms ment of any Judge what soeuer.

This was one article of Ihon Huffe condemned by a special decree of the said councel Pag 324 inthe end therof, as is to be seene, and the reason why the councel condemned it so sokmnly was both the fallitie of the doctrine, Desperate & and the scandal which the Emperor, & other dangerous Princes there present took of yt. And finally dodine of forthathe referued to his owne censure and tothose of his sect, who was a Tyrant, and hat Hull who was not, to wit, any Prince that should becontrarie to them, as before I have showed Ene. 1. esp. 6. of our Puritan Caluenists.

> Andthis being so, what gayneth S.F. by vaunting of the learning of Ihon Husse, yf all were true that he alleadgeth for him, and being false (as I have shewed) what booteth him to ly fo thamefully for his fake, and how doth he alleage Ihon Huffe, who teacheth fo many things contrarie to him, and to Caluins

doctrine

AVVarn-word to Syr F. Hastings

Io Cochl de do rine and from whome Luther in his dif. ad Luth an. 1519. Pag. 16. putation with Ecchius at Lipfia in Saxony in the yeare 1519. did openlie disciayme together with all his Sect in Bohemia, faying Numque mibi placuit, nec in aternum placebit. It

neuer pleased me, nor euer shal yt pleaseme. By this then a man may fee what vnion 24. ground, or certainty these me haue in religion that gather fuch members as these into their Churche, nay what conscience also they have in treating these matters, wherof take an example not only in this K. but also in Ihon Fox the Saint-maker, who having layd out to the reader an infinite rable of things about this Ihon Huffe good and bad, true and falle but all to his prayle for 80. columnes or pages

together of his vaste book (but with such con-

fusion as no man can tel what to say or judge

of yt) at length he commeth to repeat the ab.

furd propositions before mencioned namely

about Prelats and Princes, that they leefe then

authoritie When they fal into mortal finne, which

Fox is so farre of from misliking, or denying,

as he wryteth, that Huffe defended the fame,

John Fox his mad treatife of lo. Huffe.

and faydhe would proue yt, not only out of Scriptures (by example forfooth of Saul that .. col num 5. was deposed and slavne) but by the authorities also of all old auncient doctors, to wie, S. ANGEfine, lerome, Chryfostome, Gregory, Cyprian , & Banard, (a most impudent brag of a shamels here-

tyke) and when Ihon Fox hath told all this, and much more, and made a long Catalogue or tretal of his worst articles, he putteth

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bis VVast-word. Enc. 2. Cap. 3.

downe his Judgment of him in those words. Thefe brings (fayth he) thus declared, a man may esfely undeftand that Ihon Huffe was not accused for col. . nu. se bolding any opinion cotrary to the Articles of our fayth, in because he did stowtly teach and preach against the Kingdome of Antichrift, for the glary of Christ, and re-

loring of the Churche.

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Lo heere the truth of Iho Fox, that Husse, was not fo much as accused (much lesse condemned) for bolding any one opinion against any article of our chistian fayth. But let the reader see the articles inthe councel, and then wil he cry shame of thon Fox, and all his crooked cubbes though they have no shame, especially in that they obied to vs fo often the doctrine of our schoole deuines for allowing the punishing of Tyrats infome cases with so many limitations, conditions, and restrictions, as by vs are set downe therin. And yet these me, approue the wicked opinion of Husse in this place as also of the Puritans before recited, that permitteth enery one of their Sect to attempt it at their owne pleasure, and informent, which all Catholykes do condemne as doth also this councel of Constance, that condemneth Iohn Husse nominatim of the same.

But let vs passe on to the other famous Champions of their Religion before mencioned. For of Ihon Husle, this is sufficient yf not ouer much, he being so contemptible an heretyke as by this storie appeareth. Yet Ihon Fox fanctifieth & canonizeth him in his Calender as before hath byn fayd, & the Hussites in Prage

Awarn-word to Syr F. Hastings.

in Prage do keep for an honorable relyked his sanctitie an old payre of leather brechesin their publyke Churche, and do shew and kife the same with great reuerence at certayne tymes, which yet I thinke both Ihon Fox, and S.F. would take scorne to do, and so do Catholykes also, and thus much of Husse which in the Bohemiam tongue signifieth a goosek the K'. sheweth himself but litle better for bringing him in and giving him place in the forestrunt of his champions.

OF THE LEARNING

& glorious disputation of Martyn Luhu, Symon Grinaus, Peter Martyr, Bezama other protestants boasted of by our K.

CAP. IIII.

Must now come downe lower to other more fresh champions of Protestant Religion, to wit, from Io. Husse, to Maron Luther, and other by him named. And for the first that is Luther, I wil be much shorter detecting only some notorious false point affirmed by S.F. partly as I take it of ignorate partly perhaps of worse meaning: the ignorance appeareth in that he sayth Maron Luther first to have gone to Wormes that by disputation to defend his doctrine before the Emperour, and States, and after agaynets

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bis VVaft-word. Enc. 2. Cap. A.

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have gone to Augusta to the same before Cardinal Caetan the Popes Legat : wheras in Cochl. Sur. deed his going to Augusta was three yeares be- histories an. fore his going to Wormes, to wit 1518, where "518. & 1321) theother was 15 2 1. as both by Cochleus, Surius, and Sleidan, & others both Catholyke andheretical writers is manifest. Secondly the whole narration of S.F. is false touching the four behaviour of Luther to the Cardinal legat, to wit, that he flood to in fife his affertions, and offered there or els where to defend them, VVaft. Pag. 17 fending a wryting in defence to the Card. to instine his opinion by the Scriptures, and that the Card, would heare no Scriptures, but willeth him to come no more to his presence, vnleffe he would recant.

In all these words I say, though somwhat be true yet are there many falshoods, and diwas vntruthes joyned therwith. For first it is kt downe both by Cochleus that was present and Surius that I wed foone after, yf not at that ametyme, & had authentical relation of that which passed, that Maximilian the Emperor, being yet aliue called this yeare a diet at Augulta, partly for warre against the Turks, lie points partly for warre against the Turks,
lie points partly for troubles rayled vp by Luthers new
ignorate, octrine begunne the yeare before, Pope
the ignothe ignothicker for both causes. For albeit he had cired gasta 1516
Luther to Rome before, vpon relation of his

ine beint hew opinions, yet by intercession of Frederick agaynes Duke of Saxony desyring the Judges might be have spoynted to heare the cause in Cermany, he

A Warn-word to Syr F. Haftings

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had committed the hearing yf the faidcause vnto the faid Card. to whom Luther came by force and not offree wil, as our K'. fayneth, neyther had he yet safe conduct of the Emperor, but only the letters of his patron Duke Frederick in his commendation to the favd Card. Legat requesting that he might returne fafe.

lation of Martyn Luther with Card, Caetan

Wherfore he being afrayd what the Card. The distinct would decree of him, gave him the fayrest words in the world, and the first day being vrged to recat his opinions defyred space only to deliberate: and the second day comming to him agayne, and finding foure of the Emperors counsel with him, to dissemble the more gaue vp this protestation in wryting, Ego frater Martines, &c. I Fryar Martyn Luther

Luthers first protestation. an.1518.

of the order of S. Augustine do protest, that I » do reuerence and follow the holy Roman , Churche in all my fayings and doings both >> present past, and to come, and that if any thing , hath byn fayd by me, or shal be said contrant or otherwyse then this, I do desyre, that it , should be effeemed and holden as not spoken.

And after this being vrged agayne by the Cochi & Sur Card to reuoke his errors perticularly, hedefired that he might answer in wryting, fixtering the Card. with many pray fes, and fait

words, but yet so tempered he his style in aniwering, as the Cardinal easely did see that he meant to proceed in the faid errors ftil, and fignified fo much vnto him, whervpon he being afrayd, least the Card. would imprison

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bis VVast-word. Enc. 2. Cap. A. him, he procured by his frends a publyke fafe

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coduct of the Emperors officers which afforte ascuer he had, he appealed from the Legat to the Pope, and put the appellation vpon the walles of the towne, & so stole away, wryting first notwithstanding very fayre letters to the Card, at his departure, but vnto others very koffingly, and contemptuouslie of him, This is the summe of that which the two foresaid Authors and others do write of the doings of Luther this yeare at Augusta let the reader judge how worthelie S. F. doth yaunt of his chalenge and disputation, and how many lyes there be in his words before fer downe.

The second vaunt of Luthers disputation at Wormes before the new yong Emperor Luther at Charles the fifth, and his parlament there ga- 1321 before thered together three yeeres after, to wit, 1521. the Emperor. is much more yayne, and yntrue. For wheras S.F. fayth, that before the Emperor himfelf, and the VYaft. Pag. Whole States of the Empire he mayntagned his doctrine, an wered the aduer faries, and with the Emperors fanour departed in safetie, though ful fore against the mynds and wils of some Papists. Yet the truth is this that enfueth for which I alleage my two Authors aforefaid, one of them present the act it selfe which he published soone after in print S. F. alleaging none at all for his

vanities. At the fayd diet or Parlament of Wormes when the most learned man Ieronimus Aliander the Popes Nuntius had propounded the great troubles and diffentions which had rysen the

A Warn-word to Syr F. Hastings

Cochl, in vita Lutheri. Sur. in hil anno 1521.

last three yeares since Luthers being at Augusta by continuance and increase of his hereties, and had recyted out of one of his books, De captimitate Babilonica lately come forth about 40. places which tended all to fedition, & perturbation of the common wealth, Fredericus Duke of Saxony his Patron being much aftonished to heare those things, requested that he might have fafe conduct to be fent for, and fo he was by a Purseyaunt of the Emperors, named Sturmius: fo that this tyme also his coming was not of free wil as S. F. wil haue yt, but of necessitie, nor came he to dispute but to answere for himselfe. And the foresayd Authors do name his compagnions that came with him, the fumptuous and delicate manner of his iorney the good chere, and mutick in his Innes, and how he himself being yetina his iorney to fryers weed played opely on a Lute as he rode in the Coache, and other fuch things as Cochlaus being present did see with his eyes; and let passe to recount yt in particular for breui-

w longs Scurfas AmbidorEus.

Luthers behaujourin the Empe-JUOI.

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ties fake.

Luthers anfweers and behaviour the first day before the Emperour.

But for the principal matter in hand which is his braue disputing wherof S. F. braggeth I read of none at all. For in his first comming before the Emperor and States the first day he was commaunded to harcken only, and to fpeak nothing that was not demaunded : and then the Catalogue of his books going in his name before recyced publykely, he was asked whether he acknowledged them for his or no? which he faying that he could not dony but they

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the feare Then peror for written v Princes worthy t paft 20. y of his Ca of all his other Pr aid Parla Luther, a whole co Luther um 1 peare. Th under the

of that co

bis VVaft-word. Enc. 2. Cap. 4. they were his, & being asked agayne whether he would recal them or noe? he defyred most humbly to have space of deliberation, which with much a doe they graunted him vntil the next day at the fame houre, which being come His anfirese heappeared agayne, when not answering fim- the second ply, but deuiding his books into three kynds, day. fought only to draw out the tyme, which they perceyuing, he was so pressed by the Emperor, and nobles present to say of or on, that in the end he fayth he would do nothing against his conscience, nor recal any book of his except he were conuicted first by the testimony of the Scripture, and then he concludeth with these German words Got helf myr, Amen. that is, God helpe me, Amen. shewing therby

Then followeth the sentence of the Emperor some dayes after given against him, written with his owne hand to the Lords and Princes of the Empire, a noble sentence, and worthy to be read by all Princes, he being not mination of palt 20. yeares of age maketh fuch a Protestatio Charles the of his Catholyke fayth according to the belief egainft Luof all his Ancestors as may be an example to all ther, after he other Princes. And towards the end of the had heard aid Parlament he published an Edict against Luther, and all his followers by confent of the whole coucel, affirming, amogst other things, lutherum non hominem fed diabolum effe fub humana pene. That Luther was no man, but a deuil inder the shape of a man, and this was the end of that combat of Luther,

the feare that he was in.

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AVVarn-word to Syr F. Hastings

But he wrote afterward these Actes of Wormes himfelfe, and fayth among other vayne adulations of himselfe, that the people To much fauored him, as one of the companie cryed out (belyke some poore woman that was his Hostes, or other new fister bewiched by him) Beatus venter qui te portanit. Bleffed was the belly that bare thee, which yet other Authors do not testifie.

Luther in ad. WVormat.

> But yf it were so, yt was no lesse vanitie, & arrogacie in him to report yt of himfelf, then madnes in the other to make that comparison of him with Christ, and yet it seemeth he was made therby both more proud and obstinate, For albeit he were dealt with all afterward by divers fent vnto him by the Archb. of Triuers, and others of that counsel to reforme himself, yet would he not, but stil remitted himself to the word of God: which the Emperor ynderstanding sent ynto him his Secretarie the chancelor of Austria commanding him, that within one and twentie dayes he should depart, and put himselfe within his owne securitie agayne, vpon his owne peril, And this was the Emperors fauour of which S.F. so much braggeth that Luther departed from Wormes in safetie, which was to much fauour in deed confidering eyther his merits, or the publyke dammages infued by him afterward to the world, and happie had yt beene for many thousand soules ythe had byn dealt withal as John Huffe was.

But now touching Symon Grinzus, which

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is his th great le out of I confess though yt out o felfe,th at the 1 when I present, a famoi Sermor lanchto Warnin asheter tholyke him yf Bishop b King to the fame space th Grynau feeking 1 ring of y

> of Rhee! This frends to cion of c and how are bette two Lu

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his VVaft word. Enc. 2. Cap. 4. is his third example, brought in to shewe the For Ad. and great learned men of his tyde, which he took "En pag. out of Ihon Fox (though for pryde he wil not ment. Me. confesseyt) what doth it proue to his purpose lanch in e. Dan. though yt were in all respects as Fox alleageth yt out of Melachton, as good an author as him felfe, the storie is this. Symon Grinzus being The vayne at the towne of Spire in the yeare 1 5 2 9. brag of Symo when Ferdinandus K. of the Romanes was Grynzus his present, and hearing Faber Bishop of Vienna disputation. a famous learned man make a Catholyke Sermon, he went to him fecretly (as Melanchton reporteth) after the Sermon ended, warning him of certayne errors in his Sermo, ashetermed them, being in deed points of Catholyke doctrine, & offring to conferre with him yf he would about the same : But the Bishop being called for at that present by the King told him he could not then, but deferred the same vntil the next day, and in the meane space the Kings officers being informed that Grynzus a Lutheran was in the towne, and feeking to apprehend him, the Protestants heating of yt, they attributed it vnto the B. procurement (which perhaps was false) and Grynzus rane away by night ouer the Ryuer of Rheene, and so escaped.

This is the storie of Grynzus, as his best frends tel it, wherin yow fee there is no mention of disputation, but only of running away, and how then doth this proue that S. F. men are better learned then ours, especially the last two Luther and Grynzus a Lutheran, who

A VVarn-word to Syr F. Hastings

are as eager against S. F. with all the learning they have as they are against vs, 'as I have he-Enc 1. cap 4. wed at large by their words deeds and wrytings in the former Encounter. And moreouer the learning they had, they receyued fro vs among whom they were brought vp, and not from those of S.F. syde. And confequently we may better brag of them then he, yf any thing were in them worth bragging at all as in deed there was not when they fel from the Catholyke Churche to wrangling and herefie.

12. Abour' the Postie betyveene Cacholykes, & protestants.

13.

& s.

There remayneth then the last brag of our K'. about the colloquy at Poyfie in Franceby Colloquie at Peter Martyr, Beza, and other 12. ministers, wherof S. F. vaunterh as though the Catho. lykes had receyued the worst in that meeting: but who shal be judge of this? S.F. alleageth no Author at all, but his owne word, faying, the our Card of Loraine Dose in a pitiful taking there, and that I must needs yeild, that eyther their men bet

more learned the ours there, or that (which he more defyreth) that their cause was better. Wherfore ! shal alleage here the summe of the matter out of the belt authors that have written therofis Belleforest, Surius, Pegnillus B. of Mets, and Claudius de Sanctis who was present, and thenlet

the reader himselfe be Iudge.

First then the truth is this, that Charlesthe nynth K. of France being newly come to his Kingdome (a child of 12. yeares old) & finding all in warre and garboyle, and that the murder of his predecessor had byn designed

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bis VVast-word. Enc. 2. Cap. 5. in Geneua the yeare before, by Caluyn, Beza, Chro.genet Otoman, and others, as Genebrard and Surius Sur in inft. co testine, thought yt expedient (or at least- an. 1761. wayes his mother the Queene) to permit this meeting, fom what ther by to mitigate the heterikes that were in armour, though it being amongst froords on euerie syde the Catholykes did mislike therof, and some refused to come thither: others that came complayned greatly, and among others Iacobus Laynets a Complaint Spaniard, and great learned man, General af- of the colloterward of the lefuites, who spoke openly quie at Poisse against it in the colloquie yt self, shewing that it was rather a betraying of religion, then defending yt, to put it in dispulation with such diaduantage, when the Hugonots were in the ruffe, and had taken Newhauen, Roane, and most of the chiefe holdes round about, threatning also to ouer-rune all France, as for the greatest parte they did the yeare following and to was this colloquy diffolued (fayth Ge- Geneb. anne nebrad) without any fruite at all.

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Hereypon divers bragging, and lying books Were let out by the heretykes of this meeting, and their victorie therin, as though they had gayned all: and one shamed not to say and write, that the Catholykes had yeilded, and offred to become all Protestants : wherof Genebrard writerh thus : Impudentifimum eft Geneb. 72g. undacium quod Lauaterus scribit, colloquutores Ca- 464. tolicos consensife cum ministris. It is a most im- Laurt. in sudent ly that Lauater (a Swinglian histo-sacrament tographer) doth wryte, that the speakers of

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A VYarn-word to Syr F. Hastings

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the Catholyke partie (in Poyfie) did agree in opinion with the Ministers. And then head deth that the sequel of this Colloquie or conference was most bloody warre that ensewed presently throughout all France, and endured for 18. yeares together, and in the verience yeare after, he fayth that France fuffred mon in that one yeare of Frenchmen themselves enraged with herefy, then in all formerage by strangers. At what tyme also England took Newhauen into their hands deliuered by the Hugonots.

Cland.de Sainctes in seep ad Apol.

15.

Sur in hift. anno. 1561.

and other Ministers.

This was the case then of the temporal state when this armed meeting of Hugonon was appoynted in France, rather ypon necelfitie, and feare (as the Queene mother of Fria after excused hirselfe, and that famous learned Bishop Claudius Sanctius testifieth it ofher owne mouth) then of election & deliberation And to this colloquie for the Protestants came 12. ministers, wherof 8. or 9. were Aposta Fryars as the fayd Claudius (that was prefent)

and Surius do write, and testifie wherof the chiefe and head of those that came from Ca-Theod Beza, neua was Beza, but of the other that came

Peter Mattyr fro Germany the principal was Peter Martyr, who disagreing from Beza almost in euerie one point to be disputed on (especially about the Eucharist, and baptisme, for that Peter was a playne Swinglian, and no Caluenift) no one thing could be thorowly cocluded betweene them, which was no smal help to the Catholykes in that terrible tyme, who notwith-

flanding

His VVast word . Enc. 2. Cap. 4. landing loft not their courages, but stood to it and took their places as superiors and Judges of heretykes (especiallie the Bishops, and other Prelates) next to the King, and other Princes, and made the ministers that would have thrust themselves in also, to stand a loof, with this reproch as Sanctius fayth, foris autem canes, Apoc. sa. and yt was no litle mortification to their high flomachs to heare those words, and to be so contemptuouslie vsed, who came into France wthat meeting most proud, & magnificentlie prouided and more lyke warlyke triumphers, Refp. ad then Apostolycal teachers, as the same author Apol Bezzdescribeth ye in a book dedicated to Beza

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And first he sheweth how and in whose Coches, horslytters and other such furniture The pompe they were brought into Fraunce, how fump-lution of the moussie feasted, & entertayned voon the way Calumian ministers With concourse, and meetings of noble men, going to but especiallie of noble wome who receyued, poi fie. therithed, and banketted them most sumpmoufly, with some wherof he sheweth, that Bezas owne compagnions accused him to haue byn ouer familiar, & to haue had sometyme fowre houres conference in great fecrefy, to wit, he and shee in a Chamber alone, and moreover he sheweth that Beza his creditors whome he had deceyued at his first flying out of France, were now vpon his back agayne and called voon him hotly for their money, but in vayne for they had both fauour of great Princes, and good Hargu-

A VVarn-word to Syr F. Haffings Hargubushes also to answere for them.

Atter this he shewerh that passing through France with an army following them, when they came to Poyfie, they were lodged all in a monasterie, where there was such wonderful promision of delicate bedding, furniture of chambers, and good cheare made for them by those of their faction, as yf they had byn Princes of the blood royal of France, and that whenfoeuer they went thence to the affembly fo many chaynes of gold, fo many Captaynes & noble men went before them for their honour, as was maruelous, and ridiculous, but much more when they returned home agains fro the affembly, they had procured that each of them should have some great man, and gouernor of some place or Prouince ready to delicatenesse leane vpon, and to lead them by the arme to their coaches or horselitters, as though they had byn verie wearie which earnest disputing for the Ghospel.

VVonderfol of spoftolical Mipi-Acrs.

17.

18.

But let vs heare that most learned man Bishop Sanctius his owne words, that was present, and sawe yt, and obiecteth the same to Beza himselfe as principal actor at that

tyme.

Do yow remeber (fayth he) when twelue Sainct in refp. ad Apol. of yow ministers, were caried from S. Germas Bcz r. , towne (by Paris) to Poysie, in noblement

, coches, and horselitters couered with file, & accompagnied with great troupes of Soul-,, diors, going not as Apostolical teachers, but , Martial Ministers, at what tyme enery one of

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bis VVast word. Enc. 2. Cap. 4. yow had eyther some great man, and Go-, uernor of Prouinces at your fides, when yow » went out of the Monastery vpon whose arme >> yow must leane lyke delicate virgins, or noble » women great with child, and then going into » the Inne of the figne of the Angel, yow were » richlie banqueted all in filuer and gold plate, » good exquifite wynes, pleafant Mufick, and » great concourse of nobles to cogratulate yow >> the victorie against Catholykes: and then » your bankets ended, your fashion was (yf yow >> remember) to get yow to coche agayne, and to » runne vp and downe woods, and feildes for » recreation, souding out your Geneua psalmes, » and other fongs to refresh your spirits.

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Oh what a fight was it to fee 8.or o. of your , Company that were poore Monks and Fryars Wonks and alitle before, and most of them of the poorest Feyars made legging orders, who had scarfe dry bread at hery Gospelhome to feed on, and were commonly the refuses and worsser fort of their Monasteries, ,, now to be so pampered in filke apparel and,, with delicate fare, and to hauegreat part of, thenobilitie of France to wayt vpon them, and to lead them vp & downe, leaning vpon ,, their armes and shoulders, as if they had byn, Mayden Queenes, or great noble women, and ,, no leffe delicately then yow Beza at home in ,. Geneua lead vp and downe your Candida.,, And this was the preface or proeme of the,, new reformation, which these Apostolical, men were to make in France.

Thus farre wryteth the learned Bishop Sanctius.

A warn-word to Syr F. Hastings

Sanctius. And furely the pitiful Tragedin that followed presently ypon this proheems before these fellowes left France are incredible, (yet much therof may be seene in Belforest, Surius, and others in their histories of the yeare 1562. to which I do remit the reader) and only for our purpose of disputtion I fay, that albeit any great event could not which came be expected of this meeting for matters of requie of Poysie ligion in such tymes of garboyles, and with fuch men: yet this good came to the Catholyke cause therby, that yt was easely perceyued by discreet men, what difference there was betweene the teachers of the one, & the other fyde, both in lyfe, and substance of doctrine For as for lyfe and manners divers of their owne fyde were fo fcandalized with the twelue Champions behauiour, as they never after liked their fect, but returned by litleand litle to Catholyke Religion agayne. Anda for substance of doctrine this at the least was feene of all, that the Catholykes agreed in one and shewed their lyke agreement in and by all former ages.

> But the new ministers could not agree fully (as hath byn fayd) in anyone point. For about the Eucharist Peter martyr following Swinglius held yt for a figure and trope only, and the bread but a bare figne. But Beza following Caluyn, had a new deuise: that yt was the vene true real and natural body of Christ, but yet spiritually, and with this word spiritually, he except cutteth of all agayne that he had yeilded be-

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his VVast-word. Enc. 2. Cap. 4. gedin fore, and yet would he not agree in any neems safe that yt was a figne only with the Swindians.

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The lyke controuerfie was among them ries of about baptisine to wit whether yt were good,

hour baptissine to wit whether yt were good, and analylable or no, yfyt were done in tyme specified by a prinate man or woman, and hot by a Minister, which the most parte of Pegnil 1.de hose Ministers denyed, as appeareth by the stros in Coloroper letters of Beza and Tasinus head Miloque Pois. Tashonister of Mets, which Pegnillius Bishop of that cittle set forth in print, translated into ad Apol. e was Latyn out of French, as they were taken in Bezz. The Chalon of Champayne, and Sanctius testification. Set to have seene the originals, and knowne the subscription of Beza his owne hand.

So as these fellowes beeing at such warre, & 21.

variance among themselves, & beeing able to leand gree fully in nothing, but only to be contrarie in the mocatholykes, what victorie could they get in this Colloquie at Poysie? or to what purmone pose think yow hath S. F. alleadged it, to by all proue therby the excellet learning of his syde, seing yf there were any rare or fingular learning in these 12. Ministers, as God knoweth about there was litle besydes pryde, & a wrangling fivin-firit, it were rather to be ascribed (as before hath byn said) to our syde then to his: seing the most of them were Apostata Fryars and sugivense tiues of our campes, where they had studied, at yet and learned their knowledge (yf they had any) y, he except only the art of dissolution, and luxurie, which I leaue to S, F, his schoole. And so an

AVVarn-word to Syr F. Hastings

end of this matter, & of the comparison which (as I faid before) is hardly tryed by woords, & particuler examples, but yet whofoeuer wil make but a general viewe of the schooles and learning in the world at this day, may easely gheffe, yi he wil judge indifferently.

22. An addition about O.E. wwhat be fayth touching the diffetence of lear ly des.

The Champion O.E, whom we have kept from the stage hetherto, as saying nothing to this effect, steppeth in heere, as hot as a toft. shewing defyre to have the matter tryed by disputation, and faying that our learned men ning on both being challenged by theirs to dispute in thebeginning of this Q.vtterly refused it. Procure 11 (fayth he) the like liberrie to dispute in Siml, Paris, or Millane, and fee Whether We Wil refuse to come er no.

But seing we challenge them for so many yeares to dispute with them at home with leffe trouble, peril, and charges, and they refule hitherto, who wil beleeue this ydle vaunt of going abroad? wherby the reader may fee, that these men talk not what they think or meane to do, but what may entertayne tyme, and fil vp paper. Aud so much of his brag for the present, afterward we shal examin him more at large.

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untruthes layd unto S. F. his charge for a preface by the warder before he come to the foure fayned positions, and how the K' defendeth bimfelf therin.

CAP. V.

LL this hitherto that hath byn fayd in this Enconter, is but by the way of Pre amble vnto the 4 falle forged politios induced by the K. which is the proper biect therof: and yet one poynt is to be ided more, which is, that before the warder atteth to treat of the said positions and rounds which S.F. affirmeth to be principles Catholyke Doctrine, he chargeth him with wo notorious vntruthes. For declaration therof, I shal lay downe his owne words in as manner.

But let vs fee (fayth he) how our K'. goeth orward in his tale, after he hath told vs of Pag. 12. efectouds, miftes, and darkenes, that then Manifest varened, he addern these words. VV herute (fayth wuther was added, and wher with was mixed all bloody & >> eige cruclise against those that despred knowledge, & >> orang way enlightened by Gods grace, with a glim >> ting, or (mal infight into true Religion. For though >> batebut only a defyre to read upon the boly book of >> id, other the old or new Testament, then heretick >> whis tytle, herefy was his fault, and for this was he so called X 2

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A warn-word to Syr F. Hastings

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, called before the Romish Cleargie to recepte the , censure. And such never departed from their clouche atil they had brandled them to the flaughter. This , his narration, wherin first we must separat open and manifest lying from fond and rud , ignorance : for that the former is leffe fuffe , rable (in a K. that holdeth accompt of honor then the fecond, especiallie in matters of die , nitie. And then agayne.

And heere I must beginne in this very plan ,, fayth the warder to tel him, that two manife ,, vntruthes properlie called lyes, (for that the are wilful) are fet downe by him in the word ,, alleaged, & knowne to be fuch to very Child

The first vn- and nouices in the Catholyke Religion. The first that it is holden for heresie, or euer wa

,, amongst vs to read vpon the Byble, or bo of God (as his phrase is) in what language ,, focuer. For euer in vulgar tongues it is per

mitted to infinit lay people in all Catholy , countryes by licence of the ordinarie as a

, men know and yt cannot be denyed, which , would neuer haue byn permitted, yf we la

, held yt for herefie.

The other ly is, that for this fault only me were called before the Romish Clearges England and brandled to the flaughter. The , I say are apparant fictions, let the K'. defa his honor in anowing them. This was a faying then, and how doth S. F. think you defend his honor now in auoyding them. H beginneth thus. Soft fir you fhal fynd it hadet consince me of one ly then to charge me With man-

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The 2. vntruthHis VVast-word. Enc. 2. Cap. 5.

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To whome I do answere, that I shal wilingly go as foft as he wil haue me to heare his proofes: only I wilad this about the first ynruth objected, that in deed it is farre greater ndrud and more abfurd, yf it be wel confidered, then le fuffor wroad for that S. F. not only he warder before vrged, for that S.F. not only aid in his watch word, that we hold the a dual eading vpon the holy book of God be it old

rnew Testament for herefy, but also the See more of aly defire therof to be no leffe, which is fo 6. num. 12, are from all shew or shadow of truth in eed, as the playne contradiction therof is idet to babes among vs, to wit, that the Caolyke Churche doth not codemne, or punish atwardly any inward defyre be it neuer so icked, and heynous, so it break not soorth wach, for that as the law fayth Dens folus inud eccules: God only doth judge of inward is per acholyk den things, as desyres are. But let vs rdon the K' this ouerlashing, seing he never ad (I suppose) what Catholykes do hold in is behalf. Wherfore let vs stand upon that dywhich was before obiected about actual ading of Scriptures, how doth he proue now we do hould it for herefie ? and much rethat we do brandle men to the flaughter the same, which is his second vntruth. Surexcept he proue it substantially, he must hayn continced of two great calum-

for proof then of the first he alleadgeth tereasons which are these. First that Calyks do forbid vulgar translations not only

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A VVarn-word to Syr F. Hastings

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2. Resfons for S. F. his concluding.

Pag. 41. Fox act and monu. Pag. 1006.col. 1. mum 6s.

of Protestants but also of their owne men answere, and except the Bishop or Inquisitor give peris neuer a one licence ergo we hold it for herefy. Second that yt was objected to John Lambert form heretical opinion (which he alleageth out Fox though he name him not) that he held That all heads and rulers are bound by necesitie of sa nation to give the holy Scriptures, to their people inthe mother language. His third argument is, for the our Rhemists in their preface of the trasland of the new Testament fay, They do not publi the Testament in English vpon any erronious opini of necesitie, that the Scripture: [bould al maies bei our mother tongue, or that they ought or Toere orden by God to be read indifferently of all. By which the Reasons he thinketh it sufficiently proud that we hold the reading of Scriptures in herefy.

The stresfons of S. F. examined.

But who feeth not that no one of thefera fons nor all together do conclude any things that effect. For to the first though Catholya do forbid men to vie their owne vulgar un flations but with licefe, yet do they not forb yt as herefy for then (as I fayd) they won graunt yt to none: but they forbid it as a thin wherof being abused herefy may follow, s a Father should forbid his children that a weak, or indifcreet to drink strong wys without water, least they be droncké, or car an ague, he fayth not that the drinking it is is drunkennes, or an ague, but that being in fed it may cause the same.

And so to the second : the reading of so

his Wast word. Enc. 2. Cap. 5. prures was not objected to Lambert as herefie, but for that he was charged to hold it neceffarie vnder payne of damnation to give the faid Scriptures in vulgar languages to all people, which was an heretical, and false affertion. The Rhemists also (which is the third objection) do cal the faid opinion of Lambert about the necessitie of reading Scriptures in vulgar tongues by all fortes, erronious, and not

the reading of Scriptures yt felf.

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Now then let vs heare and examine S. F. argument made upon the words of our Rhe- 6.

she milts before recited. Now (fayth he) yfto think The abfued, the scriptures may be read indifferently of all he in your & vulcarned the ingement an heretical opinion: then for men to read reasoning them is in your and ement, an heretical action. Mark vied be the es in (good Reader) 9. F. manner of argument first Knight.

he peruerteth the words alleaged by himself

era our of our Rhemists. For they say, It is errotings mom to put necessitie for all to read. But he fayth, olyus the affirme it hereical that all may read. Now better tweene must & may erronious, & hereical, there is much difference. Then doth not this fecond troposition follow of his first, for though it be this pronious or heretical to hold necessitie of the state of the s hereading it self is heretical for a man may cas aueleaue to read and so auoyd all fault, and it a Catholyke man vpon curiositie may chauce Catholyke man vpon curiofitie may chauce etically, that it is necessarie to permit them be read of ail. And to the end (good reader) X 4 thow

A VVarn-word to Syr F. Haflings

thou maift see the vanitie of his former consequece, consider thesame in an other exaple, It is an erronious and heretical opinion to Gy, that all men and women may or must preach, teach and administer Sacraments without ordination or licence, ergo it is herefy, or at least wayes an heretical action to teach, preach, & administer Sacramets, who seeth not the folly of this consequence.

The cheefe Substance of the matter omitted by Syr F.

But now where-as the warder yponthis occasion entreth into the verie substance of the matter, shewing at large how and in what fense reading of Scriptures in vulgar tongues is forbidden in the Catholyke Churche, and vpon what causes and how farre, and to what persons, and to what end, and with what limitations, and how falfely heretykes do caul, and flaunder them in this behalf and confirmeth the same by many authorities, arguments, and euident reasons: as also that the right vnderstanding of Scriptures is a peculia gift of God and not common to all, and that experience both of our, and old tymes, have taught vs the greateuils, and daungers which had enfued by schismes, herefies, and varieties of opinions gathered out of Scriptures by em interpretation, alleaging also divers example for the same.

To all this (I say) being the pith and substance of the whole matter S.F. answerethnot one word according to his shift of omission before mentioned when he hath nothing to answere and therfore vsing silence in this he paffeth

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bis VVast-word, Enc. 2. Cap. 5.

paffeth ouer to the fecond vntruth obiected, that men are brandled to the flaughter for only reading vpon Gods book, leaving the first flicking on his fleaue, as yow fee, and much more confirmed then removed by his anfwere. For seing he affirmed it so toutlie before that we held it herefy, euen to think or desyre to read Scriptures in English; why had he not alleaged some one playne text, some Canon, some one sentence, some one Author of ours, some book, scrip or scrolle, where wefay fo, and where we do pronounce that first for herefie? why runneth he to so blynd & weake arguments, and conicctures as yow have heard? Heerby yow may see what men of their word conscience, and veritie they be, and I may fay of this K'. as Tertullian faid of

Marcion the heretyke, quantas foueas fecit aufe- Terrul.lib. s. todo que voluit ! how many great gappes hath ad Marc. caphe made in my book leauing out what he

would, or could not answer?

But now to the second vntruth whether men were put to death in deed for only rea- About the ding scriptures: this dependeth of the first. For truth, vybefit be euident that we hold not that the only ther men reading of Scriptures is herefie, as he affirmeth death for and we have shewed the contrarie, then follo- only reading weth yt not to be likely, that we brandle men vyaftyvord. to death with fyer for this fact : which is apu- Pag. 42. nishment due to heresie. Let vs see then what the K'. fayth heere.

First of all he picketh a quarrel as though Pag. 43. had added somewhat to his wordes saying.

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Awarn-word to Syr F. Hastings.

Pag.41.

Before I proced to the instifying of my speach, geneme leave to tel you that this word (onely) by you threst into my Words as one ly of your corning though an she only one lye.

10.

Heere(gentle Reader) I wil make the Iudge of this new quarrel, to wit, whether this new one ly lyeth on his fyde onlie, or on myne, and I wil cal no other witnesse, but the K'. owne words to try the controuertie. Can I deale more franklie then this? Heare then himself against himself, for thus he wryteth. For shough it Were but onely a defyre to read voon the hoh book , Ge. beretike Was his title, berefie Was his fault, and for this he was called before the Romif h Cleargu, brandled, &c. If yow fynd only in his owne worder, then do yow laythis new one ly where yow find yt, and there is an end of that matter, for with so open impudency I wilno further stryue.

II. Pag 43. S. Francis worthy to ly for the evheritone.

It shalbe to no purpose also to refute that notorious, and ridiculously, where without cyting any author at all the K'. fayth that an old Doctor among the Sorbons protested that he had fluded more then 50. yeares ore be could tel What the new itflament Was, Cc. Wil any man beleeue him in this? or is he not worthy to ly for the whetstone, that wil auouche this in print? And yow must vnderstand by the way that the Doctors of Sorbon are Doctors of divinitie, and have much exercise out of the Scriptures before they can take degree, how the did this Doctor neuer fo much as heare of the new Testament in 50. yeares studie? But heare yet another as

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bis Wast word. Enc. 2 Cap. 5. 32 improbable as this without author also: An Italian Bishop (sayth he) teld one Espeucaus that his contriumen durst not read the Scriptures, least they should become hereishs therby. A goodly tale. And what author is cited for this mone at all. Yow must take it upon the Kicredit, and what that is, or deserve to be his doings declare.

But now to the principal poynt, how doth he proue that men There brandled to the flanghter for VVait - roots only reading the old or new Testament? he alleageth Pag-44divers exaples out of Ihon Fox in these words Our stories are ful of Examples out of your owne regifters that reading of Scriptures Dras accompred he - Foxalland refie, and not to fand voon many: vnder Longland B. of mom. Pag. Lincolne Agnes Welles Deas contiented and examined ceps. Whether Thruftan did ener teach ber the Epifle of S. Wel proued lames in English, and Thomas Chase Was charged for hearing the faid Epistle read in English, Agnes As bford for teaching lames Norden certaine fentences of Scriptate in English, Robert Pope, Ibon Mordon and his hyfethat they recited the ten commandements in English thon Fippes for that he It as type in the Scriptures and the lyce proceeding was vied by other Bif bops, as namely by Tonflal, then B. of London, before Tobom many Were convented for that boly herefie of reading Scriptures, Oc.

Thus he fayth of whom a man may hardly fay whether he brought these exaples to proue or disproue his owne saying which is great simplicitie in any writer not to discerne what maketh for him, or what against him, seing by these examples in steed of prouing his second proposition he ouerthroweth both the first, &c.

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A VVarn-word to Syr F. Hastings

fecond: The fecond about brandling to death, for that these his owne examples do shewe that none of them that were accused were pur to death for reading, but had some lighter punishmet only for their disobediece in that act. his first proposition he ouerthroweth also, Which was, that reading of Scriptures Toas accopted berefie, for that the fault of reading scriptures in this place is joyned, and equalled with things which no man wil fay that we hold for herefies, as the reciting of the 10.commandements in English, and the cyting of certayne places in our English tongue out of the Scriptures. And consequently these exaples if they be graunted to be true in fact (as the most of them are amplified by Ihon Fox) yet proue they not, but directly rather do disproue that which the K'. should proue.

Examples fondly alleadged that

Wherfore the only thing that these exaples do proue is, that the reading of Scriptures in vulgar language without licence, and perhaps make against heretical translations in tymes of herefies, and by fuch persons as can not be presumed to profit therby, may be a sufficient cause to the B. to conuent, apprehend, or examine them vpon suspition of heresie, as yf a ciuil Magistrate in tyme when many robberies are committed, shal cal in question, apprehend or examine certayne men that spend much and have litle of their owne, go gay in apparel & play at dice, and the lyke, by which they may be suspected of theft though the verie act of playing be not theft: and as yt should be slaunderous

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his VVast-word. Enc. 2. Cap. 5. derous and ridiculous in that case yf any man would crie out of that common wealth or Magistrate, saying, it were tyrannical, that men should be imprisoned for costly apparel, faring wel, or playing at dice, as though those acts were theft, or fellonie (which in deed are not, but only may induce to theft or give fufpition therof) euen so in our case, it is as meere a calumniation to affirme that we hold reading of Scriptures for herefies which is false though in certayne persons in whome yt may perhaps engender herefie, or giue suspition therof thesame may be punished for disobedience and disposition to herefy. And this is fufficient, or rather fuperfluous in fo vayne a matter against the babling of our fond

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kinght. And by this is answered a log tale also that he hath out of Fox of a book feller of Auinion in France condemned to death by the B. of Aix for felling french bybles in the vulgar tongue of whom S. F. concludeth in these Words: And fo exhorting the people to read the Scri- Waltword. plures, he was for this cause only cruely put to death. Bywhich he would haue his reader vnderfland, that only for reading Scriptures, and exhorting men ther-vnto he was cruely put to death which is playne cosenage. For in the forie of Fox himselfe, which the K'. craftelie omitteth it is conteyned, that the bookseller vpon examination was found, an heretyke, & denied the authoritie of the Bishop and his office, and other ecclefiastical Judges, saying:

15.

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A VVarn-word to Syr F. Hastings

For all and That they Were rather the Priefts of Bacchus and venu mon. Pag. then the true Paftors of the Churche of Chrift, Toher. \$6 j.col. 2. vpon (fayth Fox) he was condemned, &c. Soas S. F. corrupteth aifo Fox, and addeth morelyes to the most famous lyer, that euer perhaps took pen in hand, and with fuch men have wee to do.

THE EXAMINATION

of that which O. E. hath written concerning the former poyntes handled in the precedent fine chapters : and that it is farre more impertinet & deferate, then that which the Knight him felf bath an fwered.

CAP. VI.

1.

T may seeme much perhaps to the Reader that O. F. hath byn kept fo long tyed vp from barking somwhat in these affayres before handled, but now we that vincoople him, and yow that heare how he wil behaue himself. I am constrayned to hold him back and to let him come in but heere and there for the causes before mentioned, to wit, that hauing ended my reply to S. F. a good while before I receaued this parteners book, I could not wel giue him accesse at euery Q", where the matter required without disordering my whole former answere, and consequentlie I resolued to bestow a chapter on him here and there

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his VVaft-word. Enc. 2. Cap. 2. there alone, wherin he might be heard, and all that he bringeth discussed, which is commonly worse, and in worse order and methode, and with leffe thew of truth or probabilitie then that which the K'. & his ministers doe alleage. But as for scurrilitie of speech, infolencie of brags, malepartnes in foolding, and The exorble impudency of lying he is farre more exorbi-tant manner! tant, not only then any K'. or knowne honest of writing of mahitherto heard of, but even then any other O.E. K. what foeuer hath to this day (I suppose) vtured, or put in paper, which in parte yow shall perceyue by this my answere, albeit many things belonging to this poynt, I shal be forced for very shamefastnes both here, and otherwhere to passe ouer with filence. But now to the matter in hand.

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Wheras before in the fecond Chapter of this our answere is handled the controverse, Cap. s.nu. 15. whether the state of matters in Religion during the tyme of Q. Maries raigne, and of other former English Catholyke Princes, was altogether in darknes, clouds, shadowes, mists, morance, and the lyke, as the watchman had firmed: The warder by many cleare reasons and demonstrations sheweth the contrarie,& hat among other poyntes, there was not a nore learned Cleargie for many ages in Enland then vinder Q. Maries gouernment. Whervito what the K'. hath replyed agayne nthis his answere, yow have heard before, low that yow heare how this his prating tocter O.E. doth jump in with him, aduer-

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AVVarn-word to Syr F. Hastings

tifing yow by the way (yfyow have not obferued yr before) of one notorious cogging tricke which this gamester hath aboue all the rest that ever I knew of his occupatio (though I have knowne fewe good, and many ba ynough in this point) which is to interlace euery where almost his aduersaries words in a different letter, but euer commonly with some corruption, eyther in the sense, phrase or words themselues, puting downe somwhat of his owne oftentymes for his aduerfaries, & so of this we shal note yow examples now and then, as we shalbe forced and the matter vrge vs thervnto, though many tymes we sha let it passe, not to spend tyme in brabling a cuery meeting.

3.

Pag 42.

Sup.cap.4

1bid.

Now then to the foresaid enumerations of good, and learned Bishops, and other cleargie men, in Q. Maries dayes, he answereth thus: First admit these men Whom he nameth Were gied Doctors, yet it followeth not therof, but that the puff lived in great error and blindnes. Yea S. wil yow fay fo? and what (I pray yow, doth make the people intelligent, and skilful, in that which they ought to beleeve, & do, but the learning and skil of their Doctors, & teachers? But (fayth he) fewe of the people could far their Pater nofter, ad beliefe, and of those that could by harte fay them, one among thentie understood them. And how can O.E. proue this in particular ? If he were in forrayne Cath. countryes at this day, and did heare the common people, yea children and babes to answere in these, and lyke poyntes of Chrithriftindexe thurch threuer tyes, he ared to (lay)di

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his VV.ast word, Enc. 2. Cap. 6. the indexercised in all places, not only particular the shortes, houses, colleges, and communities, but the unin market places also vpon all sonthriftian doctrine fet foorth by the Churche. base by the service of the service o But now eyther not knowing this or not and inking it convenient for his honor to confine the formuch, he goeth forward in this his billy. Like partats (faith he) they faid Credo in this had been, but understood not what they faid. A lack for men, and was there no creed in English brthem that vnderstood not latyn? and was the here no má to teach them, what Credo in Deum
the heant, before Martyn Luther came, who
aught vs among other points, that Zwinglias Vid Ene.t.
and Caluenists Maisters of O. E. are wholie
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cap. 6.
and Caluenists Maisters of O thom they prayed ? or whether themselues mderstood their owne meaning, & intention, and what they needed or desired most to ob-

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A VVarn-word to Syr F. Hastings

tayne at Gods hands? And if neyther of these points can be doubted of, then is it foolish which followeth immediatly in the miniter: Now What anayleth at to pray With the lippes, if the hart understand nothing? This I fay, is a foolish inferece, tor that the heart of him that prayeth understandeth his owne affection, and God that knoweth all languages understandethin like manner the found of his lippes in what tongue soeuer.

Pag-42.

The fruite of being at pu blique Catholike teruice though icbe in Latyn.

He goeth forward. Li'emife they came to Churche and heard Mattins, enengong, and mafen latyn, but What Were Englif b people, that underfind no laryn, the bester ? They were the better S'. for that they were pertakers of the publike prayer of the Churche made for all, by those that vadenotion by derstood latyn, and besydes this publike ment of the whole Churche (which in such devout meetings is the greatest) they enjoyed the fruit also of their owne primate denotions, petitions, prayers, and holy defyres, which in tyme of the publike enery ma exercised which is an other manner of fruit, & worketh fame different effects of pietie, and good lyfe then doth the presence of the protestant common people fitting downe & looking about or talking & bargayning one with an other, neuer kneling, praying, or attending lightly what's faid or fong by the Minister, but so much as may concerne their temporal affayres, vnderstanding commonly as litle of the sense of the which is fong or faid (though they ynderstad the English words) as when it was in laryn:

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bis VVast-word. Enc. 2. Cap. 6. & this is seene by the bad fruits therof which both England, and other nations doe dayly feele.

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And as for the publike service, & Christian facrifice it felf called the Maffe, wherunto Ca-About the tholyke people do refort withal reuerence, to be present and assist, for acknowledging their boundduety, and humble deuotion towards almighty God, by this publike adoration appointed by him in his Churche, it is not necesfary, that all particular people should understad all the words therin yied by the Priest and publike minister in administration therof: to which effect read in the beginning of S. Lukes ghospel that Zacharias the father of S. Ihon Baptist being a leuitical priest and comming tohis turne to do the publike service for the whole people, the Scripture faith of him. Sorte Luc. 1. exit ve incensum poneret, sugressus in templum Domini, & omnis multitudo populi erat orans foris bora incensi. It fel to him by lot that he should go into the temple of God to offer incense, & all the multitude of people did pray without at the howre of incense.

Lo heere the whole multitude of people came to the publike service appointed in the A pondera-Churche, though they neyther vnderstood all tion of the of them the language, wherin it was made (for charie father It was in Hebrew, and their vulgar language to S. Ihon Was Syriack at that tyme) neyther yet if they had understood it, were they admitted so neare, as they could heare it, but standing a are of were content to pray alone, and to Y 2 ioyne

A VVarn-word to Syr F. Hastings

ioyne in hart and affection with the priest Zacharie, and God we fee was highly pleased therwith, and fent an Angel to tack with h.m. in that place, and to tel him the good newes of his sonne S. Ihon Baptist soone after to be conceaued and borne into the world, all which speach and conference the people heard not, but wondred to see him come foorth doing but yet were they partakers also of his bleffing, for that the Chyld was to be borne no

leffe for their good, then for his.

Pag 42

8.

About praying to our Lady, Angels, Sc. Sainttes.

By this then we fee the pratting of O. E. against prayers in latyn, Maffe, mattins, and eumfong. &c. is partly false in the fact it selfe, and wherin it may be true it concludeth nothing to his purpose, yet he goeth on in his rayling manner, faying ; they Were like wife tanght to no not only to Angels, Saints, and to our Ladie; but befort flocks and flones, &c. But let this whipfter telvs, where they were taught to fay o flock, oro stone helpe vs, or pray for vs &c. As for our Lady, Saints & Angels, they living in glorie, & enioying the perpetual presence, fight,& high fauour of Almighty God, they may piouslie be prayed vnto for their assistancero their Lord & maister, without any derogation of his divine honor, but rather with much encrease therof, and so were they wont to be prayed vnto in the ancient Christian and Catholyke Churche by better men, more learned and devout then ever O. E. or any of his compagnions are, or meane to be; as namely S. Bail hom. 20. in 40. Martyrs, praying to the faid martyta

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taph. I prian Donat. Ithey other wil be conter ken for and far facts at fathers Church And

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martyrs, S. Greg. Nazian; en orat in landem Ciprians The practite Martins, maketh his prayer to theiaid S. Ci- of ancient prian, as also vinto S. Athanasius, and to S. faber in Bali , after they weare dead. orat. de lande Athan. faints. & orat. funeb. in land, Bafily, S. Chrifoftome alfo praved toS. Peter. Ser.in adorat. venerabilin catena-111 S. Apoftolorii Principis Petrizin his fermon vpon the adoration of the venerable chaynes wherwith S. Peter Prince of the Apoltles was tyed. S. Ambrose inuoketh also thesame Apoltie, comment. in cap. 12. Luc. S. Hierome doth the like to the holy widdow S. Paula then dead, in Epiuph. Paula vidua. And S. Augustine to S. Cyprian and other faincts lib. 7. de Bapt. courra Donat.cap. 1 . and els where. And thefame might I thew by infinite other examples of those, and other tymes ensuing. And now if any man wilbe so mad, as to preferre the scotfes and contemptuous words of a contemptible broken souldier minister, cotemning both sainets and fanctitie, God and godlines, before the acts and deeds of fuch, and so many worthy fathers, and most notable pillars of Christs Churche, let him do it alone for me.

And with this would I shake of this baring whelp but that he runneth after vs stil rying that our forenamed Bishops and Preates of Q. Maries tyme thewed themselves O.E. Pag. 44. mlearned, for that When in the beginning of this Q. was, they were chalenged to dispute . they feeling bur owne Treatnes veterly refused. This for the nost part to be a notorious ly, both Ihon or, and our common Chronicles do testifie,

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A VVarn-word to Syr F. Hastings

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About the disputations betweene Catholikes, and Prote-flacts in England.

who write that they accepted of a certayne conference at weltminister, but if they were not willingly drawne therunto, or that the fruite therot was like to be litie, feing the conditions both of the tyme, place, judges, and order of disputation it selfe were nothing at all conforme to equitie and reason, the tyme being wholy bent to a change, the state against them, the place inconvenier the Iudges eyther aduersaries, or Atheists, the manner onlyby way of dialogue, or conference in writing without admitting of scholastical argument but somany offers of aqual disputations haurng byn made fince that tyme by Catholyk Priests, both in woord, writing, and books printed, and somany earnest petitions geun vp about the same together with most most ferent, and reasonable orders of trial appointed thervnto, and refused euer hitherto by prorestant ministers: All this (Isay) being 10,1 wel sheweth of what truthe or substances brag of this litle mounte-banck may bear (which I meane for his little learning judgme or honestie, though otherwise they repo him to be a compagnió groffe ynough) whe he writeth : Procure vs the like libertie to differth Sintl, Paris, or Millane, & fee Tobether The Tolltefall dispute With these great Rabbins or no. And again a litle after, Wherfore let this lunarical, ander all friar eyel er forbeare to brag, or els procure villes to dispute.

Pag. 43.

Thus fayth this feruent, and forwardge leman, who dyeth with defire of disputing

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great pittie it is that the good man had not byn of yeares and wit, when the councel of Trent was, who gaue liberty to all Protestants to come thither, and to dispute their fil, for then by his iorney thither he might have both satisfied himself, and saued the honors of his brethren the English Ministers that durst not goe, And as litle meaneth he to go to Sivil or Millane whatsoever he talketh in this lunatical, and extatical fervour of his to entertayn tyme, and such simple people, as will believe him.

And now from this matter he leapeth to a new without order, method, or coherence of one with an other (for so is his fashion) more like indeed to a wel tippled head, then extatical spirit, neyther can any methode set downe in the wardword hold him to any, as it doth oftentymes the K'. but that he wil guil vpon that first which I handle almost last, and consequently trouble order in euery point; And as for the learned me of his order alleaged by S'. F. to wit Ihon Huffe, Martyn Luther, Symon Grynæus, Peter Martyr, Beza, Baffaner, and others before treated of, this fellow doth not so much as name them, esteeming himself as aqual with the best, and a principal pillar of his poor churche.

Hefalleth then upon the controuersie before handled by me against S.F. whether Catholykes do hold reading of Scriptures to be
heresie, S.F. (as yow have heard) wet so farre
in that matter, as he said, that though it were but

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A Warn-word to Syr F. Haffings

only a defyre to read vpon the holy book of God, extla leyther the old or new Testamens, then heretike was his name, bring t

VVhether **Carholiks**

guages to be

and herefie was his fault, &c. But feing him too becaute farre ouer the shuwes in that exaggeration sing hi fpeach, I dealt more mildly with him, to real faying hold reading his wordes from defire to deed, and fact of owne of criptures in vulgarian reading, shewing against him that not only when it the inward defire, but neyther the external iseuer reading it feif was held by vstor herefy con-firming thesame with divers reasons, moit typics a evident, and manifest, as that it can never to the wh Ser. fup.ca. 5. found in catalogue of herefies written by entirely any of ourfyde, neyther that it can be contrad us teyned in the definition of herefie, gaun minuted by vs. And finally for that we do permit real there it ding of Scriptures in all languages, yea vulgat pures in translations also with discretion, and choyes, makes by a

and with licence of the superior, which we laufe.

relie. 13.

But on the cotrarie fyde as yow have heard alleaged the proofes which the K'. alleageth to prouse publified that we hold reading of Scriptures for hereit compagare so chyldish, as they need no other answers what he but only to relate them, as namely; for that he also and forbid some vulgar translations, and divers of the convicte the mon people to read them, that some have in approximations hended, and put in prison for reading Scriptures, and examine the like, which yow may see discussed most largely in the foresaid chapter. But now asked and Prisonal this said and done, and the same both seems reading and read by O. E. doth this wise noddle, the scripture cuery where calleth his adversarie noddy, it self is

Cep 5 nu 4. 5.6.&c.

Loh would not or could not permit, if it were heheyfeth

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his VVast-word. Enc. 2. Cap. 6. by eyther hold his peace in this controuerfie, or bring matter of more moment ? no truly, for becan do neyther, pryde and lack of wit foring him to the former, and truth & learning
faying him in the fecond. But let vs heare his
one when I cyte his wordes in a different letter, it
has been with all finceritie, & exactnes of truthe,
but he contrariwife, maketh me speak oftennot make after his phrase, and therby altereth
the whole sense. For the first (saith he) it is very

[12] All the stand of the red of by estimal, defpressed (to wit) that we accompende on- reading of the by ble to be herefie by diners exa-um minimums in K Hemy the eight, and Q. Maries dayes, rea- where use b releated lay men, that they read the Serigat junes in English, Which should not have byn done, yes, ander by that article they should have byn consumced of we leade.

Lo heere his whole argument, and all that heyseth in this behalf; so as where Sir F.had alleaged 3.arguments, such as they were, and oue, published thesame in print before, this poore refe compagnion comming after him, and feing ath also and make a new shew, by alleaging one sters fond othe three, and the worst of all, adding vnto behaviour.

trachildish consequece, that some men being and examined in Catholike tymes vpon suspition note otherefy, for that contrarie to their bifhops, after and Princes commandment, they were found feet teading of pohibited vulgar translations of the Scripture. Ergothe verie reading of scriptures ddy, it self is accompted by vs for heresy. The

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ridiculous fondnes of which inference is ex"Sup. Enc. 1. amined "before by divers examples, as yf play.

cap. 8. 4. 9. ing at dice (for examples fake) should be tearmed thest, for that sometymes it may induce
suspicion of thest, and the like. And this sor
the first poynt whether reading of Scripture

be herefy in it felf?

As for the second, wherin Sir F. also wa 15. convinced of falshood, affirming, that We til braale men to death for only reading Scriptures; This copesmate is no lesse therin rash and ridicalous then in the former for thus he proueth it. In the beginning of King Henrie the eight his raign (faith he) certagne Dere condemned for reading the Epifile of S. Paule in English as appeareth by the regifler of Lincolne, Dioces. Wel, & what if it were to condemning and burning are two things, a man may be condemned in other punishmets then burning, and yet here is no author cyted for this at all, except Ihon Fox tel vs this tale, as he doch many other as fond and falle as this. But it followeth in this good fellows narration. And B. Longland preaching at the but-

Pag. Ibid.

B. Longland was, as without an author, they wil not beleeue it, though this compagnion wearie his lippes never to long in telling it.

Wherfore at last the minister commethem prove both these points with one authorite

ning faid, that they were damned that moved their he

pes in reading those chapters of Scriptures, &c. Yeal

and who testifyeth this, for heere is no author

cited, and the tale is so improbable to them

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ng it. methto thoritie of much bis VVass-word. Enc. 2. Cap. 6. 4 I of much lesse force, and with much more impudency then the other. Both these points saith he) are proued by the provincial constitution of Thomas Arundel (Archbishop of Caunterberie) who saith in a provincial constitution; statumus, vi nemo textum aliquem saire Const. Prov.

finiture authoritate sua in Linguam Anglicanam, seu C cap. Pradiamtranscrat, see legatur aliquis huius modi liber vel reticispublice, veloccule sub sana maioris excomunicationis.
Quivero contra hoe secerit, vt sautor haresis, & ertuis simulater puniatur. We do ordayne that no so
man, vpon his owne head and authoritie do so
translate into the English or other tongue, any so
part of the holy Scripture, nor that any such so
book, if it should be translated, be read eyther so
publikely or privately vnder the payne of the so
greater excommunication. And he that shal do so
contrarieto this ordination of ours, let him be so

punished as a fauourer of error and heresie.

This ordayned that Archbishop almost three hundred yeares agoe, And yet yf yow remember I haue shewed before, how the Cap s. Enc. sayd Archbishop in his Synod holden at Oxanum.6.

ford dyd appoint, that there should be a true English trassation of the Whole Byble permit—Linvvod.lib. ted (by approbation of the Bishop) to all such striss. common people as should be thought apt to prosyt thereby, which being considered, and that heere only he ordayneth, that no particular man of his owne authorytic should translate the scriptures into English or publish thesame to other mens reading without tycens, I would know of O.E. why this constitution was alleaged by him,

feing

The Archb. constitution is against O. geth it.

feing it proueth nether the one nor the other come re of the forfaid poyntes (both which he five are proued thereby) to wyt that reading if Scripture was accompted herefy, or punisha by brandling, nay both these affertions as E vyho allea- refuted by this: the first for that translation & & reading of scripture in the English tongs by lycens of the Bishop was permitted, ergo, rule and & reading of scripture in the English tongs it was not herefy, for that noe Bithop car thym permit herefy: secondly for that the punish ment of excommunication is neyther death nor burning : ergò for this they were not Christic brandled. Now then look yow in the forehead of this brandled and masked Minister O.E. who concludeth his former discourse in

PAS 45.

thefe woordes: So it appearet that the challenge our adverfary lyeth notorionfly in both thefe pents. Thus he sayeth wherof let the Reader be iudge.

18.

And a litle after disdayning that I should fay this prudent ordinance about translating and reading of Scripture with difference and choice of men to be the ordinance of the Catholike churche, he commeth into his accustomed vayn of scurrilytie saying. If it meane by the Cathol. Churche the conventicle of Trent, be is an absurd fellow, to think that fram & frit of prieftes and fryars which their gathered a council against Christ, to be the Cathol. Churche. Let any man judge of this vncleane and vncircumcised tongue. And for the thing it self I would Cath churche afke him of the Councel of Trent confifting of the chief Bishops and Prelates of Christen-

Pag 45.

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bis Wast word. Enc. 2 Cap. 6. dome represented not the knowen Cathol. Churche at that day what other Catholike thurche can he shew vs to haue byn extát at hat tyme, feing as he faith in his definition of Catholike after ward in his challenge out of tymeentius Lirinentis: VVe are to hold that Which O.E. chalenge. gr trayes hat's byn belened of all Christians , for that is 1. Pag 2. The rate and properly Catholike. Which if it be true, Vincent Li-ca thym thew vs, that in the tyme of the coun-hateles ca. 1. hithalwayes beleeved of all christians from then we wil say, that albeit for his scurrilytie the of speech he be to be accompted of as he deein ferueth, yet that in the rest he hath some rea-nga bn:But if he can not do this, then sheweth he

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mielt shamles in both. And this might be sufficient for somuch sconcerneth this point of reading scriptu-ts, wherein yow see how vaynly this ynearned and ydleheaded Minister behaueth simfelf running in and out, forth and back without rule or order sense or reason. But yet must follow him a little further in certaine purrels picked against me. The first wherof s, for that I do alleage these woords of S. Paule, litera occidit, Spiritus autem vinificat. The 2. Cor. 3. etter killeth but the spirit giueth lyfe, therby proue that it is not sufficient to read only he woords of scripture except they be rightalso vnderstood, and consequently that all undeth not in reading specially amongst the morant who oftentymes receaue more hurt

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Mepot. in 3.

Aug. de Spititu & littera

c. 4 & 5. &

primo Retract c.4.

Reg. c 1.

then good thereby herevpon commeth in the Minuter very hotly, faying: He doth (hame'all abuse the Poordes of S. Paule to the consemming if reading of Scriptures. But fort Sir, I neither abuse nor vie the woordes of the Apostle to the fense yow fallely say, but to that sense which other holy Fathers before me have 3. Hier Ep. ad vied & alleaged them, as namely S. Hierome, and S. Augustine cyted by me in the Wardwoord, and paffed ouer craftely by this companio, as though he had never heard of them. And belides that which there I faid I wil heere adioyne an other place of his, lab. prima d Simplician. q. 1. where he faith: Lex tantummis and prefu lecta & non intellecta vel non impleta viia, ecutit, The law of God understan tunc enim appellatur littera. being read only and not understood nor fulfilled doth kill, for that it is called the letter, Catholike by the Apostle.

20. Examination of the wyoords of occidit. 2. Cer. s.

Thus faith he, and where as our Minister addeth Bellarmyne his companion may instruct his that none but the Spint feldians and Originifts by the S. Paul.littera letter that killeth understand Scriptures as this Note doth : The wing himfelf therein a playne heretike m This I say sheweth mit eis sen enemy to the Scriptures. who is the Noddy, who is the heretike and henendtot. who is the enemy to Scriptures, yf lying and foripture and cogging do put enemytic between the Insube that lyar and the Scriptures, which are truthe it mirader flan Bellarm.lib.z felf. For Cardinal Bellarmyne doth notions 0.E. and he deverboDei. Swinkfeldians and Originists together inde-allthese rea nying scriptures as this man doth, but cying itw woord only an interpretation of Origen impround fair

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bis VVaft-spord. Enc. 2. Cap. 6. thesame in one sense, though in an other he admitteth it. The Swinkfeldians indeed and Lybertines (Children of the new Gospel of Martine Luther, and consequently our Minifters brethren) did deny the external letter of the Scripture founding themselues ypon this place of S. Paule, litera occidit, which Belarmyne denyeth to ferue to that purpofe. But this is nothing to our fense who deny not nor condemne (as this Noddy flaundreth vs) eyther the external letter of Scriptures themselues or the reading therof with discretion, due reuerence and order, but only rashe and presumptuous reading and interpreting thesame, according to their owne sense and understanding, different from the meaning and interpretation of the auncient Fathers & Catholike Churche.

Butyet let vs heare somewhat more how he goeth foreward in this matter: He telleth vs Fag. 42. South forther (saith this Minister) that the understanding of striptures is a particular gift of God reserved espetuly unto Christ, and by him bestowed upon the Charche which he proneth by this place. Tunc ape-tue is sensum ut intelligerent scripturas: then he weeked to them the sense when by they might underland scriptures. And againe by the example of the smuche that without Philip the Apostles help could muche that without Philip the Apostles help could muches that without Philip the Apostles help could muches that he prophecie of Isay. Thus sayeth O.E. and how doth he answere think yow all these reasons of myne? yow shal heare in two woords all he sayth. If Christ be the best In-rag. 42.

fland

The minifters ridiculous circuling.

fand Tohat his interpretations are then in holy sointures? Here is one circle heare an other, If he bath bestowed the gifte of interpreting femtures on the Churche, bow (hould the people be better asured of the excellency of the Church interpretation then by feing the fame confined by (crip:ures. This is the second circle more toolish then the former. And mark heen (good people) the affurance which these men doe teache yow for your fafty in reading scriptures, when yow understand not the letter of the Scripture, first (faith he) yow must goe to Christ the best interpreter, and when yow understand not Christs interpretation, yow must returne to the letter of the Scriptures to know the excellency of Christs interpretation, and yf yow understand neither, then must yow goe to the interpretation of the Churche, and yf yow vnderstad not that, then must you goe backe againe to the scrip-

ling of hesericks about enderttanrures.

Inticat dean tures to affure your felf (as he faith) of the excellency of the Churches interpretation. But in all this going and comming, turning and diag of serip- wynding, I would aske our whirle-headed Minister who shalbe judge?or where shal the flay be ? or how can symple people discerns of these things which he prescribeth? On wil think he hath the letter with him, an other the sense and spirit, a third the inspiracio of Christ, a fourth the interpretatio of the Churche, & then wil all foure fallout, where and what and which is the Churche, and mul returne to the Scriptures againe, and to their

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bis VVast word Enc. 2. Cap. 6. owne fancies and interpretations this and all the rest. And this is the grave and fure direction which O. E. deliuereth vs.

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Tomy other instance and example of the Eunuch (Apostle afterward of Ethiopia (as Iranena S. Ireney and other fathers do cal hym) to whom reading and not understanding the Prophet Isay, Christ by his Angel sent Philip whe his interpretor, this fellow answereth nothing but that it was not Philip the Apostle, but the Deacon who was fent: But what of this, yf it were fo? Doth this answere the argument? The glosse vpon that place of the Nie de Lyn Ads faith, that divers learned men were of in cap. 1.40. different opinion about that matter, whether it were Philip the Apostle or Philip the Deacon that was fent to the Eunuche. And Tertullian more neare to that tyme then Terrol. lib. our Minister by a thousand and foure hun-de Bapt. c. 16 dred yeares, and more learned then he by ten thousand and fyue hundred yardes doth call this Philip an Apostle twise within five ly-Ms. But what if it were Philip the Deacon? what hurteth it my argument? eyther of them issufficient for our purpose, to proue that this Eunuche being a principal cheef man, and a Proselyt ore Iew by religion, and not vnlearmedin both their law and language, as appeareth by his reading their scriptures, yet hadhe need of an external interpreter to be anche more vnlearned & simple people reading

ding scriptures traffated into vulgar tongue and for the most part corrupted by Sectarits to their hands have need to be moderated and wel directed in this matter; to the end the gayne and not leefe therby : which poynt the Warder proueth by euident effects of infinit herefyes rylen by rash and vnreuerent mading of the Scriptures, in which respect La ther himself against other Sectaries ympurning hym by thew of Scriptures calleth it, is brum hereticorum, the proper book of heren. kes, whence all of them by euil interpretacion doe frame their herefyes. Wee fee allo within the space of these fowre score la yeares, fince the Byble hath byn layd open to all fortes of people in all vulgar language, What a Sea of monstrous fects and divisions haue flowed vpon vs, wherofthe Wardersfo giueth divers particuler examples in England it felf, and those punished also by Prote-Stants, as of Ioane Burcher, William Hadet, William leffrey and others.

24.

Pag 49-

Luther.

this good fellow antiwereth breeflie thus. It is not reading of Scriptures Tobich he flyleth raft not treading of Scriptures Tobich he flyleth raft not ling vied by lay people, but neglect of scriptures had geth forth errour and herefy. So that say what yow wil, and proue what yow wil, this blow wipeth of all with a bare denial. Yow whether neglect of Scriptures or rashorm reverent reading, which he doth here brings as opposit may not in some sense be the lift same, I leave to discreet men to ponder, as

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his Wast-word. Enc. 2. Cap. 6. thereby the wit of this wryter. And where tanes ashefaith that heretiks by Tertullian are cald and led Lucifuga Scripturarum, the bats of scriptu- Bident they res, for that they fly from the true light of in the kriptures, I would pray the reader by this nf nit one place to ponder wel with himself of this the traudulent cogging companion, for he ALE-would have it seme (and to that end he bringer th it in) that Tertullian did assigne it for it, Le speculiar propertie of heretikes to fly reahereti-ing of scriptures, wherof here we entreat, preti-shich is so talse as nothing can be more, and ecalis hat wel knoweth the feared conscience of ns deceitful Minister, seing that the whole A norable abusing Tel guages, bu adversus bereticos, that is of prescriptions Tenul lib de things prescribing against heretikes is principally prescrip. exclude them from tryal by scriptures, esp. 15. herof they bragged, and wherevnto they ould seme to runne, as ours do now adayes, Hacket, thishe doth from the 17. Chapter downeards: and before he entreth into this demonation he vieth this Preamble, Ipfi de Scriptuagunt, de scripturis suadent, scripturas obtendunt, . & hat fua andacia stat:m quosdam mouent. Hetiks do treat of scripture, do perswade out v what cripture, doe pretend scriptures, and with s their audacytie doe moue some peoal. Yo . Sc. horn

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And in the very book alleaged by our Miter out of Tertullian, De resurrectione carnis, heweth that heretikes are great scripture a, but to peruert, and not to vilderstand

them aright, and that without fer pture no and Terrul lib de herely : can be tounded, Harefes (faith he) de tho carnis teint- non poffent, fi non & perperam feriptura intellig pif- day fent. There could not be herefyes, yt the Ter for prures could not be euil vinderstood. And forip in the very particular place and controurly and handled by him of the refurrection of the of oil flesh and body against heretikes that denyed like thesame vinder pre ence of scripture, he sait owne to one of them. Tenes scripturas unbu caro missioner? tene ersam quibus illustratur. Thou con interp alleage scriptures wherby the basenes and in-firmytie of our flesh is set torth, harckenass into tothose scriptures, by which thesame is cr-very altedand g orified. And then pass ng ouerto and the an other poynt of proof, he alleageth aplace stands out of the Apoltle, 1.They 5. for refurrection wint of of the fleth laying thus: Age sam quod ad Thefile bla me nucenfes, ve spfius folu radio putem ferspeum, stadue meerl qualtier accipiant Luci fuga ifti (cripturarum. Go to ludgme then, how wil these ser pture-bats (the here now al tiks) understand this place of S. Paule to the orwra Theffalonians, though it be fo cleare as I may proceed

16.

1cd c.40.

Ibid c.10.

15:1 c 47.

Herethen vow fee, that heretikes are no noted or called night-battes by Tertullian for flying the reading of Scriptures, as this fail lad would perswade his Reader, but rathe the quite contrarie, that reading and braggin Thus of Scriptures more then others, yet are the kreeks so blynd in the true light therof (through

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true sense of the sum of the clear thouse churche, as night-bats do the cleare thouse the sum of the sum, which the sum of the sum his VVast word. Enc. 2 Cap. 6. 46 helibe his incredulitate venientia. Scriptures mult be indeed indeed according to the tore established Go is his indeed in the indeed in the control of the indeed in the control of the indeed in the control of the co here now alleaged) and not according to the wits to the orwrangling inclinations of heretiks which I may proceed comonly of only incredulitie which eame safmuch to fay as that the natures of he-terikes being inclyned to incredulytie, & not re no beleue what the authoritie of the Cathoand the Churche hathe set downe before them, is fall they seek to draw the interpretation of traths kniptures to their owne phansyes.

Thus wryteth he, and his reason is for that e the keetiks reading scriptures with curiosytic for troughteding their owne humors, and being bound by the no rule or prescription of interpretations,

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but to take and leave or like at their pleasures commonly their wits guyded by humaine spirit inclyne to incredulitie, calling in question what others have held or beleued before them, and shaking of the foundations of all former belief by their new quarrelling: and whether the Sectaries of our tyme have done this or no by their much reading and tofsing of scriptures, let experience teache ys, And this shal suffice for this place.

THE SECOND PART

of this Encounter contayning foure about groundes of Catholike religion fayned h Sir frauncis: and first whether ignorance be the mother of denotion: as also about the controversy of fides explicita, & implicita.

CAP. VII.

E haue byn occupied hitherto abou so many other falthoodes and vntruthes of these our adversaries yttered in their preambles as we have not byn able to comen the principal subject of this Encourer, which is a quadruple number of abfurd grounds politions, which the knight affirmeth vs to hold for general grounds and Maximes our religion: wherof the first and ringleade 15, that ignorance is the mether of devetion, which

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his VVaft-word, Enc. 2. Cap. 7. he vittereth in these woords. In these darch and VVareh. p.17 doll dy dayes (faith he) leaft the Sunf bine of know- The first forhee [bould difperfe the myfles of synorance, and gine ged polition. best to the dynime of fight, this position was fet wone for their Maxime or rule infallible, that ignotame is the mother of denotion, & that the facred board of God Which Was given to be a Lanterne to all our feet and a light to our fleps was forbidden to the la forte (for fo they called them) as matter rufit for them is look into. To which the warder beguneth his answere thus. How manifest a falshood it is that reading of scriptures is forb.dden to all lay men is Ward p. 17. fufficiently shewed by that which goeth be->> fore, for in any of the three learned tonges, " any lay man or woman may read them at is their pleasure, and in vulgar translations a fo » fuche as haue lycens: and I thinke Sir Frauncis » wilnot deny that many of the laytie vnder. >> fand Latin. How then and with what face >> complaymeth he so pitcoufly or rather hypo-

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trically, that the facred woord of God, which was given to be a lanterne to our, feete, &c was forbidden to the lay fort. Tothis interrogatio of the war er Sir Francis vyhether replieth now noe one fyllable more then be- ignorance be

fore is fayd. And further where as the war- of denotion. derchargeth him forely with malepart ignorance for scoffing at the woord (laymen) and at the diffinction betwene Lagtie and Cleargie, and by this occasion sheweth the true mea-

aing of those woords, with the auncient besynning vie and practize of the primitiue Churche,

Churche, out of Origen Epiphanius Hierome and bing t divers other fathers, doctors & general Cou. cels, the patient knight diffemblern all this according to the first Chift d. scouered in the beginning, and faith nothing at all to it neither doth his Proctor O.E. helpe him out herein with any one woord, though would against

be very good cheape with him.

After this the warder cometh to the politic as are , it felf, faying : But we deny this Maxime or like, v , infallible rule to be ours, and do say that it is knowle , your calumniation only, and not our position, mather and that among ys it is neither Maxime nor hath I 3, Minime. And for yow to proue it a Maxime, tings in yow must shew that all Catholykes or the the co , most part do hold it:and to proue it a Minime, reader at least you must shew that some one dother shance hold it; neither of which yow can ever doe, up and , and so yow remayne disgraced. Thus said Wast. pag. he what answereth Sir F. Thus: A frange accusation and grieuous slaunder (no doubt) to chaye those men With nourishing the people in ignorant Whom all the World knoweth to have veed frange meanes to bring them to knowlege. For what ment they by the costly setting up of many faire and be guylded Images in Churches? That it not that the might be lay menues bookes, and by reading outher they might attaine knowlege?

> To this I answere first, that this proof is far of from shewing that it is a Maxime and its fallible rule among vs, that ignorance is the mother denotion, why is not this proued, especially seing S', F, is required in honor to do it? Is them-

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his VVast-mord. Enc. 2. Cap. 7. ning to the controuerfy of Images a sufficient hicharge for this? Doe not all men fee, this kynd or thirting? But let vs fay fomewhat to hinftance of taire guilded Images, as though their they made to his purpose. First then I say that those faire Images of Christ and his Saints, ports against which he enueigheth, if they be joyned with other instruments of light & instruction ofine as are preaching, teaching and fuche other ne or like, vied among vs, can not be a hinderace to titis knowlege as the Kt. would seme to affirme, but tion, tather a furtherance; for that otherwise, why hath I hon Foxe so many pictures and payntime, tings in his book, but to teache men therby the the contents of his writings. But consider teader here (as before I have fayd) the sub-fance of heretical answering, which runneth doe, wand downe & neuer commeth to the purfild pole. Hath northe warder offred our watch-hang manfayre and frendly, that whereas he hath than affirmed, written & published in print, that it orand is a Maxime among vs & rule infallible, that ignorance is the mother of deuotion, we are content that he proue it only a Minime? And where as for proof of the former he was bound to they have that all Catholike wryters or the most part of them auouched it, we are content to accept the woord or testimony of any one Cath, author, learned or vnlearned that euer wrote or printed fuch a polition?

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Can a more easse or indulgent satisfaction be required of for gorous a charge ! wel what then do they? After running hither & thither and telling vs a tale how Pius Quintus went on foot for edifying the people (almuchap. perteyning to this matter as the fteeple ciC terbury to the Church-yard of Paules) then come out at length with this proofe. I father Doctor Fulle doth infly charge your Rhemifts Dubit old impudent proposition, that ignorance of the form. tures is the motiver of deuction : for What meant & their fo frickt forbidding to Laymen the reading scriptures in the valgar tonge? Loe here a wine & a reason againe repeated of this Maxime To the witnes the antwere is quickly made: Aske my fellow whether I be a theef. The reason being ridiculous and refuted before bringeth a new forged affertion with yt, that laymen are by name stricktly forbidden the reading of scriptures (which is as shamles as the former yf he meane it generally of all lay men as the woords doe stand) and consequentlie noe lesse impossible for Sit Frauncis to shew out of any Cath. Author liuing or dead, then the former position of Ignorance to be the mother or daughter of denotion. And besydes it is apparantly ridculous to very chyldren, who see how many laymen are learned and reade scriptures daylie, and some laymen haue wrytten allo commentaries upon the scriptures: Soaste

be a layman bringeth noe impediment instell to reade Scriptures.

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bis Wast-word. Enc. 2. Cap. 7. Wherfore after this he runneth to an im-

pertinent excursion by lefting at our diftinccion of Fides implicita & explicita. Hence (faith Pag.49. be bath growen your deutse of fides implicita a faith The controprapped o foulded under the obedience of the Church, fides implicite samely that it is sufficient, though they know not de de explienta. findly what they oug to belive, but obediently fubmit that under landing to the Churche, beleuing as the

Churche beleneth, though What the Churche beleueth they know not. This Carbonaria files or Colliars faith

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Thus wryteth the K', and as for the later part of this affertion cocerning Card. Hofius we shal handle yt a little after when we come people with the Minister O.E. shewing how egregriously he abuseth both Card. Holius & his reader in this point. But for the former bout the diffinction it felf of fides explicita and implicita, we must handle a little here with our K' advertifing first the reader, that by fides explicita we meane a cleare, diftinct and parricular faith or belief of any article, point or purcel of Christian Religion: and by fides implata we meane a more darck, secret or hidde faith, implied as it were or wrapped (to vie S'.F. woord) in the belief of an other more general poynt, which includeth this: As for example, in the article of Christs incarnation we do beleue clerely and distinctly, not only that the sonne of God was made flesh for vs. butfurther also in particuler that in two difind natures there was but one person, and yet not one wilonly, but two distinst wils, & the like

the like : and this is fides explicita.

Buctome other men that are not bowned lack know at the fe and other particularities be.on. fuch ging to Christian raith in these and other militeries may believe the same things per sidemen down plusium, by an implied raith to wit, by believing but in general, that the Sonne of God was may beles fleth for our redemption : and moreover be impe leuing whatfoetter other points Gods hole is, b Churche teacheth deduceth or beleueth in the behalf, albeit they do not clerelie know then files

And this is so necessarie a point of doctring

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as yf we take it away (as Sectaries doe who

or vnderstand them in perticuler.

understand it not; it must needs follow, that The necessy, thowsands yea millions of Christians mut perish for lack of favth, seing the wholeful faluation of Councel of Nice fet downe this dreadil the common foundation, as appeareth in the creed of S. Athanafius : that it is neceffarie for him that in faued to hold the Whele Cath, faith, Which of and ma doe not , be must persib eternally, where must needs be inferred, that for so muche as their greater parte of Christians do not know or understand the forsaid pointes of faith and

> Christian Religion and consequently can not beleve them but only by fides implicita as hath byn shewed, it followeth (I fay) that if we tale away the truth and vie o fides implicits which euer hitherto the Cath. Churche hath taught

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bis VVast-word. Enc. 2. Cap. 7. nation to the vnicarned fort, that eyther tor ack of tyme, capacitie, learning and other such lets, can not come to know and beleue therm. downe in bookes or handled by learned mens, but content only with the electe and diffin & is man beleef of such articles as are most needful and uerbo important, do beleue the rest side implicita, that is, by the implied faith of the Churche.

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with Wherfore how so ever this distinction of with the state and implicite may trouble the vnlearned Sectaries of our tyme, and give them octrim occasion to iest at that they understand not, as people St.F. doth here, yet the thing it self is most euiwho dently true and necessary and the same di-Augustine, where he speaketh of the differens of the faith of holie men under the old teftament, he not being able other wife to defend the position of S. Paule and other Apostles, affirming the old good Iewes to have beleved also in Christ, & to have had the felf same faith that we have in Substance, but only by this difinction, though fet downe in other woordes. Forthus he writerh : Tune occulta erat fides, nam Aug. lib. 19. salem credebant, eademque sperabant omnes infli & cap. 14. Senti temporum illorum, &c. Then (vnder the old testament) the faith of Saints (wherby they beleved Christ to come and all his mysteries) was hidde or couered, for that all just & holie men of those tymes beletted the self same things that we do now, and did hope for the fame, but now our faith is cleere & renealed.

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Thus faith S. Augustine : making thesame difference in effect as yow fee, betwene in faith of vs (Christians) and of those vnder the old testament, as we do between learned and vnlearned men at this day, the one being cleere, dillinet & particular, the other obscure, confuse and more general, for so much as those points of Christs incarnation, diuynitie, person, natures, wils, sacraments, passion, refurrection and the like, which we beleut now diffinctly and cleerly, and in particuler, they beleued obscurely and more confusedly as vnder a vaile, as the Apostle termeth it, and as it were in groffe and general: in that they beleued whatfoeuer the Prophets and Patriarches had fortold or beleued of Christ to come, and his doctrine and mysteries, as the more vnlearned fort of Christians do now, in beleuing whatfocuer the Churche holdeth, though in particular they knew not every point which the holderh but only the most notorious and needful, as those general heades commonly called the Articles of the Creed,& some other deduced therof, and appointed to be taught and explaned to enery Christian more in particular, though not all, but fo many as are necessarie to be knowen for their faluation. And this simplicitie of belief in the common fort which our scoffing knight calleth the Colliars faith (himself being more ignorant in divers pointes of true faith then many Colliars or Coblers in the Catholike Churche) the forefayd holie father and learned

LCer.

his VVaft-word. Enc. 2. Cap. ned doctor S. Augustine doth so highlie esteme as he dareth anouche against as stowt an heretike as our K', or his Ministers, this fentence : Turbam, non intelligends vinacitas fed credends Aug Lebre implicitus tutifismam facis. The vulgar fort of Ep. Fundam. Christians are made most sure of their salua. ionot by the vivacity of their vnderstandings

but by the simplicity of beleeuing &c.

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Wel then (good readers) all this that hitherto hath byn faid hath byn to lay before yow the fond cauillations of wrangling Securies, about fides explicita and implicita, they inderstanding nether the nature, vtility, or necessity therof. For the truth is, that Cath. religion doth hould them both, and judgeth both most necessary in all sorts of men, though they are more in some then in others. For as the necessi-for sides explicit a all Catholyke wry ters do agree ty of sides exthat all forts of Christians whatsoeuer must men in all have it in the principle articles of Christian beleef under paine of eternal damnation, thatis to fay, that all Christians learned and valearned of what fort fo euer must be taught wbeleene expressely, cleerly, and distinctly. theprincipal misteries of Christian religion, afor example the misteries of the Bleffed trimer, ad mearmation, &c. This doctrine is fo ordipary and vniuerfal among Catholiks, as S. D. Thom .. Thomas hath divers whole articles therof and 1. 9 1 att. 6. all other schoole divines do agree about that 7.3. &c. matter, though our K'. would gladly have men wthink that we do not teach this fdes explicita anecessarie to any almost of the simple fort.

Secondly

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Secondly our Churche teacheth, that albeit 11. this cleere and distinct faith be necessary to all Christians in certayne articles, yet not u More things all a like, but that the learneder fort are bound necessary to to know & beleeue by this faith more things be beleened by fome than the the simple especially those that must read others. others, as Curats, Pastors, Preachers, andthe like, and more then all the rest, Bishoppesan Prelates, which S. Thomas declareth in the Secuda, 2. 9 words : poft tempus gratia reuelata, Ge. Afterni 2. art.7. in corp artic.

comming of Christ, as wel teachers as the people are boud to have sidem explicitum, clear particles and expressed belief of the misteries of Christ, stian faith especially touching those point that are solemnized in the Churche, and the publikely proposed vnto them, as are the publikely proposed vnto them, as are the proposed of the incarnation before treated by as for more higher considerations some at bound to believe more and some lessed acceptable of the state and office of each one requirements.

12. Ibid.att.6. ed primum-

13.

And againe yet further: plura tenentur up cite credere majores, qui habent officium alios infiniti quam alii: Those that be in Ecclesiastical as thority, or have obligation to teach others, as bound also to beleeue more things expressed and distinctly then others. Thus teachethous Churche, and the discreet reader wil easi iudge, with how great reason, piety & needs fity, for the saluation of those that are committed to her charge.

And to the end yow may fee with how ind iudgment the sectaries of our tyme, and the

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at albeit mely our Knight (raking thefame out of lobn Caluin Inffiflary to cauge) do cauil at our doctrine herin; I shal tut 1.3.6.2.4. ebound senor shamelesse, that himself & his men do things re& put in practise the very same distinction after of state of state and implicate, & are forced therands in the state of state and implicate, & are forced therands in the state of state and in the state of state and in the state of state and state of state o

in the for I would aske him first, whether every 14.

After the rotestant do not professe to beleve all that The necessists as the Christ and his Apostles and the Prophets be-implicate end of the them have taught, or at leastwayes, so in heretiks. Of Christophets end with as they have written and set downe in tiptures? And then would I aske againe how any English protestants do know distinctly this day, all that is in the scriptures, touching the distinct of the first there be no some the bushes have less than a strike of the rote of the protesses and the strike of the second second

forme at subt, but that he wil answere affirmatively, fle according to the fecond he must needs answere at require gatively; than it followeth, that those proteins who believe all things that are in intuitively, and yet do not know expressely or lincely what they are; in particular thease I do believe those points which they know the state of the points which they know the points which th thers, at t, fide implicita, that is to fay, by an implied express, the in that they believe in general, whatthethous meris contayined in the scriptures.
Will east Another like demand may be to the sim-

Conects the defination may be to the street of the fort of Protestants, and perhaps to Sir F. Another deare complete though he take not himself for such, sur Francis. Ich is whether he beleeue to be false, all errors and blasphemes which the lewes, and the Mores, or auncient heretiks have held

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against Christ, and the Oatholike faith, for Trail the space of these fiftene hundred yeares togeather; wherto (no doubt) but he wil awere yea. And yet if I should aske him again whether he vinderstand or know distinct we we clerely all thesaid particular errors, and ball ret phemies which thefe fects have fer downe pofe in their books against Christ, and his faith the ding would (I think) euen for modestyes sake anfwere no, or at least wise he would be easily forced thervnto, yf he were wel posed: where of it ensueth, that this faith wherby he woo lecueth all those things to be false must need be fides implicita an implied faith which heen he so much scorneth and impugneth; &con sequently he both scorneth and impugnet indean himself. And so much of this.

16. An impertinent ieft in fteed of anfvvere.

After this excursion he yseth an other, a leaging vs an impertinent tale out of lohe hir pa Foxe, how ignorance was not only the mo ther, but a fruytful daughter also of deuotion by mouing English Princes to buyld monals or light ryes, as though ignorance had byn the chair our ig motyue to their woorks of charitie. And the he aileageth half a tale and half a ly toge tge la ther out of D. John Reynolds, that Frank ecaus Samfon general of the Friars Franciscans soul ugusting that Fryars had first Conscientia, then les gelie, first syllable, they remayned only with Science, anding then leefing againe an other first fyllable there me an, de ned only entia: a iest fit for John Reyne eknigh wit, with which kynd of deuises he and ng not reth Card. Bellarmynes ferious wryting aine to

D.Ram. de ecclesiaRom. lib, 2. cap. 5.

his VVast-word. Enc. 2. Cap. 7. 53 , for rather the litle peece therof, which hath held es to- hym occupied fo many yeares with shame il 22- mough. But why doe not D. Iohn or Sir F. agains telysthe original, or cyte some author where child we may read this goodly mery tale, which dollar yetenery man seeth how litle it is to the purdown pose we have in hand: and yet notwithstanth the ding as though he had faid something to the ake an purpose, yea proued clerly the former propowhere the woordes:

A need To ad further proof in a case so manifest were h heer sight a Candle at noone day, yet this wil I ad ex 22. 11. Eccos bundanti: yf publike prayer in the Cathol. Churche oughed adcourregation of the faithful be a cheef or a prin-pulpart of denotion? made your not ignorance the S.F. lighted ther, a mater of denotion, when as your would not allow candle to I of loss the public prayers in a tonge that the people vn-owneignothe mo shord! Surely Sir we are muche beholding sance. enotion by owfor adding this aboundant proof, and monally rlighting vs a candle to see and discover cheik our ignorance therby, who vnderstanding Andrew or what devotion is, though the Warder at ly toge tge layd yow downe her defunition with Frange causes and effects therof both out of S. VVhardenoputtine, S. Thomas and others thewing Lies Arg. Lefspire, & Infat relie, that denotion is a religious vertue de-lices 10 D. and adding of the inward affection and will of Tho. 19. 22. en to an, deuoted to Gods service, which thing Reme eknight and his Ministers either understang not or caring not for it, doe come now ying ane to affirme & put in print that publike

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prayer

prayer in the Churche is the chief and principal part of denotion. Which yf it were true, then fingers, readers organists and other that performe the faid publike service should be euer most deuout, wherof commonly notwithstanding the contrary is found by experience. And it is a most absurd thing in the knight and his Ministers to defyne an internal vertue by an external act, albeit thesaid act of prayer may sometymes be an effect of deuotion in good men; though not alwayes or of necessitie, for that a man may be inwardly deuout, and yet not pray externallie: and againe he may fay many external prayers with the lyppes without true internal denotion of the hart, as beggars are wont to doe for an almes, and ministers for their fee. And thus I am forced to leese tyme in teaching this old knight very ordinarie groundes and principles not only of true divinitie, but also of very moral philosophy.

But let vs goe foreward, and see whether he haue any more proofes for his falle former affertion of ignorance to be the mother of deuetion for that these hitherto are found to be none a all, but shiftes and follies. Our contriman (saith he) the Popes Champion D. Stapleton confdenthaf

D. Stapl. a att. 3.p. 75.

18.

gainst level, firmeth, that denotion is not furthered but hinderedby tonge that is understood. Loe here a goodli proof, and wel to the purpose. But I answer yow that he affirmeth it not so confidently (Sir) as yow guilfully relate him) corrupting both his woords and his meaning: For he fait

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bis VVast-word. Enc. 2. Cap. 7. not absolutely as yow would make him, that How a know the act & exercise of a mannes deuotion is all vven tong wayes hindered by a knowen tonge, but that ward denofometymes in some case it may be; as for tion more example, if a deuout man understanding not knowers Latyn would exercise his privat devotion & contemplation a part in S. Paules Churche at London when your Ministers are chaunting their English service : cleere it is that the leffe he should understand the woords of the fingers, the leffe dittraction he should have from his inward deuotion and recollection of mynde, so as in this case, a knowe toug would hinder devotion more then an vnknowen. which is the case wherof Doct. Stapleton and other Catholykes doe speak, and in this sense itismost true and euident to all that ynderfund the nature of deuotion, which Sir F'.

Wel then we have heard his proofes hithere for the position before set downe, no one of them prouing any thing at all, or being to the purpose. Now let vs heare his last, and most substantial proof. In a woord (saith he) D. Cole deane of Paules in the disputation at VVestminster id auow even in the honorable affembly of the Councel ad Nobles, and frequent concourse of the Commons hith great vehemencie this proposition in these Woords. 1/47, Ignorance is the mother of denotion. Lo, heer What a goodly birth is brought forth after Aa 2 folong

and his Ministers seeme not to doe, eyther in

the nature of her definition, or in tendernes of

affection and inward feeling, as the Warder

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folong traueling, no book, no wryting, no one letter can be alleaged to proue this Maxime, but only the faying of one in vehenency of disputation, and this also without any certayne witnesses besides the aduersary himself. Yf Doct. Cole should have vetred any suche woord in that vehemencie which heer is fignified, were this sufficient to make it a Maxime and infallible rule of belief among all Catholykes? Or can this deliner S'. F. from rashnes and leuity to have written and printed, that we all hold it so? Doctor Cole might say perhaps, or any other, that the leardness men are not alwayes the most devout, and so doth the Warder also, setting downe the reason therof out of S. Thomas at large, for that deuotion depending more of the affections of our mynde then of our knowlege and vnderstading, is found more aboundant oftenrymes in the simplez forte. And if S'. F. vnderstood the nature of vertues and were not obstinatin respect of mayntayning his owne heretical credit, he would see and acknowlege so much also, and recal his former mad calumniation that we hold Ignorance for mother of denotion : but as Tertullian faith : It is eafier for Sectaritito ten ner errors then to recal one. For which can I wil vrge this matter no further against him.

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THE MINISTER O. E.

is called vp, to help out his K. in defence of this first forged position and how he performeth the same.

CAP. VIII.

A Nd yet before we leave of this whole Atreatie we have thought it best to cal vp the stage once againe O.E. the knights proctor and fouldiour of fuccour, to heare what he hath to fay, for it is likely that comming after the K', he wil ad somewhat to the others inuention, and bring some new knack or other whelp out his graueled K'. and to intertaine the reader withall, wherfore it shal not be miffe to give him the hearing: thus then beginneth this new Mowntebank his tale: la that it is most true that S'.F. doth obiect viz, that Pag 41. Papifts hold Ignorance to be the mother of denotion. Loe here a new Pithagoras that wil be beleued athis woord, I far (quoth he) And what are yow fir I pray yow, that we must beleue yow after the K', and more then him, who having faid it, oftentymes before, hath not hitherto bynable to proue it? Let vs heare then how yow wil play your parte, who came in fo treshlie and auouche so stoutlie: Let vs heare your proofes. Yr followeth ymediatlie. Doctor Cole (faith he) in a certaine disputation at Well-minster did openly affirme it. This is no more then was fayd before and not proued, &

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therfore foolishly brought in now againe by the supplier. But heare hym out further for he hath yet more to fay : Hofius (faith he) offin-An iffue ioy- meth, that ignorance is not only Worthie parder bu report alfo. And is it fo Sir & wil yow stand to it? wel then let vs ioyne vpon this yffue, & fee who shalbe cast, & let the reader first note that the false Minister setteth downe their woords ascribed to Hosius in a different letter, to make them more markable, as ti they were Hosius his owne woords indeed. And secondly let hym confyder, that whose woords fo euer they be, yet do they not prove the former proposition that Ignorance is the mother of denotion, but only that some kynd of ignorance or lack of fome knowlege may not onely be pardonable but meritoriousallo, which is a different thing from anouthing Ignorance to be the mother of denotion.

But let vs examyne the point, whole woords these are, & therby discouer a notorious trick of a coosening companion in this Minister, who reading these woords in Hofius, & feing him to alleage them out of S.Hilary a most auncient and authentical author, would not cyte them as the woords of S.Hillary, least they should have more credit with the reader then himfelf, that fought to difatdit them, but thought best rather to forge and father them vpon Card. Hofius, albeit he told hym expresiy that they were the wootdes of S. Hillary, and so cyted them with the place quoted in the margent, for that Hofus hauing

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Ibidem.

bis VVast-word. Enc. 2. Cap. 8. having fet downe many other authorities of auncient fathers, to proue what a great and fingular benefyt we recease by the force of that article of our Creed, Credo Santam Eccle- A coofening ham Catholicam, I beleue the holie Catholike Churche, and all that she holdeth & teacheth; he sheweth that among other commodityes which we recease from thence, one is, that fimple men understanding only the principle and necessarie points of their faith, and professing with S. Paul, that they beleeve Chrift le- 1. Cot. 2. (w cruofied (and therein all that belongeth therevnto) for other matters and mysteries of higher capacitie, it is not absolutely necessarie for euery particular man and woma to know and beleeue them fide explicita, that is, by di-Supra cap. 7 stinct and cleere belief, as before hath byn Num.6. hewed, but that by a more general and ymplied faith, wherby we protesse to beleue his holiecatholike Churche, and all that shee teatheth and beleeueth, we include also these other pointes necessarie to our faluation. To which purpose Hosius having alleaged the faying of S.Clemens Alexandrinus & other fathers more auncient then S. Hillary he addeth thefe woordes: Et eos fecutus Hilarius, habet Hofius, lib. (inquit) non tam veniam quam pramium ignorare symbolo c. quad credas, quia maximum fidei stipendium est, spera- 14. requa nescias. S. Hillary following the fore- Hillar.lib. 8. said fathers saith, that to be ignorant of that de Trin. untthow beleuest is a matter woorthie not so much of pardo as reward, for that the greatest reward of faith is to hope for that which

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thow knowest nor: These are the woordes of that great and auncient Catholike doctor S. Hilary, whose name our Minister durst nee cyte, but of purpose omitteth thesame and affirmeth most falsely that they are Hosius his woords. And this is one cosenage, let vs examyne an other.

Tyvo nototorious Cosenages of O.E.

Pag.41.

Hof Ibid.

Tertul.de præfctipt. CAP.14

And in an other place (faith he) Hofius affirmet that, nihil scire ijs, Omnia scire, to know nothing is to know all thinges : and that it is sufficient for a man to beleue that Tobich the Cathol, Churche beleneth, albeit he be not able to (he'De Dohat it beleneib. Here I say there is an other false deceitful shift, no lesse fraudulent and shameles then the former: for that these woords are not the woords of Hofius no more then the former. but are only cited by hym, by name, and erprefly out of Tertulian de prafcript. Where atter a long and learned discourse about the rule of faith instituted by Christ and his Apostles and left to the Churche to be deliuered vnto vs and to be conserued from tyme to tyme, Tertullian saith, that all good Catholike men ought to be content and acquiet their myndes with this rule & summe of faith left vnto vs, and not to be ouer curious in examyning, discussing or seeking further knowlege then is delyuered to them in this rule by their Catholike mother the Churche. Hat regul (faith he) à Christoinstituta nullas habet apud mi quaftiones, nift quas barefes inferunt, & que barenen faciunt. This rule of faith instituted by Christ and deliuered to his Churche hath no doubt

or que-

bis VVast-word. Enc. 2. Cap. 8. or questio among vs Catholykes but such as either herefyes do bring in, or do make hererikes: And then after a sharp reprehension Templians against curious men, and suche as vnder pre- of curious tence of feeking knowlege are alwayes difpu- beretikes ting in matters of faith, he concludeth thus. (kil. Nouisme ignorare melius eft, ne quod non debeas, noris, Terral. Ibid. qua quod debeas nofti, &c. Finally it is better to beignorant in many things least yow should know that yow ought not to know, feing yow know already (by the rule of faith receiued) so muche as yow should know. And then further. Cedat curtofitas fidei cedat gloria fa- Ibid. luti, certe aut non obstrepant aut quiescant aduersus regulam, nibil vitra feire, omnia feire eft, &c. Let curiofitie of fearching yeild vnto faith and beleuing: let the vayne glorie of disputing yeild ynto the studie of our saluation, and at leastwise either let them not brabble at all, or let them be sylent against this rule of faith receued, for to know nothing befydes this, is to know all thinges.

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Now let the sober reader judge what honestie, wit or shame this Minister may have in Mations!
him, that citeth these places owt of Hosius, to
prove his purpose that we hold Ignorance to be
the mother of devotion: for first they are not the
sentences of Hosius as now we have shewed,
but of S. Hillary and Tertullian: and secondly
they doe make nothing to prove, that we hold
ignorance to be the mother of devotion, but
rather that these fathers do hold it, if any suche
things be in their sentences or tending that

way,

way, which is muche against our Ministerif yow mark it. But thirdly I fay that all thisis nothing to his purpose, but altogether to ours, for that these sayings of the fathers and many other that might be alleaged to the same effect doe tend principally to reproue the curious fearthing disputing & wrangling of heretikes that brag of fingular knowlege and do obied ignorance and timplicity to Catholikes, which ignorance notwithstanding and simplicite with promptnes of obeying and beleuing what is left vnto them by the Churchether mother, is preferred by the foresaid fathers before all the curiofitie & knowlege vawned of by heretikes, which is truly called. Science inflans puffing science, by the Apostle.

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fion of this chapter.

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And thus now as yow fee hath the Kt with The Conclu- his Minister struggled hard hitherto for deliuering himself fro the forged position fayned against vs, that we hold Ignora ce for the mathe of denotion; albeit to the very force and fubstance of the Warders replie he hath answered scarse any one point at all to the purpose, For the Warder meaning to have the truthe tried indeed substantially and reallie whither ignorance or sciece were holden by Catholykesto be needful to denotion, he took a fownd way & went roundly to the matter, fetting down the true definition of deuotion out of Catholyke Doctors, & namely out of S. Thomas in name of all the rest: which definition being the true touchstone of the nature of each thing, feing it excludeth ignorance express,

bis VVast-word . Enc. 2. Cap. 8. and requireth knowlege, doth couince Sir F. histiction of forgery, and delivereth all Catholykes from that fond imputation.

Moreover the Warder agains thewed at argeout of the faid Author (S. Thomas) that albeit knowlege and contemplation of Gods benefits vnto vs be the true mother of deuotio indeed, yet may it fal out oftentymes, that the most learned be not the most dedout; the cause wherof is, for that denotion dependeth more of the affection then of the vnderstanding, and then he concludeth in these woords: Thus yow fee (S'.F.) that we hold not igno-, unce for the mother nor daughter nor kinf- ,, woman, of deuotion but rather to the cotrary ,, we hold that devotion is fownded and proceedeth of knowlege, wherof Catholyks have,, byn euer and in all ages more studious and,, greater enemies to ignorance then Protestants ,, can with any reason presume to haue byn, for ,, the litle tyme they have byn in the world.

Aud by this meanes the faid Warder taketh Principal an occasion to make a third discourse, and to yvarders hew by many profes and examples that Ca-discourse vrtholyks haue byn euer more greater furthe- the knight & rersofall kynd of learning, sciece and know- Minister. kgebelonging to piety, then Protestants, and namely of that wherof every Sectarie of our tymedothe brag, to wit, of holy scriptures, which is eaident, by conferuing the same vncorrupt so many ages, wherby Sectaries of our tyme are come to haue the, which otherwife they should not, and they are forced to

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take them vpon our credit. And more then this, the Bybles set forth in our tymes iu Hebrew, Greek Chaldy, Syriak and other learned tonges was done by our men, infinit commentaries also published vpon them, Vniuerstities and Lectures erected by them for their study, Schoole degrees and preferments appointed for those that profit most in that study all which Catholyks would neuer have done, if they had byn enemies of knowlege and specially of Scriptures.

And as for Christian knowlege and perpetual remembrace of the misteries of our Sautour especially in the lay people that can not read, nor vnderstand the Scriptures, no man can in reason denie but that Catholyks have & do vie many meanes more then Protestants doe, as the frequent vse of festival and holie dayes, wherein the Acts of Christ and his Saincts are recownted, repeated and im-

tholyks then printed to the peoples myndes.

The vse of Images, representations and many exterial ceremonies belonging to the same end: all which do contayne, renew and keep in memory the misteries of Christian faith amongst vnlearned people (which can not read or study bookes) more then any thing els, especially the Cath. expositions of their Pastors and teachers being adioyned therevnto, as before hath by shewed to be ordeyned by our Churche: So as if all these things do tend to knowlege, year a more certayn, sure aud holsome knowlege

More meanes to Chriflian knovvleg in vie amongst Catholyks then amongst Protestants.

bis VVast-word, Enc. 2. Cap. 8. lege (conteyning the fense and true meaning of their mother the vniuerfal Cath. Churche) then euery private man can pyke out of scriptures by his owne study or reading (though euery man and woman could read as they can not) or then they can take by the interpretation of any particuler Minister following lykewise his owne head, or of any particuler countrey or Prouince following their owne deuile, different from the whole body of Christendome : This I say being so, and so many wayes to knowlege vied by vs, let euery indifferent man judge, who may best brag of knowlege, or more obiect ignorance to others, notwithstanding the K' and Ministers babble to the contrarie. And with this we end our speeche of this first forged position objected vnto vs.

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forged principle, that laymen must not medle in matters of religion; wherein is handled againe the matter of reading scriptures in English, and why the Catholyke Churche doth forbid some bookes & purge others.

CAP. IX.

The fecond ground or position attribu1. ted by Sir F. to Catholykes is set downe vvanchby him thus. VVbenthey had (saith he) thus setled this led this

The fecond fayued polition.

led this blynd courfe to keep the people from knowlene, Ge. Then they offer an other polition, that it was not for Laymon to medle with matters of religion, for that beloged onely and wholy as a primlegeto Prieftes, thereby making them secure and carelesse of God and all godlynes. This is the position; wherevnto the Warder answereth in these woords: In

pag 20.

vvachyvord fetting downe of this forged position by the knight there is some subteltie io yned with im-» pudency. For first in the former parte, where " he faith we hold, that it is not for laymen to medle 3) With religion , he subtelly leaueth doubtful this » woord (medle) eyther to fignifie that laymen » must not determyne or defyne matters of re-» ligion, or els not to medle or care for them at » all. In the former sense we graunt, that in >> Synods and councels where controuerfies of » faith are to be treated Bishops and cleargie » men haue only authoritie to defyne and determyne. For that S. Paul faith, that they are " appointed by the hole Ghoft to gouerne the Churche, so though before they do come to determyne, " they do help themselves also in the searche > of truth by the labors & learning of laymen, " and take their judgment, when they may give "light, as in all Councels is seene. But in the » second sense, it is most impudent, that he in-" ferreth, that hereby The Tould make laymen fecute

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>> and carelesse of God and all godlines. This is the charge. How doth Sir F. defend himself now? stoutly no doubt, for he saith, it may be iustified in eyther sense. Wel then let vs examine it a litle in the second sense (for

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his VVaft word, Enc. 2. Cap. 9. in the first we strive not muche) how & with what face ca the K' auerre againe that laymen are so barred by vs from medling in matters of religion, as therby, we make them fecure and careleft of God and all godlines? what proofes doth hebring now (think yow) for answering so notorious a charge? Yow shal heare his owne woords. In the later fenfe (faith he) I need not labor Pag. sai mmore for proof, then that before is fet do wine, toutring your breeding of Gods children in blyndnes and instance, and Duth-bolding the key of knowlege from them. Doe yow fee what he bringeth ? If very tone of the K', had talked of breeding yong geefe, he the Ka. could speak no more fondly then here he doth. And what I pray yow is his key of knowke with-holden from the lay forte ? for footh the reading of the English Byble from such as mderstand yt not. And how many apprentices and good wives of London with others of other places have opened so many dores of later yeares to diforders with this key, as neither their hulbands nor Maisters nor Magiftrate could or ca wel remedy! let puritanes brownists louing-families and other like be witnesses. And yet as though all stood in this point of reading English Bybles, he asketh vs tery earnestly in the next woordes following. Ind both Bil you have them (lay people) medle With Pag. 12. meare for that they know not? And then againe. How doe you permit laymen thus to medle with mat-Biof Religion, When as you take from them the vie of

riptures? Did yow ever heare fuch demands?

is there no care of piety, God or godlines (for this is our question) but in suche only as read scriptures in English? What wil yow fay to all those Protestants among you was can not read nor haue tyme to heare them red, wil yow fay there is no godlines or care of God in them? if yow do, I fay, and yow can not deny it, that they are the greatest part of your English protestant people.

But from this he leapeth to two places of scriptures, the first out of the Acts of the Apostles of the men of Berraa, Toho are much commended (faith he) for fearthing the Scriptures, Whether things Were fo as the Apufles had delinered. The second out of S. Iohns Epistle saying, Dearly belied belene not every fpirit, but trie fpnus Whether they be of God or not. Out of both which two places he would have vs take it for proued, that all kynd of lay people, men and women, learned and vnlearned must searche scriptures dayly in the vulgar tonges, to examine and judge whither their Pastors and teachers fay truly or noe? And thereby also trie spirits : and that without this, there is no war and care of God or godlines in the lay forte: euery man, woman and damozel must have tachers & their key of knowlege to open scriptures and outraugh trie spirits.

r foan.4. Examination ot tvvo places of Scripture for vulgarreading therof.

> But first what a common wealth this word fro would make if it were wel executed all men and yet the can fee: fecondly the places of scriptures are in of the as fitly alleaged as these men are wont to the atrza had as yow shal see by examination. For to the first, we place as fitly alleaged as these men are wont to doe, te same :

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his VVaft-word. Enc. 2. Cap. 9. first, of the men or Berraa (which every where is alleaged and vrged by Protestants most impertinently to this effect) I would aske our K. how he can proue their case to be lyke ours ? to wit, first that they were vnlearned and vulgar lewes that fearched those scriptures in Berraa, to fee whether the places of the Prophets alleaged by Paul and Silas about Chrift were foor no and secondly that those scriptures which they fearched were in the vulgar Syriak tonge and not in the Hebrew, which the common people for the most part vnderstood not, and thirdly that this fearthing was a general promiscuous reading of all scripturestranslated into vulgar languages for all fortes people to read and examine therby their Priests & Pastors doctrine and to judge or therof, which three points the K' and his Miaifter wil neuer be able to proue, & fo indeed he hand impertment to their purpose. For as for the oproue nothing in alleaging this place most ale of the men of Berraa, it was a very partino war and different yea extraordinary case, for the stars. Paul and Silas were not the ordinary tachers & Pastors of those Iewes of Berraa, and buttaught rather a new and strange doctrine different in many substantial points (as apthis seed) fro the auncient Religion of the lewes nen and yetthey alleaged the fayings and testimo- How the are its of the old Prophets and Patriarches for Berrandid doe, the same: so as the learned fort of Iewes of search the the stream had great reason to searche diligently Sempures. first, tose places of scriptures to see whether they

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were so as the Apostles alleaged and interpreted or no; and for that the controuerfy was not fo muche about the woords as the fense and interpretation, it is euident that they were of their learned men that took this fearchein hand & not vulgar people, where our controuerly is, and so muche do the precedent woords of the text cleerly shew:if S. F. after his fraudulent manner had not cut them of and diffembled them, for thus faith the text of S. Luke.

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Fratres autem confestim &c. The brethren out hand convayed by might Paul and Silss from the pofecution of Theffalonica vnto the towne of Benty To here being arrued they entred into the Synagog of the In Des, and thefe were the most noble of them det it in Theffalonia, Who received the Woord Dith all gen dines fearching dayly the Scriptures if thefethings a leaged out of the Prophets about Christ Paul and Si as) were fo or noe. This is the plat Now let the discreet reader waigh prudent whether S.F.haue behaued himfelf knightli heer or no : first in cutting of these woon which most cleered the doubt (to with thefe were no vnlearned lewes, but mobilines, faith the text, that is the most principal and them) and then in making fo impertinent ace of illation, that for so much as these prince ew of learned Iewes did in that particuler occi ver ie fearche some places of Scriptures, then ith wh must all our lay peeple read of necessing ofre make themselves judges of their order reachers and Paffors.

bis VVast word. Enc. 2 Cap. 9. 62

To the fecond place of trying spirits whether they be of God or no I would aske the K'. About thene whether there be no other way or meanes af ipities. of trying spirits but by remitting all forts of people to the scriptures and those in vulgar languages? for it there be any other meanes, then it is absurd to tie the Apostles counsel of trying spirits to every mans reading of scriptures, where the trial being remitted to eache mines owne interpretation wil fal out fo diffairas no end can be expected. For I would the our K'. for examples take when wil two women accusing one the other of a scolding firit try out the truth of eache ones spirit by heir owne reading scriptures, especially if here he no Judge nor the coocking stoole at and or to take some greater example when wil any two Sectaries as Brownistes and any ther of our tyme contending about heretical birits try the same by scriptures, yea though tey be of the learneder sorte? doth not this ppeare by experience dayly ? and how much firthen ca volearned people trie their owne tother mens spirits by reading scriptures in ulgar languages?

And with this I would leave the K'. in this 7.

ont, but that he abuseth so egregiously a flowe note. ace of S. Chrisostome to wrest him to some bly abused two shis purpose, as I can not omitto district to the reader, wherby he may see ith what consciences these men treat matsofreligion, vsing legerdemain in every lag, and this not of error or ignorance, but

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of knowne and fet malice to deceaue, which trick whenfoeuer (good reader) thow doeft discouer plainly in any wryter though it were but once, yet oughtest thow never to trust him againe, but much more here in this our controugrfy, where so often I have shewed thefame most euidently both in the K' and his Minister O. E. and the reft. But now to the place it felf.

He wil needs make S. Chrifostome to be of other his opinion for permitting scriptures in vulgar languages to all fortes of people, and that word they both learned and vnlearned must examine and discusse all their controversies the. rules reby. Heare his woords. S. Chrifostome (faith conclushe) thinketh it an abjurd thing that all men fould conferd not thus medle with religion. Quomodo absurdamnes sudam eft, Gr. VVbat an absurdity is that : for money be to, eligi trust not other men but count it and tel it after them, who are but for more excellent things simply to follow it or distummens sayings, especially fith we have the exastest rule the came and ballance of all the testimony of the Law of God, wheams therfore I pray and befeech your that you wil less maves. What this and that man thinketh, & enquire all thugs & ligered of the Scriptures. k eis coi

Thus relateth he S. Chrisostome : wherein which vied, to make S. Chrisostome seme of his Which opinion, as is strange in a man of any honor or shamfastnes; and the greatest fraud or sared) le all is to peruert S. Chrisostoms whole mea-ning and discourse who handling this argu-sas the met in the later part of his 13, Homely which

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Pag. 53-Chrif.in 1. Cor.hom. 11.

bis VVaft-word. Enc. 2. Cap. 9. 63 he calleth the Moralitie of that he had faid be- & Chrisoffice fore, to wit, pauperem meliori effe conditione quam ment petduitem, that the poor man is in better state uerred. then the riche : and he prefixeth these woords for the title of the Chapter which being a Christian Paradox as yow see, he prosecuteth dhis thesame most earnestly and piously through othe out the whole Chapter, the wing the perils of the riche, & fecurity of the poor with many beof other differences, and that we must not in yul-this point follow the common opinion of that wordly men that esteme riches for great feliexa- dry but attend rather what the lawes and sthe- rules of Christ do teache vs, and finally he faith concludeth: Qua cum ita fint vulgi opiniones ne cir- Ibidem. m non ludim & prazo lerum fuerit nos cum de pecunis agiey we to, alijs filem non habere, Sed numero & cal aloid them, quantitere: cum autem de rebus sudicandum ell in it in duum opinimes temere ac velut obtorto colio trahi, fi tala tiz can exactam rerum omnium lancem & amußim fGol, bistamus nempe dininarum legum Sententiam? Quo-lesa mavos omnes, rogo atque obsecto, ve quidhic au ille short & grebus fentiat, nibil morantes, Scripturas facras tes consulatis, ac que vera fint opes cognescatis,

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in money matters not to truft other men, but , to tel and compt it, and when we are to judge of thinges themselves to suffer vs rashly and , as it were with a wry neck to be drawe into , other menes opinions, especially where as we , haue that exact ballance, rule & square of all , thinges, which is the sentence or determina. , tion, of Gods lawes ! Wherfore I do pray& , befeech yow all, that in thefe things yow wil , not fland vpon, what this or that man thin-, keth, but that yow take counsel rather or holy , scriptures, and learne by them which are true , riches indeed.

II. The abuse offred by S. foitome.

Thus faith S. Chrisostome, and now let vs briefly examine how many wayes the K, hath F. to S. Chry. peruerted this one place, to make it found iomewhat to his purpose, albeit not muche though it were as he alleageth it. But first of all he wresteth his whole meaning (as before hauenoted) which is the greatest sinne in alleaging any author that may be. For S. Chryfost. treateth a far differet question from ours to wit, of true and falle riches, as in the title of the Chapter he professeth, and having handled it largely, he concludeth in those first woord by me alleaged, and guifully cut of and left out by S'.F. Que cum it a fint &c. Which things being fo let not vs follow the epinten of the vulgar fort (about true riches and pouerty) but let vs confider thinger they be in the elues, &c. which woords do whol ouerthrow S'.F. principal illation, that yn learned people should not follow other men opinions, to wit, their Pastors in matters of religion

bis VVast word Enc. 2. Cap. 9. 64 religion, but go & try it in scriptures, wherof S. Chrysottome neuer so much as dreamed.

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Secondly the first woords alleaged by the K' in Laryn Quomodo abjurdum non eji, &c. are not fo in S. Chryfostome as yow see by those which I have alteaged, which is a token that he had them out of some Ministers notebook and read them not himself. Thirdly the woord maposterum ieft out in his translation importeth tome fraud also, for that this woord sheweth the comparison not to be betwene reading of scriptures & other mens testimonies, especially our ordinarie Cath. Pastors as he would have it seme. Fourthly those other woordes. (But for more excellent thinges simpliete follow other mens (ayinges) are not in the text as yow may fee by comparing it, but are deceitfully layd together to make men think that fimple obedience or belief of our teachers in Gods Churche is here repreheded by S. Chrisoftome, and that every man and woman is willed to go to the scriptures. And for this cause fifthly he translateth those woordes diunarum legum sententiam the testimony of the law of God: where as the sentence or determination of these deuine lawes heere spoken of by S. Chrysostome, as they be conteyned partly in scriptures and partly in the traditio of Gods Churche, which was before scriptures were written, so is it not necessary for euery man and woman to be remitted to reading of scriptures for learning them as heer, is pretended.

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It followeth fixtly in S. Chryloftome. Wherfore I pray and befech you all, that in these things you wil not frand your what this or that man sbingeth, &c. Which woords S'. F. translateth thus: I pray and befech you that you wil leave what this or that man thinkets, &c. leaving out of purpose the woords that make most to the matters de bijs rebus, of these things, to wit, of true and false riches, which is the subject handled by S. Chrysostome. And S'. F. would have his reader, thinke (though neuer io vniearned) that he is prayed in all matters of Religion to leave what this or that man thinketh (though it be his Pastor or any other Cath. teacher) and enquire all those things of the scriptures which is most absurd and furthest from S. Chrysostom meaning: And in these very last woordes of the K'. there be two or three thirt's and manifest corruptions: for where as S. Chrysostome fayth : Scripturas factas de eis con-Sulatis, he translateth it, and enquire all thefe things of the scriptures, adding the woord (all) of purpose to disguise the meaning of S. Chrysostome, as though he would have all matters by every man and woman imediatly fearched out from the scriptures, & as though he had not handled a particuler argument, for which the scriptures were to be consulted against the vayne opinio of vulgar men about true and false riches, for which cause the K'. cutteth of also the next imediat woords following in the felf same sentece for explication of S. Chrysostoms meaning at que vera fint opes coonof-

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bis VVast-word. Enc. 2. Cap. 9. 65 egnofeatis, and that you may knowe which are true riches.

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And thus I have byn longer then I thought to be in notifying vito yow this maner of dealing of S.F. and his Minister (as in the precedent Chapter yow have sene also about the handling of Hoilus) when they cite any Fathers or Authors of moment against vs, which commonly is with fuch fraud and deceit, corruption and mangling, as if the controperfy were for mens thuwes & not foules, or for shuw-soles, or as if it were for some reporal and earthly tryfles, and not for the euerlasting possession of hel or heaven. But let ys see more of this kind of proceeding in the K'. It is re, orded ? 38 54-(faith he) that some of the learneder fort of your vripergen. Cleargie have vfed to fay among their friends : Sic Pag 448. dicerem in Scholis. Sed tamen (manet mer nos, &c.) I would fay fo in the Scholes , but yet (let it be kept fetret among ft our felues,) I think the contrary.

These woords I do not fynd in the Author by him alleaged cited in the margyn, and therfore God knoweth from what forge they come, perhaps by fome Ministers notebook, that eyther deuised or corrupted them in cyting. But suppose they may be found, and that some Scholereaders in matters eyther of philosophie or divinity (for he specifieth no science) not belonging to any article of faith should say thus, that in the schooles for not of- Imperiment fending any part, he would follow the comon brought in. opinions of that vniuerlity or schole, though in privat for himself he were of an other opimon, what doth this proue? or to what end-

was this brought forth by the K'. to confirme his principal propofitio, that we forbid layme to medie in matters of religion ? do yow fee

what direct proofes they bring.

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Pag. 14

But harken yet further to another charge immediatly following more heynous then this: The Fathers (fayth he) you have mangled and depraued Where their teftimonies were pregnant againf your errors, as for example ; that plaine place of Gregory Niffene, cam folummodo uaturam, qua increata eft, colere & venerari didicimus : De baue lea mel is adore and Wor (bip only that nature, It bich is vaciested : Where your Spanif li diumes on their Index expurgatorius fet downethes direction, deleatur dictio folum. mode, put out the Word only; and fundry fuch places, a both, our learned men have discourred, and in your inted and pa. dices are to be found out, de. Yf our Indices be extant (Sir) and that in print to shew to the world what we do in this behalf, then is not necessary the discouery of your learned men to manifest the same, and then is it both false blioth feled, and ridiculous which immediatly yow ad; that We thought to have it remayn fecret among cur felues To hat We do in this behalf concerning the anciet Fathers, &c. For who would publish books and

expurgatorie Indices in all countreys of such corrections as we think needful, yf we would haue the matter fecret, but thefe men muft needs fay formwhat though neuer so fond or

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> repugnant to reason, But for that oflater dayes, divers fectaries 16. haue begonne to complayn greatly of the continuance of an ancient diligence vied by

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the Cath. Roman Churche for repressing heretical books and purging others corrupted by them, with infinite impostures, false translations, wicked annotations, pernicious commentaries postiles, arguments, observations, and other like most pestilent infections, I shall be forced in this place to stand vpo this matter somewhat, and to open to the reader the truth of things about this point, and then shall we answere also this particular objection, of deleasing foluminodo made heere by Sr. Francis, & els where by many of his coparteners as though we meant to blot out, all that is against vs in any fort of authors whatsoever.

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First then it is to be vnderstood, that it hath
byn an ould custome of heretiks and sectaries the custome
from the beginning not only to wryte wicked of heretiks to
bookes themselves, but to corrupt other menes bookes.
wrytings also most audaciously, to make them
seeme to be of their secte and saction, even as
rebels are wontto do, who being but sew at
the beginning, do give out notwithstanding
for their better credit, that they have many &
great parteners in secret, and do oftentymes

fayn letters to testifie the fame.

Of this fraud of heretiks, and of their cor- origenes in rupting not only the scriptures when they can crist. ad Alexandrinos. but also other authors and wryters, we have Tertul. lib. many ancient complaints among the Fathers contra Marcion Eufeb. of all ages, which were overlong heere to re- Casar in cite, the reader may see those that I have no- mine Panted in the margent, and therby may he make a phyli martyris Russians is suit as a second of the rest.

But Macasium

Ruage lib 3. ca. 31 Caffin-Leuitius de tom 9. Byblioth Sand. 11.tom.1. concil.&cc.

No book of former here. tyke hath remayned.

But now to this most dangerous assault of the diuel, wherby he would bring all things dorus de Di- in doubt and consequently the Churche of win.led ca.s. God into confusion, thesaid Churche in the Settis. A&s. ftrength of his holy fpirit hath ftriuen and refifted ever with all diligence industry and lon-6. Synod. at. ganimity, accurfing first both the heretiks and all their heretical wrytings, & then cleanfing and purging the works of other authors from their pernicious corruptions, infections, and poyfoned impostures, and this diligence of the Cath. Churche hath peruayled so much & hath byn fo grateful in the fight of God, as we fee and feele at this day the miraculous effects therof which are, that of so many heretical volumes, as have byn written from age to age against the truthe of Catholyke religion, and were curioufly read and highly efteemed in those dayes by men that loued nouelties: scarfe any one remayneth to this day, in so much that if we had not mention and memory of their faid books and abfurd politions by the restimony of Cath, authors that wrote against the, we thould scarfe have had any knowledge that they had wrytten fuch woorks.

For what is become (I pray yow) of all those volumes written by the Arrisms, which did fet a worke all the Cath. Fathers and Do-Aors of divers ages to answere them ? what is become of the many books of Pelagim our learned (though wicked) Brittaine? of Fanfin the great Manichie, of whose great parts and labors S. Augustine himself that was, his

greateft

S.

his VVast-word. Enc. 2. Cap. 9. 67
greatest aduersary doth beare witnesse? of
Pushan, Crescenius, and other wryting Donanits? What is become of the 200. books or
volumes of our then VVictiffe or wicked-belees
as Thomas VVastingham calleth him? are they
not all gon? So as your other learned contreyman Thomas VValden VVictiffes opposite, and
some others did not make mention therof, and
of that nuber, we should never have knowne
that he had wrytten so many to his owne confusion.

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Welthen these are the effects of this holy industry of the Catholyke Church in cesuring and condemning the wrytings of heretyks, which censure though it be commonly litle esteemed, but rather contemned by them and their followers for the tyme prefent, yet as the figtree in the ghospel died and withered away after the curse of Christ receyued so do these men and their works by litle and litle dy in themselves after the malediction and condemnation of his spouse the Churche, though presently it be not seene, but future tymes wil declare it, and if we have seene the experience therof in 15. ages past, we may beleeue it also of this, which is the 16. Let the heretiks vaunt and brag what they wil to the contrary, and aready we see some proof therof. For I would aske yow, who readeth or esteemeth greatly Martyn Luthers works at this day in England (I meane of Protestants) though they were more perhaps in number then those of S. Augustine, and much more esteemed for fome

Justiers
books out of forme yeares by his foil owers, he being accopanguest

ted the Eliss of our tyme, & Father of the new ghospel. And the lyke I might aske of the books of Oecolampadius, Carolffadius, Zwinglius, and other the init pillers of Protestants Religions and if they be eyther in contempt, or of declining estimation among their owne or spring so some, what do we think that they are amongst Catholyks, and wilbe to their posterity when this tempest shalbe blowne-over, and the Churche restored to a calmer season

againe ?

32.

And thus much of the effects of this dillgence as also of the necessary causes inducing to vie the same, which may be greatly confirmed by the cotrary effects to be seene amog heretyks and fectaries where this diligencess not, or cannot be yled, nor if it were, can it haue the forfayd benediction of good succelle, for that God the giver of that benediction is not with them ; & fo we fee that among them all fectaries books whatfocuer are read promiscuously of all men and women, euenthe Turks Alcaron it felf, Machenile & Bodin tending to Atheisme, and baudy Boccace, with the most pestilent English Pallace of Pleasure (all forbidden among vs Catholyks) are read and studied by whome it lyketh them, wherby it must need ensue, that the peoples judgment & affections are pittifully infected with poylon in every kynd where no prohibition is vsed to the contrary.

23. The only diligence that is vsed atthisday among

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his VVast-word. Enc. 2. Cap. Q.

among them is to prohibit and keep out Ca- No books tholyke books, which only do contayne indeed among flore the true medicines for these maladies, and yet testants bus is this a hard matter to do, confidering the variety, vtility, and necessity of such books, infomuch that yf they exclude not all good scieces, and togeather with them the ancient Fathers, Councels and Ecclefiastical histories themselves, and more then this destroy not many monuments of their owne, they cannot exclude the arguments persuading people to the

truthe of Catholyke religion.

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And this being so let vs fe now a litle what maner of diligece the catholyke Churche doth viein repressing heretical books and purging other by heretiks infected. The late vniuerfal Diligence of and Occumenical Coucel of Trent preceyuing the Catholyk the infinite multitude and variety of heretical prohibiting wrytings that were come forth already and books. came forth dayly of all new fects as Lutherans, Zwinglians, Anabapeifts, Caluinifts, Swinkefeldians, Libertines, Trinitarians, nel Arrians; and others, to infect the world withal, resolved according Indexerparto the custome of other general Councels & rident. Synods before them, to take some effectual remedy for this disorder, and for that purpose appoynted an Index or catalogue of all prohibited books, and did fet downe 10. rules at the beginning therof for better direction of all Cath, men in that affayre; wherofthe first i; that all books and authors forbidden or condemned before by any General Counflor Bishoppes of Rome vntil the yeare of

Christ 1515. (which was 2. yeares before Luther published his heresy) should be understrong also to be forbidden and condemned by them; by which we may see, that one councel in the Cath. Churche hath relation to another and confirmeth the same, which herety ks vie not to do in their assemblyes & meetings.

The second rule is; That all Archeretyks on that have byn Authors of several sects fince that tyme, as Luther, Zwing sim, Caluyn, Balthasa, Pacimontanus Swint feldius, and other lyke are codemned by name with their books, as other heretykes also whatsoener since that tyme in general. The third rule is; that all translation of other mennes works & wrytings made by heretyks, so they conteyne no corrupt on contrary to the Cathol. fayth may be permitted.

The fourth rule is, how bybles in vulgar , tongues, may be read, permitted, or forbidden. , The fift rule is; that books which treat not , of divinity but of other matters fet forth by , heretyks may be permitted after they are , cleanfed, and purged fro heretical impostures; and the lyke of other books and woorks with particular direction how they may be purged, and restored to their pure integrity, the particulars wherof were overlong hear to be difcuffed. Only I wil aduertife, that besides these rules, there are certaine inftructionsalfo fet foorth in print in the same Index for the execution of these rules, wherin having shewed how they may proceed with books of our age Written

fultrations for esputging of books.

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his Wast-word. Enc. 2. Cap. 9. written eyther by heretiks or Catholyks, if they conteyneerrors herefies, athefines, fcurrility, lasc wousnesse or the lyke. The fourth instructionath these woords: In libris autem Ca- Inder expus gat. Conc. thelicorum veterum nibil mutari fas fit mifi vbi aut Tridens de fraude bareticorum, aut typographs incuria mani- cotted. . 4. fettus error irrepferie. It may not be lawful (for " them that correct books) to change any thing "> at all in the books of the auncient Catholyks, > except where any manifest error should ap- " peare to have crept in eyther by the fraud of " heretyks, or negligence of the printer, &c. Behould heere Catholyks deliuered from that wicked flaunder offered by Syr Francis & his fellowes, that we take authority vnto vs to change, put out and put in what we lift in the incient Fathers works. This is the instruction of the general counsel confirmed by Pope hu 4. and of all Popes after him, and now agayne by Clemens Octanus as appeareth by their kueral Breues put before it, neyther would the Spanish Index expurgatorius have durft to gone Index expuri against this direction, especially seing that the gat Hisp.im-Card. Gaspar Quiroga head of the Inquisition in apud Alphot. Spane in his preface to the faid book faith; Gomitiam. that this expurgation was made according to the meaning and direction of the councel of Trent and that by the cheefest men of all their valuerlities, fo as albeit they cannot stand to Two cooff. gue a particular reason of euery censure or derations in purting out expurgation that is made; yet it is most cer-any thing tayne, that in all they put out of any author of the sur-

before our age, they follow one of two reasons tens. Cc 2

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before merioned, to witthat eyther they fynd it thrust in by heretiks, or by error of the printer, and that other more auncient and corrected coppyes had it not, and so might they fay also of the former sentece alleadged by Syr F. deleatur dicho folummodo, especially leing they do censure the sentence, not as a sentence of Gregory Niffene (as faifely and frauduletly Syr F. doth set it downe) but of a farre later greeke author named Antonius Abbas of whome they Index expur. fay thus in their Index : Ex libris Antonij Abbatis

28.

gat. Hip fol. qui in cribuntur miliffe, fine fermones & ementio titulo ascribuntur Aut. Magno. Out of the books of » Antony an Abbot, which are intituled Melife » or certayne fermons, which falfely are afcri-

» bed to Anthony the great,&c.

Wherby we may understad, that these learned men which gaue this cefure esteemed not the fentece to be eyther of Gregory Niffene (as S'. F. alleageth it) nor yet of any other author of great antiquity, being indeed nothing els but a collection of fentences out of many authors here and there without order or method, and alleaged by Margarinus à Doctor of Paris in the fifth tome of his Bibliotheca fanctorum Patrum; In which woork as himself confesseth, in a certain preface, many things were haltily shuffled vp, and passing by many seueral hands divers impertinent notes were made in the margent, vpon one of which S'. F. groundeth his argument; that this sentence so censured was taken out of Gregorius Naffenus, which yet neyther is found in him, nor do the learned men

anima be iul Godi per, & man, furthe man is Dens m worth lencen fure & doth no arepre thers, y coreyn. tayneth to giue plepeop And matile have the foolish,

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his VVaft-word. Enc. 2. Cap. 9. men of Spayne censure him or speak of him, but only of these sermons of Antonius Abbas, in which many other things are found worthy reprehension as this Index doth shew, & Proteltats themselues wil not deny, as for exaple, where they fay : Deleantur illa verba, non poteft Serm. 72. anmu iniquus iuftificari. An vniust mynd cannot sein. 26 col. be inflified. And againe Dem non omnum Dem eft. 149. God is not God of all men. And agayne: Largire pin, & peccatori ne succurras. Giue vnto a good Seim 27. man, but give nothing to a finner. And yet further : Eft autem in Dei manu non quius : Etter; Lib.2 Sein. man is not in the hand of God. And finally: Dens non colleur ab homine malo. God is not Serm ss. worshipped by an euil man, &c. In all which fintences, yow ie there is need of some cenfare & examimation, according as this Index oth note; and a beit by marginal notes they repretended to be taken out of auncient Fathers, yet ney ther is it alwayes fo, nor do they toteyne good doctrine, as yow fee, & it appertyneth to the follicitude of the Cath, churche to give notice therof, where need is, least simplepeople be deceaued.

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And thus yow so that we have instified the practise of our Churche in this behalf, and have shewed the quarrels to be vayne and sholish, and not sincerely treated by him; and when all is sayd and considered, yow shalfynd is sare from his purpose, which is and ought beto prove, if he could that we forbidlay are to meddle in matters of religion, which is proved first for that they had not the scrip-

Cc : tures

tures in English, and then for that we peruert (as he fayth) the ancient Fathers with the cefure of deleasur when any sentence lyketh vs not. Of which two proofes whether is most from the purpose let the reader judge, who hath heard them both discussed.

The calling in of O. E.

minifter O. chis controucrly.

Pag. 51.

But wil yow neare now in a woord or two. what S'.F. Fracis fouldiar of fupply O.E. fain B. faith about in this point? First yow must imagine he had feene all both what the watchman and the Warder had faid before, and what Syr Francis also had replied, and yet he commeth in with a flat new affertion as though he had feenenothing hitherto. Like wayes (faith he) they teach that laymen may not medle with, matters of religion, that is, that Princes have no power to reforme the Churche nor make Ecclefiafficalla Wes. Yea (Syr Minister) wil yow run out at that hole? and is that the meaning of the K'. affertion? How then followeth the fecond part; that therby be make all Laymen carcleffe of God and all godlynes? and how doth the K'. himfelf go about to defend it by faying, that we barre lay-men from reading scriptures in English? can this be vnderstood only of Princes and their authority to make ecclefiaftical lawes? Who eyer law fuch brasen faces, as not to blush thus to disagree? But harken to his inference ypon this bold affertion and confesse that he may bear the bel for impudency.

Yf the Papifts (fayth he) do fo remove lay men 31. from gonernment in Ecclesiastical causes that they we

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bis VVast-word, Enc. 2. Cap. 10. 7 I motocare bod God is served then are they not broged bys. Francis, &c. Who would loose tyme to dispute with this compagn on, and much lesse to answere him in his trantick contumelious speech against F. Persons, which all men knowing to be vinust and faise and so to be prooued by infinit witnesses, and to proceed only from a saunderous and ignominious tongue of a lewd malitious minister, is rather to be contemned then answered. And so this shall suffice for examination of this position.

ABOVT S. THOMAS

of Canterbury whether he were a traytor or no as malitiously he is called by sir Francis and O. E. and what notorious impossures both they and Fox do deuise to disgrace him, against the testimony of all ancient pryters.

CAP. X.

By now we must come to a greater controuersy about S. Thomas Becket Archbishop of Canterbury whome Syr Francis without all occasion bringeth into controuersy among other impertinent points to maintayne matter of talk. For his subject being of lay-men debarred the scriptures, and therby, (as he savth) made careless of subject all godynes; how might it fal to his pur-

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pose (think yow) to rayle at this blessed archbishop martyred so long agoe, and raigning now in heaven for so many hundred yeares; but that such prince-parasits as these, do think they cannot grace themselves sufficiently with Kings and Queenes now a dayes in Englad, except they have a sling at this holy man who stood in the gappe and lost his lyst for the defence of his Churches liberty.

Wherfore Sr. F. having both fallely and foolishly witten in the watchword, that among Catholyks there was no more required at lay-ment handes to the exercise of prety, but only to go denoutly to masse, and to confession once a yeare, and then though he were to be taynted with the grossess since, yet Rome had a trick to hale them into the rabble of their saints and so to canonise them. Yow se how, liberal this gentleman is in canonizing, that requireth no more perfection, but once a yeare to go to masse and confession, and then he addeth: Of this we have example of Tho. Becket in K. Henry the 3, his tyme, whose treason to the Prince was apparant and manifest, cre.

Thus faith he in his Watchword, wherin the Warder tooke him vp for diuers vntruthes and abfurdities as namely for faying that we hold it for fufficient perfection of holines, to heare masse and confesse once a yeare, and that a man may be a Saint, with vs yea canonized though he be taynted with the grosses since that may be: That S. Tho. of Canterbury was such a one canonized in the tyme of K. Henry the third, &c. which last point (to

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bis VVast. word. Enc. 2 Cap. 10. omit the reft) about the tyme of the death, and A groffe ercanonization of S. Thomas under K. Henry thetyme of the third (as this man faith) and not the fe- 5 Thomas cond, is shewed not only to be false, but of his death. groffe ignorance alfo, feing that K. Henry the 3. nephew to the second was borne more then 30. yeares after the death and canonization of S. Thomas, to which represention of error in story I do not fynd that S. F. giueth any reason of iust excuse in this his reply now, nor yet O. E. for him, but rather as though nothing had byn faid against him for itturneth to repeat againe the fame error ynder pretence of a nameleffe author, though in the manner of telling his tale he would couertly seeme somwhat to answere the ob-

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To examine a litle (faith he) the State of this Bechet, Toho Doas a traitor as I do affirme (and not I Pag 55why but "many before me) against king Henry the fe- except some cond, but (to vethe words of my author) taken vp and lace beceriks. (brined for a new faint made of an old rebel 50. yeares after bis death, Which Was in the fourth yeare of king Henry the third, Ge. But this being fo notorious an vntruth (if he meane of his canonization as by his former woords in the Watchword may appeare) & he being reprehended for it before (as yow have heard) for modesties sake should at least have named his author for some shew or defence. For if it be John Fox, or some such other of as light creditas himself, you see what cogging it is one of them to aleadge another, especially seing

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Fox also citeth the same woords, with the same parenthesis (to vie the words of my author) but neyther the one or the other citeth any author at all. And most certayne it is that neuerany author of credit in the world faid or wrore that S. Thomas eyther practifed treaton or was made a faint in K. Henry the 3.his tyme, as in the former woords of his watch our knight affirmed, for that his contention was with K. Henry the 2. grand iather to K. Henry the 3. and his canonization was by Pope Alexander the 3. many yeares before K. Henry the z. was borne, as all wryters do agree. And the poore shift which heere the knight runneth vnto for faluing of his former Matthyveft, error (to wit that S. Thomas his body was translated, or as he tearmeth it, shr, ned the 4 yeare of K. Henry the 3.) maintayneth not his former affertion that Thomas Becket committed treason and was made a Saint in K. Henry the 3. his tyme. For what if S. Thomas body was translated from one shrine to another vnder K. Henry the 2. doth this proue that he was not canonized before? or that he committed treason against this prince that was scarfely borne 40. yeares after his death? VVe have an example (faith he) of Thomas Beckes in Henry the 2. his tyme, Tologe treafons to the prince were apparant and manifeft, &c. And is it not hereby apparent and manifest, that he told vs before that Tho. Becket committed treafons under Henry the 3 and can this be excufed now with telling vs that his body was eranilated

Se Math. Paris and an. Dñi 1220. Henr. teg. 3. an.s of the tranffation of S Tho. 6. Inly.

WVated pag. 21.

bis VVast word Enc. 2. Cap. 10. translated under Henry the 3? But these are the ordinary shifts which our aduersaryes vse when they are taken trip, to runne to impertinent matter, therby to dazel the eyes of the reader.

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Let them read but Iohn Stow in the 25. yeare of K. Henry the 2. his raigne, which was of our Lord 1179, and 41. before the translation of S. Thomas his body mentioned heere by them and they shal find that both the fud K. Henry the 2. and K. Lewes of France went in pilgrimage to S. Thomas his Tombe and offered rich lewels for their denotion being but 8. yeares after his death which happened in the yeare 1171. So as herby is seene that he was canonized under K. Henry the 2. and not the third. To which effect also and for cleering this whole story let the ancient authentical authors be read which lived with S. Thomas or presently after him as for example those five that wrote his whole lyfe. actions and death, to wit: Herbert Holcan after- The anthenwards Cardinal, Iolin Salisbury bishop of Char- of the flory ters, Allen Abbot of Teukesbury, VVilliam and of S. Tho. of Edward monks of Canterbury, all which lined Camerburie. with him, as did also Peter of Blois Archdeaco of VVels. And soone after under K. Richard the first, sonne to K. Henry the second, wrote Roger Houeden doctor and cheef reader of divinity in Oxford the whole life of S. Thomas, as is extant in his ftory, and fo did Nubergenfisalfo handle thesame at the same tyme, and to consequently after these, Mathew Paris, Mathere

thew of VVestminster, Thom. VValjingam, Polidor Vit. gil, and others downewards in their hilto. ries, all which do agree in this point against Sir Francis. Firit that S. I'homas was flayne and canonized vnder Pope Alexander the 3. and K. Henry the second, and not vnder Henry the 3. his nephew, and secondly that he was a most holy man of lyfe, even fetting the priviledge of his martyrdome a fide, and neyther taynted with groffe finnes as these groffe tongues do flaunder him nor comitted euer any point of treason against his king, but as primate and head of the English Churche stood for the Ecclesiastical libertyes therof as in conscience he was bound, and by the iffue of this my reioynder shal appeare.

Wherin first I must note vnto yow that the knight in the beginning of the combat about S. Thomas of Canterbury doth complayne that I in my former answere seemed to threaten, that they who striued against Saynts would remayne in the end with broken heads and that in some place I speak of bastinados, but all this is but picked matter by him to make a quarrel for wel he knoweth, that this is not to be vnderstood but figuratiuely, and that we are not to enter bataile or to stand with so puissant a knight in material ar-What basti. mes. Wherfore the bastinados or broken

mades and broké heads to \$ F.

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heads which I say he is like to gaine by fighare threatned ring with faints is in his credit and reputation with men, and in his demerit also with God. if he esteeme that any thing, as it is like inough he doth,

he dot credit differe of the l med to probrie his fing nage as he liue by all w death, author withou wryteth hisrayli ting dov fance of the King quite con which a haue left and more worfe) : ingly di authors, t to his pu dently pr forelaid p with the l

And for ation, w here or el s, that a

his VVast word. Enc. 2. Cap. 10. he doth, but litle. But for the first about difcredit I do remit it to the judgment of the indifferent reader, what men wil or may think of the honour of fuch a knight, as is not ashamed to come foorth in print with fo many op probrious speeches, made out (as it seemeth) of his fingers ends against so honorable a personage as S. Thomas of Canterbury was, whilft he lived, and so highly prayled and etteemed by all wryters for 4. hundred yeares after his death, and this without alleadging any one author old or new, good or bad, credible or without credit for proof of that which he wryteth: For fo doth S. F. deale with vs in his rayling narration against S. Thomas, setting downe as he pretendeth the whole fubfance of that which paffed betweene him & the King without cyting book or author, and quite contrary to all that (for the most part) which all ancient wryters that lived with him have left behind them wrytten of this affayre; and moreover hath corrupted (which is farre raise dealing worse) and falsified also witingly and wil-ofs. Francislagly divers things which he found in other authors, therby to make them feeme for what m his purpose: all which yow shal see euidently proued in this examination of the two foresaid points, to wit of his lyfe & cotention with the King.

And for the first about his lyfe and conterfation, what soeuer S.F. tatleth of groffe finnes here or els where, most certayne and cleere it in that all the foresaid ancient authors, and wholosuer

whosoeuer hath wrytten of him besides (note withstading they wrote under the foresaid K. Hery his enemy or Richard the first his sonne) do give most high prayses to this man for his integrity of lyfe according to those words of D. Houeden : Vita eine irreprehenfibilis erat coram Deo & bominibus. His lyfe was irreprehentible before God and man, yea his very aduersaries themselves as Ihon Fox by name, after he hath she wed the greatest gaule against him, yercofessing the helps of nature that were in him Fox at. and (to yfe his owne words) he addeth : Befidesthis mon.pag. 186 (fayth he) he was of a chaft and strickt lyje yf the bi-

D. Houeden annal.part. 3. fol 297.

col. s.n.4.

7.

fories be zine. Mark Iohn Fox his exception (if the histories be true) & why should he cal in doubt auncient histories, more in this point, then in others? But yow must ynderstand that this Fox hauing a special spite against this blessed man, & being desirous by all meanes possible to difgrace him and his actions in his falle lying martyrologe, and finding no authors in the world before Luthers herefy to ferue his purpose or to speak or wryte euil of him, but all rather highly in his commendation, what course taketh the miseriable man think yow? truly a most desperate, which is to vie these authors against themselves and against both their owne favings and meanings and so parcheth he vp, as itwere out of them a long treatele and narration of aboue 40. pages of paper against S. Tho. pretending to take it out of the foresaid authors, but yet spicing it with fo many

many parent tions,c both in those w that the their bo out the fuch cor difgrace mation book wi it felf.

And t

ting and peare mo keth ano his pleafi author at that which plainly: S ege, being Thus he (F.alleage to speake : ake John it felf wh about his a ters of late the former not deuise would aske great a kir

bis VVaft-word. Enc. 2. Cap. 10. many fs & ands, & adioyning fo many gloffes, Fox his egree parentheles, notes, observations, interpreta- dealing tions, commentaries and centures of his owne spaint s. both in the text and margent, as he maketh all those wry ters to tel a quite contrary flory to that they purposed, and for which they wrote their books, in such fort, as if a man should set out the byble or new Testament it self with such corruption and peruersion it would more difgrace Christian religion (for whose confirmation it was wrytten) the any other wicked book whatfoeuer, yea then the Turks Alcaron it felt.

And this is the dealing of John Fox in cyting and corrupting authors, as after shal appeare more particularly. But Sir Francis takethanother course which is to tel his tale at his pleasure, without cyting any testimony or author at all, wherof I take the reason to be that which John Fox telleth vs in these words plainly: Scarfe any testimony is to be taken of that Iohn Fox age, being all blynded and corrupted n ith suferflition. all ould very-Thus he faith and this is the cause why Sir ten. Falleageth no author, and Fox forceth them 1-04. col. to speake as he would have them. But I would afte lohn Fox againe, if no wryter of the age it felf wherin S. Tho, lived be to be credited about his affaires, how that we beleeue wryters of later ages that must needs take it from the former, if they write with foundation & not deuise matter of themselues? Againe, I would aske whether it be probable that so great a king as K. Henry the second was,

could

could get no man to wryte the Story indiffe. rently for him in his age? How likely a fiction is this of Fox? And this may be sufficient for the first point; for seing all the foresaid wryters and their woorks are ful of high prayles of S. Thom. for his fanctity and pertection of lyfe, and for that cause are specialy discredited heere by John Fox it shalbe sufficient to remit the reader in this behalf to thefaid volumes and wrytings before mentioned.

For the second which is his cause with the Whether S. king whether his relifting as Primate of Eng-Thom was land for liberty to the English Churche were treason to the K. or no, is easy to be judged by him, that is not passionate, and wil without flattery of temporal Princes consider indifferently, the dignity, preheminence, duty, and obligation of Ecclefiastical gouernours in this behalf, for defence of their spiritual iurisdiction; To which purpose the Warder faid as followeth:

If in euery contention or diffention, that 10. VVaid p. 22. a bishop, priest, or other spiritual subject or » Ecclesiastical Prelate may have with his temnitual men re poral prince, the subiect shal presently be con-That all fpififting tem- demned of treason (according to this seruile potal magicesure of our knight who for flattering prin-Brats in Ecces doth make them absolute lords both of elefiastical matters are body and foule) then Iohn Baptift also must be not traytors. Marc. 18.

accompted atraitor that dealt so perempto-" rily with his king Herod his liege lord in tem-" poral affaires. Or yf yow wil haue examples " of christian princes, S. Ambrofe must be a tray-101,

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tor, first for resisting openly his sord and King, Theod. lib. 1.

Valentinian the yonger, and then for handling ca.6. & lib. 5.

To hardly the ender Theodefits in Miliayn as he democrated that him out of the Churche, and made him >>

go home agains with shame and do pennace. >>

S. Hilarns also and S. Athanasius shalbe traytors lib. a fere per for their contentions with Constantius their totum. lawful Emperor and temporal ford who ba->>

nished them from their bishopricks, and the >>

former of the two wrote two vehemes books >>

and inuectious against thesaid Emperor, and >>

yet no man ever accompted him a traytor for >>

thesame, but rather a great Saynt, for his chri->>

sham iberty and constancy.

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S.Chryfostome in like maner shalbe condemned for a great traytor who had greater con-cap. 16. 6. untions with his temporal lords Arcadius and Zazom lib. Honorius christian Emperors, and with their s esp. 17. wives Theodofia and Endoxia then ever S. Tho- Nicephili. 14. mas had with K. Henry the second: for he cap 43. preached against them publikely with great :> vehemency and thundered out excommuni->> cation against them, and was twice banished >> and dryuen out of his bishoprick by their dis- » fauours, and died in exile. And yet was he ne- >> uer called or accompted a traytor, but a fingu-, brholy man: and Theodosius the yonger, sonne ,, of Arcadius, brought his body with great fo-,, lemnity honor and reuerence into Constanti- ,, tople, and wept most bitterly for the synnes of ,, his parents in persecuting so blessed a man, & ,, (15 the Story faith) made prayer to him now dead ,, parden of his fathers synnes; as did also often,

A VVarn-word to Syr F. Hastings

fien in vit. Hent.

Math. Pari- both our K. Henry the fecond himself and his sonne for the offence of his father, who , had ben some cause of the death of this just

,, man his pastor and spiritual father.

12.

Pag. 54.

Thus wrote the Warder then, and what replyeth now our knight or his minister toall this? yow shal heare the knight in his owne woords: VVbo (faith he) but fuch a one as half fold himself to all impudency and shamelesse gamfaying the truth, would feek to couer Beckets rebellion by the facts of S. Iohn Baptift, Ambrofe, Hilary, Athanafins, and Chryfostome, Tobich have as much agreement with the cause of Becket, as bath light with darkneffe, good with entl, (weet with fower. Heer yow fe the knight in a great heat, but his minister O.E. answereth somwhat more temperately faying only, that Thefe examples fit ut Thomas Beckers cause. Wel then of two poynts contayned in this matter, the one we have gotten that in some cases, spiritual prelates, though subjects in temporalityes may reprehend and relift, yearchaften alfo by Ecclefiafti. cal punishment their liege lords and temporal princes without being traytors for the fame. The fecond whether the examples belike, we are to examine a litle in this place.

13. The compariton of S. Thom with S. An:brote, Hillary and other fathers.

And first I would aske our minister that denyeth the fitnes of the examples, as also his master that chafeth at them, what and where about were the forefayd Saints contentions with their temporal Princes, were they not for the defence of the lawes of Christ and his Churche, did not S. John Baptist withstand

Herod

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his or fieu (La Dben i that De gaue ti demaun easely y rate me I could deliner b

alfo of si ther expe Accipia bis Maie be Doll ba to offer in Lol

Prelate Prince, c fome Car that WOL fions again resolute r

that yf fo

his VVast word. Enc. 2 Cap. 10. Herod his temporal Lord to his face for breaking the lawes of wedlock and was not the strife of S. Ambrose with Valentinian his Emperour first for that he would not deliver ypa Catholike Churche to the yfe of Arrians as he and his mother had commaunded, and secondly for that he would not give up the treasure and vessels of his Churche into the Emperors owne hands as he required. Heare his owne testimony thereof. Cam effet propo- s. Ambr. in hin (faith hee) vt ecclefie vafa iam traderemus, &c. ont in Aux8. When it was proposed vnto vs in the Emperours name de Basilicis that wee [hould deliner him the veffel of our churche I gave this answere. If any thing of my owne were demaunded, extier land howfe gold or filuer 1 Would tafely yeild voto him any thing that were belonging rnto mee. But from the Churche of God I told him that I could take nothing, for that I had receyned it not to Wher but to keep. And that With this I had refpect alfo of the Emperours Caluation. For that it Was neyther expedient for mee to give, nor for him to receyve. Accipiat ergo vocem liberi facerdotis, &c. Let his Maieftie then receyne the Word of a free prieft if he wil have care of his owne faluation, let him ceafe to offer iniury to Christ.

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Lo here the answeare of an ecclesiastical Prelate but a temporal subject to his highest Prince, doth not this seeme to bee speach of some Catholyke Bishop to a Protestant Prince that would inuade Churche goods & possessions against which poyne S. Ambrose was so resolute to stand as he sayth in the same place: that yf force were vfed towards him his flef b mighe

Dd 2

A VVarn-word to Syr F. Hastings

bee troubled but not his mynd, and that he Das readie of the Emperon would vie his kingly authority in offring violence to fluffer that Which belonged to a good Prieft to beare. And what doth this differ now from the cause of S. Tho, of Canterbury who stood vpon defence of his Ecclesiastical jurisdictio against K. Henry his temporal Prince that vsurped the same. Heare the words of S. Thomas himselfvsed to K. Henry in a Coucel at Chynon in Frace as D. Houeden fets them downe : Non deberetis Episcopis pracipere absolnere aliquem vel excommunicare trahere Clericos ad facularsa examina indicare de decinits, de ecclefits interdicere Episcopis ne tractent de transgressone fides vel lu-, ramenti, c. Yow ought not to take vpon yow , to commaund Bishops to absolue or excomunicate any man neyther to draw cleargie ,, men to the examination of feculars, nevther to , judge of tythes or of churches or to forbid , Bistop to treat of transgressios against faith,

S. Marc. 1 1.

Rog. Houe

in vit Henr.

2.pag 185.

,, or against oathes broaken or the like, &c. Doe not wee seme to heare in this place the voice of S. Ihon Baptist to his K. Herod. It is not lawful for the to have the wyfe of thy brother. Ot is not this agreable to the speach of S.Ambrose to Valentinian that he could not force. him to deliuer any churche or holy veffels thereof, and that he would dy in that quarrel against him.

15. The contennon of S. Ambrofe with Theodolius the Emperer.

But let vs heare an other controuerly of his with another Emperour more denout & religious then the former, to wit: Theodofius the great in Millain for that he would not do

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his VVast-word. Enc. 2. Cap. 10. 78 publike pennance prescribed by this holy B.to him for the excesse in punishing those of Thessalonica, and had not this beene rebellio and treason by Protestants law for a priest to drive his king and Emperour (that by their divinity was head of their churche) to publike penance and to go out of his Churche as S. Ambose did compel Theodosius to go out of the churche of Millan. But let vs go forward and fee the rest of examples before pasted in vit. touched, was not the contention of S. Chri- Chryfoft. followe with Arcadius and Honorius his Princes & Emperours and with their wynes when he kept some of them by force out of his churche about ecclefiastical liberty and iurisdiction alfo. And that alfo of S. Athanasius & Hilarius against Constantius their Emperour and supreme head also according to the Protestants opinion in spiritual matters, for that he fauored Arrians, deposed Catholike Bishops and madehimself ympyre in ecclesiastical asfayres as Protestant, Princes doe now a dayes. Did S. Tho. Primate of England say or write more to K. Henry at any tyme then S. Gregorie Nazianzen a particular Archbishop sayd vnto his Emperour that was present and angry with him. Vos quoque potestati mee meisque ad Ciues & Subsellis lex Christi Subsecit , scio se effe ouem mes gre- Imper.insicegu facri gregis, facram ouem. Yow alfo (o Emperour) the law of Christ hath made subject vnto my power, and to my tribunal. I know thee to bee a sheep of my flock, a sacred heep of a holy flock. If Nazianzene had fayd Dd 3 thisto

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A Warn-word to Syr F. Haftings

this to an English King or should doe at this day, how would our Protestants Prince-paralytes cry out and fay that he were a proud

Prelate as they fay of S. Thomas.

16.

The mieles vpon which S. Tho.dilagreed with the king.

The cheif and onelie contention of king Henry with the Archbishop as before in part you have heard was about ecclefiaffical surisdiction as the articles set downe by all Wryters doe testify, as namely, that no Bif hop might appeale to the Sea Apostolice Touthout beence of the king that no fernant or tenant holding of the king might be excommunicated without his licence, that no Bifhop [hould bee able to pun: [h any man for periury or breaking his faut, that all cleargie nes might bee forced to [ccular indgments as all contronerfres al opertorning to tythes and other like cafes. And now yf these controuersyes should have fallen out as in part they did betweene the auncient christian Emperours and the holy Bishops before named would they not think you have stood in them with no lesse feruour then S. Thomas did.

17.

But now let vs heare and examine how Syr F. doth proue this holy Archbishop to bee a traytor. Thus he writeth of the beginning of the controuerly. There was (as authors doe affirme) in that time of Henrie the fecond, mott then a hundred murthers befrdes other felonres proved

Pag 56.

theli ghts BeileefOH.

A file and sponthe cleargic Tobsch Tohen the king Tould bast figurations punished according to the lawes of the land, Becketop. posed himself and beardeth the king in this so suft as action , under title of flanding for the libertyes of the Churche & from this frange ground thefe proceedings

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his Wast-word. Enc. 2. Cap. 10. 79

ensued. In which words of the knight there
is to bee noted first that where he saith: authors
due assume that more then a hundred murders besides
wher sellonies were proved upon the cleargie: no other
author is found to mention any such thing
but onelie Nubergensis who yet doth not say
that they were proved upon the clergie, but
his words are: that it was said to have byntoold Nuberg his.
the hing at a certaine time that above a hundred mur. Anglit 210.
ders had byn committed within the kingdome of England since his raigne, by Cleargie men.

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In which woords as you fee Nubergefis doth not fay, that it was true, or that it was proued. as our knight doth; and secondly he speaketh of the whole tyme of king Henries raigne, until this contention, which was some 14. or 15, yeares: and thirdly the falling out of the Archbishop with the king was not for that be would not have these clergie men punished if they had offended (as wickedly this knight giueth to vnderstand, saying presently after; This proud prelate durft protect fellons and murderers against the king and instace of the land) but the controugrfy was only about the maner of punishing those that did offend, and by what judges and jurisdiction they should be pumshed, to wit whether by ecclesiastical or temporal power, for that the Archbishop affirmed that equity required that clergie men offending should first be judged condemned and degraded by ecclefiaftical power according both to the cannon lawes as also the municipal lawes of the land confirmed by all

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AVVarn-word to Syr F. Hastings

former Christian Kings from the first convertion of England, and that they being thus condemned, should be deliuered to fecular power for execution of the fentence, which is acate that faileth our dayly in Spayn, Italy, France and other Cath. contreys, where Bishops do defend their Eccief, jurifdiction in punithing Eccles, persons, taking them: Ito by force of censures out of secular sudges hands when occasio is offered without all note of rebellion or treason. And no leffe was this law or the realme of England confirmed by ancient parliaments and other antiquities then were the fecular lawes, for which S'. F. standeth, and fondiy calleth the defence of eccles. lawes treaton and rebellion.

19.

Wherfore having fet downe fo faife a relation of the beginning of this controuerly (ialfitying Nubergelis, as yow fee, in many points) he doth profecute the fame with I ke vntruth, as prefently yow that fee. And first he beginneth with a certayne letter of stand the Emprefle vinto the Archbishop which she wrote at the instance of the King her sonne, and apo the informatio of fuch courtyers as were contrary to the Bishop and his cause. In which letters the chargeth him, that (to vie S'. F. owne words) as much as in him lay he went about in definherit the King and deprine bim of his crowne. Whervnto I answere, that truth it is, John Fox hath fuch a letter of thefaid Empresse Maud without telling where, or whence, or how he had it, or where we may read it, for in none

Pag 18.

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tendi rebeil he) m onnes bearea demne from th S. F. F one pe don n But yf betake him he &Iw but his

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bis VVast. word. Enc. 2. Cap. 10. 80 innone of all the authors aboue mentioned Idofyndit. Yet one thing I would have the reader to note, which testineth the conti-dealing in nuance of S'. F. vntrue dealing in this affayre, cying matthat wheras in John Fox the whole charge of S. Thom. the empresse against the Archbishop is mitigated by this parethefius (as the report is) which Fox Pag. 201. heweth that these were but suspitions only and reports of his enimies; S'. F. hath left out the parenthelis (as the report is) as though the had charged him vpon her owne knowledge, which is no true dealing or right meaning as vow fee.

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But let vs heare further S'.F. his words pretending a more certayne proof, of treason & rebellion in S. Thomas: But if the Empreffe (faith Pag. 18. he) might be thought to speak partialy on the K. her somes behalf, yet the two Card. Sent by the Pope to beare all this controner fy, out of queftion Wil not condemne him Trithout iuft caufe, and yet in aletter fent from them to the Pope, they do condemne him, Gc. Yf S. F. proue himself a true K' in verifying this one poynt which here he fayth, I am to pardon much of that which hath paffed before : But yf in this matter of so great moment he betaken in lyke falshood, who wil then trust him hereafter? Let vs examine then the matter &I wil haue none other enideces or witneffes but his owne woords: for presently after he setteth downe a part of the letter of VVilliam and Otho. Card, fent by Pope Alexander to heare the cause between the King & the Archbishop and having transyled therin, the King being

Dd 5

20.

A VVarn-word to Syr F. Hastings in Normandie and the Archb. at Paris, they found

the matter more hard then they imagined to Falle dealing compoud, for that the Archbishop demaunded of Syr Fraunrestitution to his lyuings for himself and for his frends, and reuocation of certayne lawes lately made, prejudicial to ecclefiastical juris. diction, before he could end the matter wherwith the-fayd Card, being fomwhat difpleased, for that they defired to carry with them to the Pope the glory of this accord made. by them, and for that the King had much gayned their good wil by liberallity towards the for these causes they wrote to the Pope somwhat fauorably in the Kings behalf, but yet nothing condemning the Archbishop as vntruly our K'. doth auow, which now I hal thew out of the woords of their owne letter

alleaged heere by S.F. which are thefe.

VVilliam and Osho Card. of the Churche of Rome The letter of to Alexander the Pope, 600. VVe comming to the land of the two Car- the K. of England found the controver fi bet wixthim dinals to the Pope. Pag. 58.

and the Archbishop of Canterbury more sbarp and vehement then We Would, for the King, & the greater part about him faid, that the Archbish op had finned up the french King grenously against bim, as also the Earle of Flaunders his kinfman, (Tobo Tras very louing and bynd to him before] whome he made bis open atmer fary ready to Wage Warre against him, as is by dipers cuidences most cerrame, &c. These are the words of the Card. by S. F. relation, which Supposing they were truly alleaged, yet he that shal consider and ponder them wel, wil see that out of them no more can be vrged against the

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his VVast-word. Enc. 2. Cap. 10. 81 the Archbishop, but that the King and those about him did fay, that the Archbithop had forred vp the K. of Fraunce and the Earle of Flanders against them, and that this was held by them for most certayne vppon divers euidences. But what these euidences were none of them do fet down.

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So that heere is no condemnation at all from the Card themselves, but only that they relate what the King and his part fayd, and yet yow must note that S. Francis (besydes other euil translation of the words) hath wilfully corrupted the laft clause of all to make it seeme as though it proceeded from the Card. judg. ment, to wit, as is by diversemidences most certayn, Quadrileg. wheras in latyn after the first words : Afferebat Thom. lib.s. Bex & fuerum pars, &c. The king With the greater cap. venientart of his affirmed that the Archbif hop had done this tes. Ge.) yt followeth, Sicut fibi pro ce to conftabat, & midentibus apparebat indicijs, as to them it was held for certayne and appeared by euident fignes. Out of which woords S. F. of purpose cutteth of both fibi and indicijs, to them & fignes : Falle dealing For that by the first ye was enident that this of Syr Franwas spoken in the name of the King and his cis. frends and not of the Card. and by the second appeareth that the enidence which the King and his had of this matter and accusation was founded only in fignes and coniectures: which being enident to our K'. he did not only ftryke out the fayd words, but maketh also a seuere interence upon the rest, that are left mangled by him felf, as yow have feene: his inference is this:

22.

A WVarn-word to Syr F. Hastings

Pag. Ibid.

is this: Now (layth he) for a subject to styrre op forrein states to make warre open his sourcay gne, and country, was at all tymes high creason: but that Becket did so by the Card confession, was by divers evidences most certayne. Therfore Becket, not now his enemies, but his brethren the sonnes of his owne mother being sudges, was a traytor.

23.

Lo heer the inuincible argument of our learned knight: yf any man can truft him hereafter youn his woords, I shal much maruaile feing him to Chameleffe in a matter fo euide. For who discouereth not the impudency of his fecond proposition, when he sayeth that Becket did fo by the Card. confession, wh ras the Card. confesse no such thing, but only say that the king and his people did affirme it; nether did the Card. Tay as our K'. falfly chargeth them, that the matter mas certagne to them by diners enidences, but only that the king faydyt was certain or feemed fo to him by dinersendent signes and coniectures. Shamefully then hath our K'. abused the authority of these Card. as he doth comonly all authors that come through his hads. And with this I end this controverly of S. Thomas his cause with the King: which cause whatsoeuer the K'. tatleth to the cotrary yet was yt neuer accoupted treason or named fo by any author that wrote in that tyme, eyther frend or foe, nor shal S. F. be able to alleadge me any one instance to the contrary before Luthers dayes.

And as for the King himself though he purfued him eagerly, for that he would not yeild

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to his neue him what death the K tombo other, lohn S Thezza

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of France ung, of Thus whether a a man to few year further a trafaynd as king Heruntoo fuch an a commonlicause of l

traytor, le

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24,

bis VVast-word. Enc. 2. Cap. 10. to his defyre touching Ecclef. iurifdiction, yet neuer is it read that he euer called or coupted him for a traytor, nor any forrayne Prince whatfocuer. And within 8. yeares after his death (as before I noted) both he, and Lewes the K. of Fraunce went in Pilgrimage to his tombe at Cancerbury, which is lykely they would not have done, nether the one nor the other, yf they had reputed him for a traytor. lohn Stow purteth downe the relation thus. Thezy of August both the Kings came to Canterbury, Storvanno Where they Were Botth due honor receaued, &c. Lemes reg Henr. 11. K.of France offered upon the tombe and to the furme is. of Thomas Becket a riche cup of gold : he gaue alfo that reno wored pretious flone. that was called the regal of France, Which K. Henry the 8. put after wards in a ung, & prore yt on his thombe, &c.

Thus faith Stow out of other authors. And whether king Lewes of France would have taken a forney into England to the shryne of a man that he knew, and had talked withal few yeares before, and would have offered such pretious gyfts, yf he had suspected him for a traytor, or that his miracles had byn faynd as after Sir F. affirmeth; and whether king Henry himself being no way forced therunto wold have accompained him in fuch an action to his owne difgrace (who commonly was reputed to haue byn the cause of his death) yf he had held him for a traytor, let euery man judge. And so we shall palle from his point to another about his miracles

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AVVarn-word to Syr F. Hastings racles wherin the cauillers show themselves more vayne, conscients essential and malitious (yi it may be) then in the former.

OF S. THOMAS HIS

myracles, and what may be thought of them, and other such lyke, with the malitious coruption and fall hood wsed by tohn Fox and S. F. to discredit them. There is handled also the different manner of Canoning sainctes in their and our Churche.

CAP. XI.

Mong many other arguments that I vied in the VVardword for the holynes of this Archbishop (to all which this VVastword) answereth no one word at all) I said also that many miracles have byn recorded by grave authors and publike testimony of the whole Iland, and offorraine wryters to have byn wrought by God at his sepulcher and otherwise by his intercession in witnes of his fanctiry. Vpon which words Syr F.takethoccasion (with his heretical spirit of incredulity) to iest and blaspheme at all miracles of Popemade Saints for that is his cotumelious terme but with what reason, truth, prudece or piets we shal somwhat here examine by this occafion, noting first two poynts to this purposa

bis The

done pro annexed meth the with the greateft ! the great fecond, b who labo ding that proue the knoweth fuch a Pri was the n his mirac obstaclest and so co yeilded an pennance, then is the affayre.

is an ordifurrility of doth enlar being a fub miracles be natural thin portion or nary understhey fee w forth also w indiculous fee.

The fec

bis VVast-word. Enc. 2. Cap. 11. 83

The first, that the miracles of S. Thomas done presently after his death had a circustace Tvvo espeannexed vnto them, which greatly confir- rations in the meth their certainty, to wit, that they brought miracles of with them the publike reproof of one of the greatest kings that day in Christendome (if not the greatest of all) which was king Henry the second, by whose fault he was put to death & who laboured with all his power for auoyding that infamy eyther to suppresse or improue the miracles that fel out. And who knoweth not what the force and fauour of such a Prince may do in such a cause, and yet was the multitude and euidency of S. Thom. his miracles, fuch, as they brake through all obstacles that the king could put against them, and so conquered himself also as he finally veilded and went to his sepulcher, wept & did pennance, as by all authors is euident. This then is the first poynt of consideration in this affayre.

The second is that this matter of miracles is an ordinary common place, wherin the fcurrility of incredulous and fcoffing heretiks doth enlarge it felf very much and often, it being a subject sit for that purpose; seing that miracles being about the common course of natural things must needs have some disproportion or improbability in the sense of ordinary vnderstanding, that measureth all by that they fee with their eyes; and then being fer forth also with mocks and moes in the most ridiculous fort that malice can denife, and the impro-

A Warn-word to Syr F. Hastings.

improbability increased commonly by such lying circumstances as are added by the reporter, it serueth to entertayne and make mery the incredulous, ignorant or light of hart, and to bring them by litle aed litle to trust or beleeue nothing that passeth sense or exceedent the reach of euery particular mannes reason.

These two observations then being premised in this matter, we shal passe to examine, what our vnbeleeuing knight bringeth in to discredit miracles. And first to beginne withall, and to make some path and preamble to the insidelity which heere he meaneth to teach, he alleadgeth vs an old prouerbe (as he calleth it) which for more credit he setteth downein different letter. That many are muss in heaven, whose soules are busing in hel. And for this in his margent he quoteth ex Aventino, but Aventinus his works and storie being verie great, why did he not quote the

book, chapter or place: For though Auentina

be not of much credit with Catholikes in his

historie, yet might we have examined vpon

what occasion, and in what sense he said it,

for that in some sense it may be somwhat true,

and yet help nothing Syr F. his cause, nor

the infidelity he endeauoureth by his doctryn

to establish. For suppose yf that should all

out fo, that some christians were deceased

about the particular holines of some persons,

who being honored ypon earth for Saints,

VVafterord. Pag. 58.

Ex Aventino

were none in deed, but rather damned, as it is reported by some that S. Ambrose by reuelation d

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Notarie vi

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his VVaft-word. Enc. 2. Cap. I 1. tion discouered that two bodyes which had bynhonored by some simple people for martyrs, not to have byn those martyrs, but rather the bodyes of two malefactors, which suppose it were true, what hurted that the Churche of God or what hindred that the merit and denotion of those simple people, that being deceaued honored those memories as of special feruants, and fain &s of Chrift, and receased (no doubt) the reward of their deuotio according to their meaning, and holy intention, & Material er not according to the external error happened for in hone. in the material obiect, as yf when Christs body ting faires have the not was ryfen from the fepulcher, the Iewes had the demout. put one of the swo theeues bodies there, that were crucified with him, and S. Mary Magdalyn, and the rest had annoynted that body thinking it to be Christs, had this think yow diuinished their merit, or made their act superstitious, as heretyks cal it?

So as the this material error litle importeth and consequently the place out of Auentinus (vfit be there) is nothing to the purpole. For anoyding notwithstanding of the which and lyke errors, great care was had in the primitive Churche that the acts of Martyrs deathes, and burials should be diligently observed, 'and distinctly comitted to wryting, for which cause not only the Bishops themselues were imployed therin, enery one in his owne diocesse, but a deacon also vnder enery Bishop, and a of the primi-Subdeacon under every deacon, and a publyke time Churche Notarie under euery subdeacon were assigned tyts and s.

A Warn-word to Syr F. Hastings

to attend to this particular care. And in Rome (for that it was so big, and deuided into 7. tegions) feauen deacons, and feauen fubdeacons with feueral notaries under them had this charge, as appeareth in the Romane regifier afcribed to Damafus in the lyfe of Clement, Fabias, rifical. invit. Anteres, Iulius, and other Bishops of Rome. And the-same to have byn observed also in the Churche of Millan testifieth Paulinus the Notarie of S. Ambrose Bishop of that cittie, who wryting the lyfe of thelayd fainet, fayth:

Damaf. Pon-Clement. Fab.&c.

Paul in vita Ambrof.

he was under the charge of Caffus deacon to gaile (uch things togeather of faincts, &c.

vita Cyptia-

And before this agayne Pontius the deacon Pont Diac in of S. Cyprian afirmeth that bleffed Bil hop and

Ep. Cyprian. ad presb. & Diacon.

Pont ibid.

Martyr to have byn fo follicitious in gathering the gells of Martyrs, as he would have the very dayes exactly noted, in which each one fuffred, which S. Cyprian testifieth also himself in his Epistle to the Priests & Deacons of his Churche of Carthage: and of other Bishops before him, the fayd Potius fayth, that they were fo fludious in this care, as not only of all Baptifed Christians, but also of Catecumeni, if they were mattred, order To as ginen to have their acts Toritten, Othe And this we read also put in practise by many other Churches of the world, as by that of Vienna in Austria by Lions in France by Alexadria in Egypt, and the lyke, as appeareth by their Epistles registred by Eusebius and other wryters.

This was the spirit of the ancient primitive Churche, and the very same diligence by lyke

Spirit . Churc gefts o fince n as may diligen neffes poynte or deci: death, leffe par ritie of t caufes, 21

examina

otherw:

This is heere no calumnia meane o be had in ferent wa the highe we haue i euery part maketh G pleasure, a lender in confessors Ginces as examination thority, an

all he caret were of arm

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his Wast-word. Enc. 2. Cap. 11. 85 fpirit hath byn continued by the Catholyke The processes Churche euer fince, not only in the acts and needful to Canonizatio gelts of martyrs, but of other holy men alfo, of fainds. fince marryrdome in great part hath ceased, as may appeare by the long processe, and most diligent examination of hundrethes of witnelles by lawful and indifferent judges appoynted, when any man is to be Canonized ordeclared for holy in the Churche after his death, which thing for more certayntie and lesse partialitie is done by order, and authoritie of the highest judge, and Pattor in spiritual casses, and it is not done but you many yeares examination commonly, except the cause be otherwayes made euident to all.

This is the practife of the Cath. Churche, & heere now let S'.F. or any other wrangler or calumniator equal to himself, tel me, if any meane of trying menes merits & holines be to behad in this lyfe, what better, or more indifferent way can be taken then this, which is by the highest and most vniuerfal Magistrate that We have in our Churche, wheras amog them for made. euery particular man (as Ihon Fox for exaple) be compared maketh faincts, and vnmaketh them at his to Popepleasure, and putting them downe in his Calender in great red letters for martyrs, or contessors or in black leffer letters for leffer fainds as he thinketh best without any other examination, or approbration of superior authority, and that which is most ridiculous of all he careth not of what fayth or religiothey were of among themselues so they were con-

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Ec 1

trarie

A WVarn-word to Syr F. Hastings

A notorious rabble of marryis.

trarie in any one part to the Catholykes, ye though they were different and opposite one to another, as Barnes, Hierome, & Garre, burned in one fyre; or that they held twifes many opinions against him as with him, as Ihon Huffe of whom I have spoken before, & many others: or that they were not martyred at all but dyed in their beds, as Fox himfel confesseth of Ihon wickliff; or that they denied his religion at their death as is euidento Thomas Bilney: or that they denied, or blafphemed Christ himself as Coubridge; or that they were mad in his indgement, as Colyns burned with his dog, and the lyke, of all which I shalfay a word or two in order to theend that yow may see the certayntie and good order which these men haue in canoning their faincts. Robert Barnes an Augustine Fryar, Tho-

mas Gerrat, and William Ierome Apostata Priests were burned together in one fyre, in Smithfeild the 30. of July in the yeare 1540. as Ihon Stow, D. Sanders, and others do putit downe, though Fox in his Calender doth agree with neither of them in yeare moneth nor day, but putteth them in his Calender rome & Ge- about the midit of Octobre 1539. These three were ful contrary one to another in matter of Religion especially about the most important artycles of the real presence, Barnes being an

Barnes, He-

9.

Fox, act. & earnest Lutheran, and zealous defender of the Mon.p.1097. 6 Ibid. p. 917, real presence, as both a Fox and b Tindal do an.1536.

testifie of him, and the other two no lesse vehement

hemer astheir by Fox telt at 1 herefy Wrytet 30. of tower i themsel GodIta taught a things w in my fer &c. Thu wel there the articl deny) the vnto, & y

Welbu polite ma Itrow, for felsion mad their belief thepeople nocause, n iuftly they o that they de the old or n bueravgne prayed the acere a con

he or any

kriptures.

bis VVaft-word. Enc. 2. Cap. I I. 86 hement Zwinglias against the same doctrine astheir examination doth testifie set downe by Fox himfelf, and yet did they all three protest at the fyar that they neuer held error or herefy in their lyues: For thus Ihon Fox Fox p. 1893. wryteth. Those 3. good faincts of God the col. 1. n. 16. 20. of July were brought together from the *This is contower to Smythfeild, where they preparing felfe in his themselues for the fier, D. Barnes thus began. calendar. God I take to record I neuer to my knowledge ,, taught any erronious doctrine, but only those » things which scripture led me ynto, and that ,, in my fermons I neuer maynteyned any error » &c. Thus wryteth Fox of him and alloweth Barnes his protestation wel therof: fo that if this man did erre (as in at the fyer. the articles of the real presence Fox wil not deny) then did the scripture lead him thervnto, & yet wil not he or Syr F. graunt that he or any man els can take hurt by reading of fcriptures.

Welbur what did the other two his opposite mates? did they protest nothing? yes
Itto w, for thus wryteth Fox: The lyke conFox.ibid.
fession made Hierome, and Gerrat professing col 2:
their belief as the tyme would suffer, wherby
the people might ynderstand, that there was
notate, nor error in their fayth, wherfore
justly they ought to be condemned protesting
that they denied nothing that was eyther in
the old or new Testament set foorth by their
source yayed the Lord long to continue, &c. Lo
leete a contrary protestation for their con-

Ec. 2

A Warn-word to Syr F. Hastings

trary belief founded also in scriptures especially in the K. Byble. And how can Ihon Fox now soyne these togeather, calling them those three good Sainets of God, and making them all three marcyrs, but as Sampson soyned his foxes tailes.

11.

And because in this last protestation there is mention of their praying for the king yow must understand that they being in hope (as it feemed) of tome pardon even at the fire, flattered the king extremely, and one of them having exhorted the people greatly to obey and tollow the king in all things, at length wryteth thus: yea I fay further that of the bing Should command you any thing against Gods law, yf 1: be in your power to relift him you may not doit. Lo what a spirit of a good saint this is, that teacheth kings to have power aboue God, but when he law that the pardon came not, he fent certayne meffages to the king by the theriff there present wherof the first was, that he and his new fellowes the new-gofpellers had made his Maieslie a Whole king, Whens be To as but halfe a king before (being no: bead of the churche nor of the cleargy of his realme) a thing faith he) that never any of his Maiesties ancestors had before.

Barnesibid. apud Fox, pag. 1094. col 2.

How these whereof was bestowed by them you monks and friars as appeareth by a lamentable letter whole kings of Friar Peter Martyr Wrytten from Oxford to and whole Syr Iohn Cheke. King Edwards schoolmaster, first of half ones.

that I he can half a giuing tual p new d men of And it

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fayd, the protest by the a authors haue sp tounter sender for the second

And the feet, All other ban fox in his of Englan wheras in more this and fome named.

As for I pute or or and his or that he die nefice and his calende tary in fa

that

that his woman the nunne being dead whome he called his wife, he was but dimidiatus home half a man: so as Barnes and his companions giving wives to monks and friars, and spiritual primacy to kings and princes by their new doctrine, they made as wel friars whole men of half as whole kings of half kings. And thus much of these.

There followeth John Huffe, of whome I 13. fayd, that he held more opinions against the John Huffe. protestants, then with them, which is euident by the articles of his doctrine, yet extant, and authors that haue wrytten of him, where we haue spoken sufficiently before in this entounter; and yet is he put in John Fox his calender for a solemne martyr in red letters vpo the second day of May.

And the like I might also shew of the VValdenses, Albigenses, Pauperes de Lugdano, and many
other base and desperate heretiks which I ohn Poxprotest.
Fox in his protestation to the whole churche Pag. 10.
of England doth allow for saints of his faith,
wheras notwithstanding they held many
more things against him then with him,
and some so beastly, that they are not to be
named.

As for Iohn VVickeliff there needeth no difpute or other proof then Iohn Fox himself Iohn VVicand his owne testimony: For he consessed kinste.
that he died in Lincolneshire in his owne benessed and bed and yet he putteth him in
his calender for a martyr the 2. day of Iannary in fayre red letters saying thus: Iohn
Ee 4

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A VVarn-word to Syr F. Hastings

Wickeliff preacher and marryr.

16. The Bilney.

As touching Thomas Buney, Syr Tho. More in his preface before his confutation of Tyndales answere doth proue largely by many witnesses and euident demonstrations, that

in partet, ad

Thom. More he having recanted publikely certain here-Tyndal :pag. fyes of Luther, which for a tyme he had held (which John Fox also confesseth) and falling agayne afterward into relapfe was condemned and burned, but before his burning herecanted againe, and confirmed the same at the fire; was confessed; heard masse deuoutly, defyred absolution upon his knees from theexcommunication layd ypon him, and finally receyued the B. facrament, as a true Catholike and so died. About which later recantation al-

Fox pag. 920 cul.z.

beit Iohn Fox would feme to wrangle fontwhat yet faith he: admit he did fo, being a man of a timerous conscience not fully resolved touching that matter of the Churche, &c. And then againe, lin not imposible but that Bilney might both heare mafe and receyne the factament, for in that matter it may be he Was not resolued other wife, Gc. Neyther do I fyrd in all the articles against him , that he was charged Buth any opinion against the masse or sacrament, houd makes me think that be was yet therini gnorant, of Thus answereth Fox about Thom. Bilney. granting him as yow fe not to have byn fully and in all points of his religion, yet he fetteth him downe in his calender for a special martyr of his Churche in great red letters vpon the teth day of March, faying Thomas Bilney marty. Whervron I would aske Iohn Fox howhe defen-

defend hiscre that ex lice fait Thom. gonby ooth he of his C

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for an i

phemed he confe the B. of as Fox co 7. is this. decequer of he) the Tre did blot it o the tenth beleeved in

Thus faith Iohr and besides land C. of L be burnt at cealeth on cause was wel Vices spiritual at was conde place doth it be true t befides his bis VVast-word. Enc. 2. Cap. II. 88
defendeth the second verse of S. Athanasius
his creed confirmed in the first councel of Nice,
that except a man do keep the Whole entyre Catho-s. Athanas.
live faith, be shall perish without all doubt eternally.
Thomas Bilney did not hold all Foxes religion by his owne contession, and how then
ooth he put him in his calender for a martyr
of his Churche.

As for VV. Iliam Coubridge, whome we gave for an instance of Fox his martyrs that blaf-vvill. Coubridge. phemed Christ, his articles are extant which he confessed openly by publike register vnder the B. of Lincolne in the yeare of Christ 1539. Acticles of as Fox countest them. Of which articles the Coubridge. 7. is this, that Christ was not the redeemer but the decemer of the World; and the 8. I esteemed (saith he) the world Christ, as a sittly word, and therfore Capum dial. And blot it out of my books wher soener I found it. And & p. 623. the tenth: I assumed and wrote, that all those which believed in the name of Christ are damned to hel, &c.

Thus do relate the registers, but what saith Iohn Fox? Coubridge (saith he) being mad foxed in the saith Iohn Fox? Coubridge (saith he) being mad foxed in the saith Iohn Fox? Coubridge has condemned by Long-coli a 79. Land C. of Lincolne, and comutted to the sire by him to be burnt at Oxford, &c. So saith Fox, but he concealeth one thing which is: that Coubridge his cause was sent by the bithop to the L. Cromwel Vicegerent to the king at this tyme in spiritual affayres, and that by his voice a! so he was condemned; as alanus Copus in the foresaid place doth shew. But how socuer this was, yt it be true that Villiam Coubridge was mad and besides his senses (as Fox here for his excuse

Ec 5

A VVarn-word to Syr F. Hastings

deuiseth) how happeneth it then that himself maketh him a martyr of his Churche & doth register him under that name and worthy title in his ecclefiastical calender vpon the 10. of October an. 1539. Is not this to make mad and furious men pillers of his new Churche?

19. Colyns and his dog Fox Ibid. 1013.

20.

The last was one Collyns, of whome Fox Wryteth thus : Colyns being besides his Totts & feing the priest holding up the host oner his head at maße, & [helving it to the people he in like manner counterfetting the priest took up a little dog by the legs, & held him over his head fhelving him alfo to the people, for Which he was brought to examins. tion & condemned to the fyre, &c This is the narratio of Fox himself touching Colyns, whome notwithstanding this, he setteth downe for a solemne martyr vpo the foresaid 10. of October in the yeare of our Lord 1538. So as heer no man can deny, nor Fox himself doch, but that he maketh divers wicked blasphemous and diffracted men to be of his martyrs & patros in heaven; fo with mad men I leave him among whome we may wel account him, whether we confider his wit or wryting.

Wel then to returne to our purpose treated I would aske our adversaryes which of these two wayes hath more indifferency or reason in it, to have faints declared by publike inquifition, examination and sentence, or by every particular mannes judgment and fancy at his

pleafure.

And thus much is spoken of this matter by 21. occasió of Syr F.his Pope-made saints (which

Thomas, fireth to d First he cy calleth him after S. Tho fased, Roger

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bis VVast-word. Enc. 2. Cap. I I. must needs have more authority then Foxmade-faints) and as for his prophane propofition (which he calleth a prouerb) to wit, that many be worf bipped in heaven for faincts that Pog. 19. are dammed in hel: he would draw all mennes harts into miltrust and contempt of all faints, their miracles and memories, I thought good to enlarge my felf fom what in this behair, to hew the conformity of spirit betwene auncient christians & vs, for the care towards faincts, and our equal proceeding conforme to all reason and piety in declaring the holynes of faincts, & the contrary mad fantaftical dealing of heretiks doing or vindoing of their owne heads what each ma for the tyme thinketh best. For imagine yow yf the Lutherans in Germany should have the vewing or correcting of John Fox his martyrologe, how many faints would they strike out and cast to the dunghil which he hath put in, and painted out in the highest degree? And the like would Brownists and Puritans doe. Nothing then is certayne among these goodfellowes, and so let vs leave them, for this is the divels drift by discrediting some to cal all in que-

But now to return to the Archbishop S. Thomas, whome in particular onr knight defyreth to discredit, let vs heare what he fayth. First he cyteth out of Casarius a monk, as he calleth him; That there Das a question made in Paris Pag 19. fier S. Thom bis death Whether be pere damned or land, Roger the Norman (who had byn a special enimy

ftion.

is

22.

A VVarn-word to Syr F. Haftings

enimy to the Archbishop) saying that he was daned, for that berefished his King, & Peter a Parisan, that was chaunter of that Churche holding that he was a true marryr. This story out of Castarius is in part true, but yet powdered with so many falities & corruptions, partly by S.F. and partly by Iohn Fox (from whome he took it) as it is a world to see, and she weth euidently that a many beleeve nothing they alleadge, further then he seeth it with his eyes.

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Which h

A notorious corruption of Catarius by Fox and Syr F.

For first they alleadge this author quite against his owne meaning, for he being a German and lyuing about Colonia at the fame tyme or soone after the Archb.was murdered, he proueth his great holines among other things by his great and many miracles, for that is the title of his book, Illustrum miraculorum & historiarum memorabilium libri, 12. books of famous miracles and Hiltories happened in the world. And having spoken of other countryes and men, at length he commeth to treat of S. Tho. of Canterbury in thefe words: Beatus Thomas, Ge. Bleffed, Thomas Bif hop of Canterbury Dobo in our tyme hatb fouelt for the liberty of the Churche vinto death did not flux by any miracles during the tyme of his perfecution, and after his flaughter there bath byn much difputing feme faring that he Toas dan med as a traytor of the King. dome, and others that he Das a martyr as defender of the Churche. And thefame questio Das disputed alfon Paris among the mafters, for M. Roger (wore thath De as Worthie of death albeit not fuch a death as be had, andoing the bleffed manes conftancy to be a concumaci. Ontie

Cafar. Heiflerbac.lib.s. c.69 dialog.

bis VVast-word, Enc. 2. Cap. I I. 90 On the other fide M. Peter chantor affirmed vpon his outh that he Dows a Porthie marter of God, and flarne for the liberty of his Churche. Thefe mens queftions (or controuerties) Christ hath now diffelued, haning glorified him with many and great my acles.

These are the true words of Cafarins translated out of Latyn, and if we wil fee the falfhood both of Fox & his scholler S'.F. in alleaging this one litle text only, it shal not be amille to fet it downe heere as it is found in Fox himself, first in Latyn and then in English. Thus the Fox alleadgeth Cafarius his words: Queflio Parifis inter magiftros ventilata fuit virum Foxpig. 204. damnatus an faluatus effet ille Thomas : dixerat Ro- col. 2. nu.40. geime une Normannus fuisse iliu morte ac damnatione denum, quod contumax effet in Det minifirum Regem Protulit contra Petrus Cantor Parifienfis, qued figna saluationis & magna sanctitatis effent cius miracula, & quod martyrium probaffet Ecclef. caufa , pro qua mortem subierat, &c. Thus do Fox and S'.F. a !- ,, leadge his latyn woords which in English are, thefe: There was a question mooned among Fox doth the maiflers or doctors of Paris, whether that Cefairs. Thomas were faued or damned: Roger then ; anorman, fayd that he was worthie death & ,,

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damnation for that he was so obstinate against ,, Gods minister the King, Peter Cantor a Pa-, man came out to the contrary, faying that his ,, miracles were great fignes and tokens of his ,, faluation, and also of great holynes, affirming, moreouer, that the cause of the Churche did ,, allow and confirme his martyrdome, for the, which he died. Thus farre Fox.

24.

And

A VVarn-word to Syr F. Hastings

And then immediatly he adioyneth this continuance of his speech. And thus have yet the judgment, and confure of the schoole of Paristenching this question for the taynting of Thom. Bechet. And yet as you fee it was but the altercation of two men, the one a Norman (as Fox faith) Subject at that tyme to the king of England, & the other a Parisian subject to the king of France, who in reason may seeme more indifferent for that he was not interessed on any fide. Yet with what face can Foxout of thele words affirme, that here was given the judgment and censure of all the Vniuerfity of Par, feing it was but an altercation of two private men only. Who discouereth not heer the impudent false humor of Fox in calling it the determination of the Vniuerfity of Parul

Many cor. ruptions of Cafarius & English.

26.

25.

But let vs now returne to examine the notorious abusing of this short authority by Fox and his scholler Syr F. First they cut of [25 yow fee by the text it felf before fet downe both in laryn in English verbatim) the whole beginning and ending of the authors speech, which do comprehend the ful purpose and meaning of his narration, with his whole judgment of the controuerly, which is such dishonest dealing as may be in abusing any author. And after this Fox choosing to put downe the text for more credits fake in the latyn tongue, firsthe should have put his very owne words as yow know, which he hath not done, but hathadded, altered, and taken away so much as he thought good for his purpole, making his reader

N'CI putt Eng that e he tha VITEIN dixera COMELIM added CALATIE Cancitica text, fix fet Eccle

Allt foisted i make th wholer fides the tioned); who the of death. fuch a de Fox coce mediatly tiam, indi mannes co Fox leaue fie trucidatu of his Chu mediatly fo dufion of a

um Christus

this VVast word Enc. 2. Cap. 11. 91 reader notwithstanding beleeue, that they were the very woords of the author, seing he putteth downe first the latyn and then the English in a different letter. But yet he that shalexamine, and compare text with text, he shal fynd added first the whole sentence, with dammatus an faluatus esset ille Thomas, Then dixerat Rogerius tunc Normannus; thirdly, quod contumax esset in Dei ministrum, regem. Fourthly is added the word (damnatione) which is not in Casarus. Fifthly, quod signa saluationis & magna sanduais essent eius miracula, is not in the authors text, sixtly also the words, quod martyrium probafts Ecclesia causa. Casarus hath them not.

All these words and sentences therfore are foifted in by John Fox even in latin which make the more part or very neare, of the whole text by him cited. He cutteth of (befides the beginning and ending before mentioned) these words following: first of Roger, who though he affirmed him to be worthy of death, yet he addeth etsi non tali yet not of such a death as he had, which words Iohn Fox cocealeth, as he doth also the words immediatly following of Cafarius: beati viri confiatiam, indicans contumaciam; judging the holy mannes constacy to be contumacy. After this Fox leaueth out those words pro libertate Ecclefe trucidatum, that he was Laine for the libertie ofhis Churche, but especially those that immediatly follow contayning the authors condusion of all, which are these: quorum quastioum Christus foluit, cum multis & magnis mit aculis

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A VVarn-word to Syr F. Hastings

illum glorificauit, whose question (or controuerfy) Christ hath dissolued, in that he hath glorifyed him with many and great miracles.

Thus wrote Cafarine, soone after S. Thom, his martyrdome. And now by this one exampie of playne forgery and cosenage, and by these few lynes so corrupted peruerted and a'tered, the reader may imagine, what infinite falshood is to be found in Fox his huge volume according to this accopt. In which you my conscience (and some trial also) I do think there is scarse any one story truly relared in all parts in that monstrous huge book! And yet yow must mark also that Syr F.doth not cyte so much as John Fox for this allega-

False dealing tion out of Cafarius neyther any author bein both hads betweene the fides, least the falthood should be found. And so Maifter and

much for this poynt. fenoiler.

28.

Yow have hard what falfifications & for-29. Dinersyvayes geryes haue byn vsed, to make authors 10 deuite 1 by speak some euil against this blessed Saint hæretiks to dife edit mi- Now when that cannot fland, but that God racles. testified his holines with so many and famous miracles, as Cafarius living in that tyme, and fo many others before, eye witnesses, do testine; confider whether the impiety of restlesses retykes doth rush. They deuise divers wars how to delude or discredit all miracles, and thereby also these of S. Thomas. And first John Fox deuiseth two, saying, that you may

For par 204, and were, that exther they were not Brought at all, bil col. 1. nu. 70. denised and forged by fryars and monks : or yf they bed

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Again teader) a better fpi ther to fo works do

discredit t

bis VVasi-word. Enc. 2. Cap. I I. 92
brought in deed, it was not by the power of God, but of
the usual and his deceasing spirit. Which later way
he taketh from the lewes, who as yow wel
remember not being able to deny the miracles
wrought by Christ, objected vnto him that he
did them by the power of Satan and cast out dimels by the hands not of God but of Belsebub. And to
Marc. 22.
these two wayes of euasion Syr F. as a good
scholler hath added a third, which is: that many
of these miracles might be done by natural power and
meanes, though bidden to the ignorant.

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And now tel me (gentle Reader) what miracles of Christ and his Apostles may not be brought in question and made doubtful by some of these 3. means. And consider I beseech thee) whether the spirit of heretyks doth lead a sensual mannes understanding; Is it not to doubt of all? For what more certainty haue I, of can any man have of the auncient miracles of the primative Churche, then that divers vertuous and learned authors do wryte them, who lyued in the same tymes when the things were done? and when they would have byn contradicted (no doubt) by all the world, yf they had byn false or forged, as none euer of 5. Tho. were called in question by any author of ancient tyme, so farre as we vnderstand.

Againe I would have thee confider (good 31. reader) attentiuely with thy felf, which is the Volich is the better spirit, more pious and more secure, ey-spirit to better to scoff at miracles, and extraordinary seeds or discredit miracles works done by God, and to seek reasons to eles. discredit them, as Protestants do, or to enclyne

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A VVan-word to Syr F. Hastings

rather to believe them, or at least wayes quietly to let them paffe with pious humility, thinking that God can do these and greater matters to his glory, and hath done for and by his feruants. And confequently whether they be true or false the matter not being apparent to praise God for that which is teported of his workes, rather then to fcoff therat, which is the true spirit of Catholike men, who do not make every one of these miracles matter of their beleef, nor yet on the contrary side do runne to the proud or contentious spirit of condemning all, or calling every thing in controuerly with contempt, wheras in temporal matters also they beleeve many things your leffe authority and witneffes.

32. Credulity commended in ferripeures.

Mar. 16,

I020,10.

Mil T.

And farely yf we conder the whole course of scripture we shal fynd pious credulity to be much more secure and comended, then diffidence, distrust, or incredulity, and that also about miracles. For why was S. Mary Magdalen fo much commended before others but for that the was more prone then the rest to beleeue the miracle of Christs resurrectio, when it was told her? And why was S. Thomas fo much reprehended by Chryst, when he said, noli effe incredulus, fed fidelis. Be not thou incredulous but faithful, but for that he would not beleeue the miracle of Christs apparition, and entrance when the dores were thut, related ynto him by others? And why was S. Peter reprehended by Christ when he faid, modifa for dei quare dubitafis? but for that he doubted in his miracle

mira why lity to took uange di: fo e miracl it is fair lous per crednite a cles ther And aga The wr thechild fuche pla wee pret

Now giuen mo matters of reported t learned ma testants tha told them ate vpon a in the prim ny strange i he was in gr leeue or no nion; and the of them, and was of a cert wood the he ing into a gr

bis VVaft-word. En miracle vpon the going of why did Chrift generally exprop lity to all the Apostles togeather w took his leave of them, but for that as the Euangelist specifieth, they had not given credit to eafily to fuch as had reported the ftrage miracle of his refurrection to them? Finally it is faid of charity omnia credit, and of incredulous people. Non fecit ibi rertutes multas propter in. 1. Coerta eredulutarem corum. Chrift did not many mira- Math. 13. cles there, because of the peoples incredulity. And againe. Ventt ira Dei fuper filios incredulitatis. Collofia. The wrath of God, commeth downe vpon

thechildren of incredulity, and many other fuche places to this purpos which for breuitie

Wee pretermit. Now whether Protestars or Catholiks be given more to this quality of incredulity in matters of miracles, all the world feeth. It is reported that some yeares fince, a certayne learned man comming among a crue of Pro- A Story of ieding at my testants that did scoffe merily at miracles, he races. told them pleasantly, that he had fallen of late vpon a certayne book of ancient monkes in the primarine Churche, wherin were mamy strange miracles wrought, which he said he was in great doubt whether he might beletue or no, and desyred to hatte there opinion; and they prayed him to recount some ofthem, and to he did, faying: That the first strange all was of a certayne poor man, cutting downe wood, the head or iron of whose hatchet, faling into a great deep water, he cryed to a monke,

d to Syr F. Hastings nce was neere, and he comment, though it were of we from the bottome, and fwymne

to magaine. - At this flory all began to laugh hartily. 34. 2.

And then he told another, that a certayne man being dead and buryed, by chaunce in a place, where a certaine holy monke or friar had byn buried before, as soone as the dead body touched the monks bones, he turned to

lyfe againe.

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Then he told them further, that a certayne poor woman, which was wont to give milk to monks, one day had but a litle panne ful of milk left, and the monks would needs eat it, but the faid that the had no more for herfelte. Then they told her, she should have the more for their eating of that, and so they did eat it, & after the womman found more milk in her daitry, then euer before, This being heard increased the pastime.

After this he told yet more incredible tales, 35. as that one monkes mule talked to him vpon 4.

the way. And that divers monks coming to a great ryuer when they could not passe, one of them made a bridge with his cloak or cool.

And that one of them falling into the water, 6. was devoured by a fish but shortly after got

tra out againe of the fifthes belly. And that one of these monks hearing that one of his frends was fick, took of his girdle and fent it to him, which touching the fick, presently he

8. was wel. And that other fick people of in

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W iefting prety t and ze dignati Superft. or fuffe: that had defence Was WIT a litle th done to discouer ! first of hi book of F

phet Elizens The feco thing Ebzen 13. Chapter milk is exp thapter, by i woman of sa which the m Whed in the f look of Num asing of man

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help of a m ishet, in the curable

curable diseases comming monks, and putting them shaddowes, were presently a diseases.

When all these things were told, much lesting their was, and some said they were prety tales, and some other of a more hoat and zealous protestant spirit entred into indignation, faying that this was abhominable superstition, and folly to beleeve these tales, or fuffer them in wryting. Wherat the man that had told them was forced for his owne defence, to shew that all he had recounted Was wrytten in the holy scripture, changing alide the names of persons, which he had explication done to the end they should not presently of the fordiscouer him. And so he declared that the eles. first of his examples was taken out of the book of Kings, where is recounted of the head of an hatchet made (wymne by the prothet Elizent the 4. book of kings 6. Chapter.

The second of the dead man raysed by touching Ebzens his bones, is in the same book & 13. Chapter. The third of increasing the milk is expressed in the same book and shapter, by increasing the oyle of the poor woman of Sarepta. The sourth, of the talk which the monke hath with his mule, is very the same that the same has affe, in the took of Numbers 22. chapter. The fifth of the same many monks through a great river, whelp of a monks cloak, is shewed in Elian in the 4. book of Kings 2. chapter.

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do Syr F. Hastings en by a fish , and gotten campreffed in Ionas, chap.2. The repfromfending a girdle to heale a to .m. a, is the fact of S. Paul, recounted by

S. Luke, Att. 19. And the latt, of men cured by flanding only in the shaddow of other men, is tellified by the same Euangelist, Ad. 5.

38.

And so we see that by letting at monks miracles as also of bishops, and other godly men, that are recorded to have wrought fuch woderful works in Chritts Churche by the fame power and vertue of their malter as the former faints did, thefe fcorners come to deryde alfo and cal in doubt the miracles of all ages as wel of the primative Churche, as of later tymes, for that there is no other reason of beleeuing them of those dayes, but only the testimony of the Churche in that tyme and of graue wryters therin. The like wherof we haue for witnesses of those of S'. Thomas, which our heretical English spirits of these dayes do so malitioully deryde contemne and iest at. But with mad men there is no disputing, and so to their phrensy of heresy I leave them.

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The auncier fathers feeabout miracles of holy Saints.

And yet if I thought they weare cureable of this phrenfy, and would heare good counling & fence fel, I would fend them to a treatele or two of S. Ambrose, as also of some other fathers about this incredulous humour of heretiks in scoffing at miracles wrought by Saints after their deathes, for that S. Ambrole having found out by reuelatio from God the buryed bodyes

bis VVaft-word. 1 bodyes of S. Gernafins & tyrs, and she wed them to 5 fed due honour to be de. miracles were wrought preis wherof S. Augustine also was an eye with as he testifieth in these words: Tanta gloria ma. tyrum etiam ego teffis fui, vbi Mediolani eram falla & 1. miracula noui, &c. Of this fo great glory of with these martyrs, I was also a witnesse, and knew the miracles to be done when I was at Mil-1. layne. But more largely then the rest doth S. Ambrose himselfe tellifie of this matter in a large epiftle to his fifter Marcellina, that was Ambe anunne faying: Cognonifin, imo vidiftis ipfi, multos ad Maio a damonijs purgatos, &c. Your felues haue known >> nay rather yow have seene many deliue->> red of diuels (by the reliques of these martyrs) » great numbers also delivered from their fick->> nes, as soone as they had touched with their >> hands the Saints apparel. Yow have seene >> the miracles of old tymes restored and very so many made hole, with the very shaddow of >2 these holy bodyes, &c. Thus he saith; and then presently prosecuting the same about the denotion of the christian people of those dayes he addeth : Quanta oraria iactitantur, &c. Hop amb.ibit many handkerchefes or naphyns Werecast vpon these bodges? bolo many garments were made medicinable to heale others even by their very touching of thefe most boty reliques? All did defyre to touch the very vttermost parts, and Whosoever touched Was healed. VVa thank thee o lord lefus, that in this tyme thou haft Ff 4 fyried

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Lie Syr F. Hastings irits of thefe boly martyrs, moft need (uch belpes .

re from sholy Father and doctor agoe, of the practife of true g Jour christians in his dayes, against the coffing incredulity of Arrians, wherwith he was no leffe troubled, at that tyme, then we are at this day with Lutherans, Caluenists & like faithlesse humors of heretikes, who with thesame spirit scoffe now, as they did then: against whome the said holy father made a follemne fermon the very next day after the invention of the bodyes, inveighing against the faid Arrians: Qui pertinacia quadam Indaica atraculis, feg, calumniarentur, cuius arte es omnia com-

a Ambrofij.

s.de Sanctis. que haretica in tanta hominum at etiam demonum Paulin. in vi- confesione negatent illos effe martyres, detraberent mi-2) posita effe dicerent. Which Arrians by a certayne » lewish and heretical obstinacy, in so publike » confession both of men and diuels, did ftil » deny that they were martyrs, detracting from on their miracles, and calumniating himfelf , (S. Ambrofe) and affirming all these things to » haue byn deuised by his fraud.

> Thus faid thefe heretiks against S. Ambrole and the miracles of S. Gernafins & Protafin, as ours do at this day with the same spirit against those of S. Thom. of Canterbury: And it is to be marked, that Paulinus in the life of S. Ambrose doth note, that only diuels and Arrians did contradict the faid miracles, but the Armans more obstinately then the diuels, for that

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diper holy cytet Butd nacy, inuad diuels corde moon of Goo impier leaitwi of an in for ther poffessi

God de the thir F.with matter o feing per best to le one wor

bis VVaft- wor diversdiveis did holynes of S.A. cyteth S. Augu But divers Arr nacy, fome of th inuaded and tormen by the fai diuels. Which dreadful examples being recorded, by so ancient and holy men ought to moone our scoffers and scorners at the works of God in his faints, to beware least for like impiety, they incurre not the like daunger, at leastwise of being given over to the possession of an inward diuelish spirit much worse both for themselves and others, then the corporal, possession by the wicked fiend; from which God deliuer them. And so we passe on to the third feigned polition layd ypon vs by Syr F.with whome we have dealt aboue in this matter of miracles, for that this minister O.E. feing perhaps his case to be desperate, thought best to leave him in the lurche, and to fay no

one word for his help or defence.

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olykes are said
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, ed, though be comanned out ... Sainst God, and disloyalties against Princes.

CAP. XII.

polition. V Varder, p.

DVT now (faith the Warder) let vs feehis Dthird polition, that he feigneth to be amog vs (Catholykes) as a ground of religion: Thele two irreligious and prophane grounds (faith he) being land (though yow have seene that the khight hath layd them as fictions of his owne and not foundations or grounds of ours) they proceed to a third, and fet it do lone for a popifh graud alfo, that it was a dangerous and deadly finne for any man to disobey the Pope and bis Clergie in any of their orders insoyned and comaunded, in (uch reverence and regard muft he and his Cleargie be had, that the meaneft masprieft coming Dith authority from him muft be obeyed under payne of damnation though be command that Which is blafthemous before God in chrifrans, and difloyal to men in Inbiects.

Impudent calumniatiö

This is his narration. From which (faith the warder) yf we separate a manifest ly or two with some fond exaggerations (for without this kynd of leuen the poor knight can make no batch) as for example, that the Pope and his Cleargy must be obeyed, though they commaund blass phemies against God and distoyally against princes, which

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Syr F.n Syr F.n Speeches Wryter most abs which is a fine posion g ajobedunce (yt h is to min ader minoyned by the and the like. It is our concerlashings of the direction of the concertain is rather and of

religion, then any reproch at all. For in that he faith, We obey the meanest prieft as the highest, yf he come with authority of the highest, he theweth therby that we have among vs true obediece and subordination, and that for conscience fake, not respecting so much the person that, commaundeth, as him for whome, & in whose ... name, and authority he comandeth; and therin we fulfil the precept of S. Paul. Obedite pra- Hebe. 13. positis vestris & subiacete eis; ipsi enim peruigilant, >> quasi rationem pro animabus vestris reddituri. Obey » your Prelats, and humble your felues vnto » them (he diftinguisheth not between high and » low) for they keep diligent watch ouer your so foules, as men that must render account therof ,, to God. And in other places he faith: that this ,, obedience muft be With fuch reuerence, bumility and Bphel. int ard affection, as vinto Christ bimfelf, whole fub- " flitures our fpiritual Superiors be,though neuer fo >> meape or contemptible in mannes fight.

Thus it was answered then by the warder and more also added to that purpose out of divers places of scriptures. And how replyeth Syr F. now? Can he detend these overlashing speeches? Can he shew that any one Cathol. Wryter that ever put pen to paper held this is vrged so most absurd ground, that he setteth downe, analyses.

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& Hastings amnation , When oft almightie God. Lied vpon him Now he should w fubstantially he or proof Wherof (Taith (e) that which your owne men bane Wrytten of the infinit power of the Pope may abundantly suffice, na.

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mely though all the world judge in any matter agains bim, yet We ought to fland to the judgmet of bim, de. and whofeener is not obedient to the lawes of the Churche of Rome, must be demed an beretske, Gc. and pot though he draw infinite foules with hom to hel, yet no man may presume to fay, why do you tous? Grc.

WOTHER MAN

Lo heer (good reader) what maner of proof this knight bringeth. First new affertions as idle and doubtful as the first, and cytheth no one author in the margent where these things are to be found or discussed. And fecondly, yf all were true, this proueth the greatnesse only of the Popes authority to edificatio, not to destruction, to good not to euil, albeit the last point wherin he affirmeth, that no man may fay to the Pope, Why do you thus, though be draw infinite foules with bim into bel (it being an ordinary comon place, as wel to all wryters and wranglers in their books, as preachers & praters against the Pope in their pulpits) we shal examin the same afterwards towards the end of this Chapter against the minister O.E. for that he youch fafeth to cyte some author for the same, though falsly and fraudulently as yow shal see. Now then let vs heare how

bis VVaft-TY BEEnc. how our knigh poung the premises. and your boly to tall vs in his innect mory that Christ reque die Paul ; but him that and d

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this distinity We muft obey de Pope , What feener Perand Paul teach vs to the contrary. And this (I bope) is a Sufficient instification of my accusation, del Lo how roundly he riddeth himself. But yet note (good reader) 4 points of Syr F. diminity out of this one fentence with a preface convenient thervnto. His preface confisteth in qualifying the wrytings of D. Harding and M. lewel calling of: the former an innectine, and the later of bleffed memory, wheras all learned men that have read the same with indifferency (and divers great protestants also converted by that reading) wil and do testifie the contrary, to wit that D. Hardings wryting against lewel (efpecially his laft book called, The returns of vntru- D. Hardinger thes) was rather a coulctive then an invective, worker a leaving M. Iewel with the commendation rather of a lying, then bleffed memory. And for I dare abouch that any ma shal find him, who hath tyme learning, flore of books, parience & indifferency to read and examin him.

Now then let vs examin the foure points before mentioned wherof the first is his ordinary flieght, wherby he alleageth D. Hardings affertion about S. Peter & S. Paul without telling vs where, to the end that the truth of this citation may not be examined, and for that

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F. Hallings Aplaying leger Ay iustly suspect the proposition Wing, which is (1) owe of Ps nole, not u a ficteth in their chance

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Thich if it be to to said S. Peter & S. Paul being now absent, cannot personally deternine all matters as when they were herein earth, but haue left their successors in their place to be obeyed as themselues. Why should this propositio so much millike our K'? Sure! am that he dareth not deny the same or equiualet therof in the magistrats of divers citties; Princes & teporal successors. And yfa man for examples fake, should aske him whether God do commaund English men at this day to obey the Queene that no w raigneth in matters belonging to her government, or rather VVilham Conquerour first tounder of this Monarchie, or K. Henry the 8. her Matter Father f and fo in other Princes; as whether the present K. of France be to be obeyed and respected or Hare Caperus the first founder of his house ? No man wil doubt but that present Princes and governors are to be obeyed.

And yf in temporal successors this be to be obserued, why not also in spiritual ! Is the K. fo simple as he feeth not, the couenience of this matter? and that gouernours prefent, and not past are to be repayred vnto for present resolution and decision of affayres? If God in his Churche had willed men to obey S. Peter susti w

and

bis VV aft-s and S. Paul av. fors, fitti wils & ording not known ne 3 expres writings only their epittles a world, nor were other, and uernors nor yet wrytings needful: which yet is most absurd in all mennes fights : for that all cuses incident are not determined in S. Peter and S. Paul their epiftles, nor can all men read and understand them, and consequently is needful the authority of a present governour sing in their chayre, and having thesame authority that they had, which we beleeve to bein the Pope for necessary gouernment of

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Thirdly then confider the heretical cauilbion of S'. Fracis his inference ypon the forfaid premifes which is this : Ergo be biddeth vs to they the Pape though be teach contrary to S. Peter and I.Paul. This Doctor Harding fayth not, nor is it necessary, nor doth it follow of the premisses, but only is a wrangling of a contentious heretical spirit, as every man may see, and ought diligently to marke for their instruction how wbeleene, and give credit to those mens arguments andillations: Wherfore after all thefe note the fourth point which is his substantial conclusion : And this (I hope) (fayth he) is a fufkient inflification for uny accufation. His accusation was as before hath byn heard, that the Pope u to be obejed, though he command blasphomies against God,

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F. Haftings

so bel, and the iustified by at the prefent w, and not only ry man judge how justified himself, and

his accuration.

But yet to the end he may feeme to fay fomthing to proue that Popes comaund fomtymes both blasphemies and disloyalty, he alleadgeth for the first (about blasphemy) certayne peeces of prayers out of Persipoerium vied vpon the fe-Rival day of S. Thomas of Ganterbury Tu per Thoma languinem, Gr. which the K'to fhew himfelf a good verlifier putteth downe in a poeme thus:

By the bloud of Thomas Twhich he for thee did found. Ma'e vs (o Chrift) to dembe Whither The did

And then agayne : open nobil o Thoma porrige, &c. O Thomas lend vs thy help, &c. Out of which words, where there is not a spirit of wrangling & calumniation no euil fenfecan be gathered: For in the former, there is no more blasphemy conteyned, then when the holy prophets did mention the name, faith and merits of Abraham Isaat and lacob, and other their holy fathers, therby the fooner to moone Godro respect them. There's sur!

Pfalm tat. Daniel 13.

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And in that fenfe may Christians mention also the bloud of S. Thomas and other martyrs shed for his cause, as motives & inductios

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Sixtia phi the Francifea the bleffed por tell imory of f. Bers, decrees b ginal finns (in type with his it of Enc. in type with the stand do the for y, which hather an heretical and the hatred to Gods Saint de for

it, being a thing molt vinat to all ancients

Fathers, and other pious men of all ancienty
to vie lyke inuocation to Saints gone to heaue
before them, as before I have shewed by **
many examples, and might do heer much
more yf I would stand therm. Nor dareth S'.

Fracis, or any heretyke in the world to ioyne
issue ypon this point of all holy fathers practise
in this behalf, but only are forced to say of
them as they do of vs, that it was ignorance,
blashberny or simplicity in them.

And now after this harp encounter against the naming of the bloud and merits of S. Thomas of Camerbury, the knights choller and pryde mounteth vp to the assault, of a farre higher Saint, which is the mother of God her felf, whose sacred conception he taketh heynoully, that it should be honoured with a several feast and holy day by Pope Sixtes Quarture

forthus he wryteth.

Sixtus the fourth saleth of the controverfy betwixt rand, the Franciscans and Dominicks about the conception of the blessed wirgin, and against manifest scripture, plane tolimony of fathers, and the site ame of his owne do. Burs, decrees her conception; to have by wishout orselved func (so taking from Christ his prerogation).

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Christians, 6:

Thus wryteth our knight wherin if yow fynd him more true & fincere then in his former narrations and affertions it is maruayle, for though somethings be true which heer he relateth, as namely first that Sixtus the fourth took vp the controuerfy betweene the Religious of S. Francis and S. Dominiks order about the conception of the bleffed virgin, (which is the benefit of having one supreme head, a thing not to be found among fectaries) and secondly that he allowed the folemnizing of a feast upon that day, and gaue indulgences alfo, to fuch as with denotion and contrition for their finnes should celebrate or hear diuine service, and this to the encrease of Chri-Rian piety, yet are there twice as many other points heer fet downe by our knight quite falle and forged of himfelf.

First vations the conception of the blessed virgin to have byn without original sinne: for albeit himself being of S. Francis order before he was Pope, did hold that opinion for more probable that she was conceyued pure from original sinne, for did he never decree the same, but less it

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The fame appear offe fliturion of Pope Prio Quinius, aginting Super fpecula, wherin referring himfelf to the former constitution of Sixtul Quartu, & to the councel of Trent. Sef.5. in the decree of original finne, the last paragraphe, (where the said constitution of Sixtus is also metioned and approved.) This constitution of Pius 5 hath these woords: Liberani cuique facultatem relinquentes opinandi buine contronersia quamlibet partem, prout vel magu piam, rel magis probabilem effe indicanerit. Leaving to enery mannes freedome to hold in this cotroperfy what opinion he thinketh more godly or more probable. This ordayned Pine 5. withal indifferency though he were of S. Dominutes order, and nothing different from that which sixtus 4. of S. Francis order had ordayned before him. So as hereby is seene the first foul vntruthe of our knight, auouching that Pope Sixtus 4. had decreed the question on the other fide.

And of this first followeth the second vntruth more foul then the former, if yr may a variable, where he sayth. That Pope Sixius excommumeateth and condemneth them for heretyles, that were
of the other opinion. The plaine opposite and
contrary wherof, is set downe in Sixtus his

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ukords : fimili para nd werint afferrere d. set gloriofam virgi. ao fuiffe conceptan perpere mortale ; con is a Sede decifum : We and cenfure, all to affirme that as those who hold the contrary opinion, to wit that the glorious virgin Mary Was conceased in Original finne, to incurre herefy or mortal finne therby, feeing that the matter is not yet decided by the Roman Churche and Sea Apo-

Hastings

folyke. In which words we fee two points most euident for conuincing the former two falfhoods of the knight: the one that the Pope himselfaffirmeth heer, that the matter was not yet decyded by him or the Sea Apostolyk: the lecod, that he was fo farre of from excommunicating or condemning for heretyks those that beld the contrary opinion to his (as S'. Francis (aith heere he did) that he excommunicateth all those, that should hold them for heretyks, or that they finned deadly for being of that opinion.

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And this for the first two vntruthes auou-17. The s and s ched to audaciously by our K'. other two there vntruthesare which I wil not stad vpon, but remit him to the authors that wryte therof. First that Pope Sixtus decreed this controverly against manifest scripture, playne testimonies of Fathers, and she fireame of his owne Doctors. And fecondly, that

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fathers, & Doctorie, Lefe are brought for both fides, which I do anoyd to alleage of purpose in this place in regard of the constitution of Piw quintum, forbidding all wryting of this matter in yulgar tongues to the vnlearned sort, who are not capable of this disputation, amongst which I accour S. Fracis for one, how some reaccourter of himself, nether doth he only shew himself vnlearned but malignant also, who goth about to calumniate Pope Sixtum for this last of great prudence and piety, in decreeing whe did, and not as the false Knight relateth.

And this may be sufficient for this matter, for that the grounds & principles of his babling being meerly false and forged, as I now have shewed, to wit that eyther Pope Sixtum defined the question affirmatively for our B. Ladies conception out of original sinne or that he excommunicated all that held the contrary opinio; it must needs follow, that all the inconveniences and objected blasshemies buylded by him therin as castles in the ayre, must fal and he wnder them: and so we leave him for the present, and will passe over to his minister, and se what he bringeth, or hath to say also in this affayre.

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Subjects? and how fally the minister doub behave himself in all these points.

CAP. XIII.

how well our knight hath discharged himself about the former position of obtience to Popes and their commandements, we must needs now give a litle roome also to his champian or Proctor O.E. who undertaketh his defence, though somewhat more coldly, and much more impertinently then the knight himself sighteth for himself. You shal see by the issue of the combat, how truly this is spoken.

of Syr Francis thus: That albest the Pope and bit cleargie command blasphemies, &c., yet must be be obeyed upon paine of damnation; he addeth presently: and his meaning is most true: not so much defending the words as the meaning of the wryter, as though he had had conference with the knight about it. For justifying of which meaning, he bringeth in this substatial proof:

Pag. 51.

K. Henry the his:] this, thi Aporth he the proof ent then he) in the he in t desentable and on the offel example of Goas prousa made most excellent misteries of Christs in Alman of tone

fureflion, cre. and then he quoteth in the gent, the oration of Sixtus Quintus; and la fulins-

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But first yf all this were true which is most falfe and wickedly deuised out of his owne gulous kind fingers ends, and that Sixtus Quintus had fayd, of proving 4 that it was - "ange case, and a dreadful exam--aice, for that kings euil behaple of Got wour, and n. Arder of the Duke of Guife and his brother the Cardinal after his faith given to them to the contrary a litle before, receauing theron the bleffed Sacrament: how doth this prooue, that we hold the man, that so diforderly killed him, for a martyr? But now the rest which he saith: that Sixtus Quintus in the confiftery of Cardinals should so much commend that act and compare it to the most excellent misteries, of Christes incarnation, and refurrection, &c. is a most shamelesse and heretical fiction, without all truth or probability: For what fimilitude or likenes, hath the killing of the King of France to the misteryes of Christs incarnation and resurrection? or what man is there living this day in Rome or

with which roof: Lamer

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there euer any nade (which was hetherto feen Jedof) to this effect. And yf by la fulming ! our minister do meane the excommunication against the king of Nauarre that then was, the ly is euident, for fo much as that excommunication was fer fourth foure yeares at leaft before the other king was flayne. And by this yow fee how the ministers triumphant demaund is answered, who after the formerin pertinent and forged stuffe set downe afterh: ! And Tobat bath eyther Parfons the Tefrite or thu pet-Conate Noddy to obied against vr in this poynt? Yow haue hard what is obiected: aud it feemeth the personate Noddy harh said, and is like to fay fo muche ere he end this combat, as the ministers nodle wilbe much troubled in answering him, and proue himself no perso-

stry to Prin

Wel forward yet he goeth to shew that bour difloy Catholikes hold themselves bound to obey the Pope though he commaund blasphemies against God, and difloralites against Princes. And for the fecond about princes it is not a matter to be much discussed heere, for that it dependeth of the examination of many causes, and circum-

nate, but a personal and real noddy.

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our dayes in Fraunce, Germany, FTz. Lie 1 Scotland for feiting forward of their new ghospel against the wils and commandements of lawful princes; Our minister I am sure wil hardly cofesse them to be disloyaltyes, though we think they be, And fo feing that Protefants do allow wel of fuch difloyalties, when they are in fauour of their owne faction and that we have thewed in our former Encounter very largely out of their owne words & wrytings, that no rule of obedience or fub - Enc. cop 4. jection holdeth them, when they mislike the magistrate or his doings, it is malepart faucinessein this prating minister to keep such a de about difloyaltyes fo much defended and practized by themselves, & no wayes approued by vs.but where lawful authority just caules and other circumstances do make them loyaltyes.

There remayneth then the first poynts about blasphemies. And how (think yow) About Mac doth this minister proue that we hold our shemies. selues bound to obey the Pope or any priest coming from him , though they [bould command blafpbemen! Heare his arguments as they ly, his first Gg 5

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Rom. 1).

with the all Vicar and Substitute the Pope wil command them blasphemies or yf he would or could, that they muit needs obey him therin, feing their obedience to him is in respect of Christ and for Christ and blasphemies are against Christ, and this folly is no leffe ridiculous then if one should say (for examples sake) to the Neapolitas at this day, yow professe obedience vnto your Viceroy, as to the king of Spayne himself, ergo if he should command yow treasons against the king yow would obey him; were not this a wife argument trow yow, but now the second is as wife as this. Boniface the eight (faith be) maketh subjection to the Pope to be a matter of Saluation. Suppose he do, seing that to obey or disbey our Superiors is a matter of faluation or danatio by S. Paules expresse words. But what is this to blasphemies? But heare his thyrd argument: Bellarmine (faith he) maketh it a offential point of a Caebolike, to be under the Pope, This also we graunt. But what inference can be made of this? It followeth further : And fach traft have Papifts in his judgment, concerning matters of faith, that they think he cannot be deceased. This 210

bis VValt-monstel Enc. ? also we deto it of error his that it belof eft ne uyne power oth he his Churche then assistance of he in the feing Christ prom Coffe able to preforme it, we bere is this also to blasphemy?

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He addeth further : Nay if be once comieth or determine any thing, they count it no better then [a. miledge to dispute of his doings. This is exaggerared, for we cal it not facrilege, but pryde rather, disobedience, malepartnesse, and other lyke finnes for inferiors lightly to dispute or examine the doyngs of their Superiors; which among Protestants perhaps is held for a commendation and quicknesse of wit; for so this minister determineth the matter presently after, faying: VVe are not to beleeve every thing our thid. Paftors teach, but as farre as they teach the doctrine of Christ lefus, nor are we absolutely to obey, but Toben they commaund according to the law. But who shall heer be judge? or who feeth not that this is a most absurd circle opening the way to all wra-proposition gling dispute and disobedience, nothing being dience. attributed heer more to the judgment and authority of Superiors, then to the most vnquiet spirits and dissentious heads of any inferior whatfoeuer.

And finally wholy to difgrace our obediece to the Pope, he bringeth in that former famous tentence cited by Syr Francis before, and now referred

at as id for proof o And marget out of of an in the callen. It Papa diffinit, 40. Which the End fo had this man done more wifely in my opinion if he had followed the others example, and not shamed them both by noting the place, where their falle shifting might be discouered, as now it is lyke to be. For ynderstanding wherof we are first to note that the foresaid fixt Chapter of the de-Decree. Part. cretal cyted by him which beginneth : fi Papa s.dift.40.c.6 (ua & fraterna falutis negligens deprebenditur, &c. yfthe Pope be found negligent of his owne faluation, and of the faluation of his brethren, The fentence &c. This whole chapter or Canon (I fay) is taken out of the words (and fo it is noted in the decretal it felf) of S. Boniface an Englishman (before called Winfrid) first Archbishop in tymes past of Moguntia, Apostle of Germany:& finally a most holy Martyr, who lived ynder Ethelbald King of the Mercians, to whome his most Christian wrytings are extant, about the yeare of Christ 720. And the whole purpose of this Chapter or Canon tendeth to shew the imminent danger of euerlasting damnation to Popes aboue other men, if they live not carefully according to their State and degree, and this

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for that an euil Pope doth drie her an del. immunerable people by multitudes, to with himself the cheefest bondslane of hers there to be punished with him euerlastingly,

with many strypes.

Behold heer the Pope nothing at all flattered by S. Boniface in this Canon, which Pro- Playne teflants do cite for most high flattery towards peech of s. him. And if all Canonifts or Popes themselves all Pop did loue flattery so much as this minister, and his mates do make them, they would never have suffered this playne speech to have byn registred for a Canon of Ecclesiastical decrees to be seene and read by all the world to all poflerity. As neyther would they permit the bookes of S. Bernard, de Consideratione ad Eugenium Papam, wherin he putterh both that and all other Popes in due considerations of their owne defects which are willingly read by Protestants. But yet togeather with this playnesse; doth this holy martyr S. Boniface, as asothe other deuout Father S. Bernard, acmowledge the Popes prerogative also of not being subiect to any mortal manes judgmet in this world, except in matter of apostasie from the

. F. Haftings wins culpas ifficreillus quia cunttes ipfe dus mifi deprehendatut in may prefume to opes faults in this d to erre in faith for judge all other me along in the called he pary no man but by God

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the Prodetnis is all that heer is faid of this marter, which doctrine about the Popes immunity from judgment in this lyfe, cannot in reafon mislike Protestants, seing many of them and other their fredes in their books do grant thesame priniledge to enery temporal prince in his owne dominion making him fo abfo-Apologies in lute both in temporal and spiritual affayres, as he may not be judged by any mortal man but only by God himself. And albeit our aduerfaryes do bestirre themselues to inferre further ypon vs heer then this, partly by the word redarguere, vied by & beniface, partly by the fentence foyfted in by themselves, the no man may fay, Dby do you fo? wher-vpon they do inferre, that we make the Pope not only free from being judged or condemned, but alfo from being fo much as reprehended by any in this lyfe: Yet this is manifestly shewed to be false as wel by the grenous reprehension vied heere to all euil Popes by S. Boniface himfelf, calling them the cheef bondflanes of bel, and by the many like reproofes yied to thesame effect by the fornamed holy man s.Bernard in his

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Churche vnder God.

pel Deum, vniuersitas sidelium instantius ore. Auts on sisce the martyr was demanded whether the proper might be called to indepent by any ma, so office, seing that such a one not only did hurt so himself alone, but all his subiects in like masso ner, and did draw many with him to perdison: Whervnto the martyr answered, no, v vhat is to for that he hath to indge all others, except he east ropes. should be found to be an heretike, so as the so whole community of Christendome hath to spray for him, and his saluation as head of the so

And this is the answere of S. Baniface about the danger of Popes that lyue euil, and attend not to their office as also for their priviledge and exemption from mannes iudgmet in this lye, except in case of heresy. And finally that taithful people in steed of calling them to iudgement should pray for them, as Supreme magistrates of Christ Churche.

And thus much is in this Canon fi Papa, cyted by O.E. and no more is there to be found. Wel then yow wil aske perhaps, what is be23.

come

of do you for This our and thew where Mamon an objection and pulpit every Le later part is not in of my els to the fenfe the Paciatarre different, of the Canon law, I o find fome fuch words in the gloffe, that in somecases no man may exact à reason of the Popes doyngs, when they depend only of his wil and arbitrement, yet are they not spoken to fuch purpose as here they are alleadged, nor annexed with the former words of drawing infinite foules with bim to hel; but appertayning only to a particular case, as namely of freedifpoling or transferring of Churche goods from one Churche to another without obligation to yeild reasons for the same, but only his judgment and wil. The words of the

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Gloff.in extrau. A post. Ioan. 2 t. tit. 5.c. 2. continetur. thefe:

Licet inferiores iura vinus Ecclesia in asiam finite certa solennicate itransferre non possunt. Papa tamin gaudet plenitudine potestatii, & hoc sacere potest, not est qui audeat dicere, Domine cur ita sacio cum in it que de iure possitivo sunt, possit pro libito super hi dispensare. Albeit inferior Prelats cannot transporter the rights of one particular Churche to another, but by a certaine prescript forme of so solemnity appoynted by law, yet the Pope (being

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fulnelle of his perion gy, man, that may be found he doth for feeing that of are only of political or uine law) he may drie to this is the speech and of the doth de Fane, in his glosse is certayne canon, the way

good to examine more at large in that by some few examples our contrection may be taught to take heed of these falls deceauing companions who speak truth in no one point they treat: And mark I pray yow how many sleights and falshoods they have

yfed in this one allegation.

For first of all they peruert the whole meaning of S. Boniface speech in the Canon & Papa turning that to flattery, which he wryteth for dreadful admonition and reprehension of euil Popes, as yow have hard. Then wheras he faith, that enil Popes do draw many to perdition with them; these fellowes do corrupt the whole fense, saying : that of he should draw infinite, yet no ma must far to him, Toby do you for thirdly they loynefalfly togeather these two sentences as vitered in one place, and to the felf fame purpole, which are found in two diftinct volumes of the Canon law, wrytten vpon different occasions and grounds, and in different matter, and neyther of them to the lense or meaning for which heer they are alleadged. And this could not be hidde or ynknowen to

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mently their error of authors is perdealing vnchristian, mg God to give

HE FOVRTH Cong to the ne of spic wherby Catholikes are faid the Pofe Pardons for their cheefelt remedy

against all finnes, wherin the truthe of Catholik doctrine is declared, and the manifold falsifications of our beretikes are desected.

CAP. XIIII.

he fourth layned poli-

FOR discussion of this fourth forged prin-ciple and maxime objected by our knight, for that it is a common pulpit matter among our ministers, wherin they cheefly abuse the fimple people, and was the first ground and occasion of their new gospel by Martyn Luther, and for that by the shifting and shuffling reply of Syr Francis to that which before was answered by the Wardword it may easily be descryed how litle in substance they have to say in this poynt of pardons and indulgences, befydes lying, cauilling and calumniation, I meane to standa litle vpon this poynt. And first to begyn with the former answere and explanation of the warder, which was as followeth.

The

ground would this he wing: A out flop t (bemen escape da them, th from all a mainft G sutton f linances (hardly an

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Thus der) yf ye ken him and calu discreet r affertion looking t men vie t tians, No there is in who feetl fry, that (their Sup ake, and leard also men into fina s: by wh that God

the lewes

bis VVaft-wo rdsEnc. !! There remay aission g ground or politi tta remni would needs haut who wing: And having this me jlop to the mark and mat lo bemmed men in, as they cole fcape daunger but by them cin. them, they propounded vntothem a means of del. from all daungers (enen When they finned immediatly Co mainst God) Tobich is a pardon from his Hol. and abfultion from his holy priefts. But of the decrees or orlinances of the Romish Sinagoge, Were transgreffed, hardly any mercy could be had.

Thus wryteth our knight (faith the Warder) yf yow wil beleeue him, but hauing ta-> ken him trip in so many falshoods, forgeryes ,, and calumniations before, I presume that the » dicreet reader, wil give credit to him and his » affertions herafter by waight and measure, » looking to his fingers as wel as to his lippes, as so men vie to do when they deale with Egip-, tians. Now then let vs examine what truth, there is in this tale of his. First and formost, & fall boods who feeth not how egregious a cauil it is to by, that Catholiks by teaching men to obey their Superiors simply, and for conscience,, ike, and under paine of finne, (as yow haue,, heard also S. Paul to teach) that therby they bring Romet men into snares, or bem them in (as this mas phrase, b) by which argument he may prooue also, ,, hat God himself, when he gaue the law to

he lewes, did bem them in to fuares of fynne, m Hh 2

which

F. Hastings uhemently confuof his Epiftle to notorious vns we prescribe of ers of fynne, is the are greater and more he addeth by a parent e immediatly against God

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tholike doctrine is cleare of poynt, that the Popes and Churches gentijs gences, auayle not to remooue mortal fine but only are given, where all fuch fin is al-" ready pardoned by contrition and confession." " and vertue of the Sacrament, and that the " remayment only some temporal punishment, in this or the next lyfe to be remitted Neyther 22 can the Pope pardon the guilt of fyn it felf 22 by indulgences, or by any other way then by " the meanes of the Sactament of confession & absolution (which Sacrament hath his force of the bloud of Christ) as euery ordinary " priest authorized to heare confessions may do » the like.

And so thirdly it is great ignorance in our knight, if not malice, or both, to ioyne togea-, ther'as he doth the Popes pardon, and the ab-, folution of his Holy Priefts, which have great , difference in this matter for that the pardon , ftretcheth not to remit fyn it felf (as hath byn , (avd) but only the temporal paynes due vnto , fyn; after it is remitted. But Priests absolu-,, tion in the facrament of confession is sufficiet Absalo , to remit any fyn, if the penitent be contrite, ac-

bis VVast-wordsEnc. Ca cording to commission gw um remiseritis peccata remit muritis retenta funt. who halbe forgiuen, and whole myne, shalbe retayned. is a different matter fre pardon.

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Fourthly that the transgro decrees and ordinances of the Cathoryke Church (which wickedly he nameth the Romish Synagogue) be more hardly forgiuen » among vs, then greater finnes, and those na- >> mely that be immediatly committed against >> God himself, is a shameles slaunder, and neuer >> aught by any Catholyke man in the world, » and so ynworthy to be further refuted.

Thus farre the Warder in examination and refutation of Syr Francis his follies and falf-time about gods, and for perspicuous declaration of indulgences. Ath. doctrine about indulgences, which cofileth in this, that feing after the guilt of mortal finne remitted (as for example the a Reg. 12.13. murder and adultery of King David remitted 14by God and fignified by the voyce of Nathan theprophet) there remay neth oftery mes some temporal satisfaction and paynes to be borne by him that finned, for better satisfaction of Gods most exquisite instice, as we read that vnto the death of Danids sonne begotten of that adultery, 2s also the insurrection of his sonne afficiet Absalon with other afflictions following ite,ac- therof assigned by God for this satisfaction, ording after the guilt of the forfaid finne was par-Hh 3 doned,

a to Syr F. Hastings our Sausour Christ in his which for the dignity of afinite valour, bendes the ch he did merit vnto vs. of our finnes as also grace works were infinitely that they were penal, and

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treasure of these satisfactory works, to be applyed to fatisfie for them, that canot fatisfie for themselues; to which treasures do also appertayne (though in a lower degree) the fatisfactory works of his faints done by his grace and vertue more then for their owne persons, they had obligation to do or suffer. The treasure Out of which publyke treasure of Christs Churche, Catholyks do hold, that the Bishops, remayning in Pastors and gouernoures therof (especially the cheef & supreme Pastor of all) may vpon iust causes and to persons penitent, & otherwayes wel disposed, and not so wel able to satisfie for themselues in these temporal paynes, dispense and distribut spiritual helpes to the assistance and supply of there wants and infirmities.

owne person, he left in his Churche an infinite

And this is properly that which we cal an indulgence or parden when any thing is temitted or released that was dew to be paid of our parte, in which sense also Esay the Prophetyleth the word Indulgece (though in a more general fignification) when talking of Christ he fayth, that he should be sent predicare captinu manigentiam, to preach Indulgence to them that

of fatisfactory works Christs Churche.

7.

Elay, 61.

bis VVast-word Enc.

that were in captinity, w, yieth in his goipel, wh fentence (Liay he do pradicare captinis remission to them that are i places though they wer fron of all tinnes, as welf nithment thery nto belog by Christ, yet harb the C

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by Christ, yet hath the Cartchere.
word indulgence, and applyed the same also
by vie to this remission or mitigation only of
temporal punishment, remayning after the
ternal guilt of mortal sinne is forginen by the

Sacrament of pennance.

So that heerby we se, that neyther indulgives do serve for the remitting of the aternal Towhome
guilt, nor are they analyseable to all sorts of aramilable,
men, but to such only as are not in mortal
sinne, and otherwyse so piously disposed by
deuotion in Gods service, as they are capable
of this Indulgence, remission and favour in
Gods Churche.

And thus having briefly explaned what Catholyks do truly hold about this point (which heretyks wil neuer suffer their readers sincerely to vnderstand) we shalcome to examine what S'.F. replyeth to the discouery of all those cauils and falshoods, wherin the Warder took him trip (they were foure, if yow remember, or wil vouchsafe to look back upon them) to all which he answereth no one word in particular, but only this in general; VV has say I more in my accusation (about

Hh 4 Pardons)

d to Syr F. Hastings word knoweth to be true, at a general answereit he meaneth I know not, a he had a world of withe might haue alleaged ours in all this world, to one of these foure,caes, which in this place are

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rayunano his charge by the Warder, and fo have faued his honour in this behaif, but hauing produced none after so much bragging in his VV archword, and so much battery in the Viadword, now to come and cry agayne, that he bath a world with him, when the tyme had byn to haue brought some forth; is a pittiful plight for so honorable a knight to see him felt in.

But what! doth he answere nothing stall

10.

in particular (think yow) to all these charges of yntruthes layd vnto him, but only, that the Whole World knoweth his affertions to be true? Toid. Pog. 69. Yes: for thus it followeth in the fame place: The Cath. doctrine is (as our champion fayth) that the Popes and Churches indulgences anaple not to remoone mortal finnes, &c. negther doth the parden remocne the guilt of finne, &c. But Syr W! atforter your doctrine is in il is point your practife is quite conran, &c. Mark heer (gentle Reader) wheras hitherto the knight hath charged our doctrine, now being put to the proof, he faith : What foener our doctrine be, yet our practife is to the contrary, as though he had fayd that how focuer at be falle and flaunderous which hithertohe

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vie against a Christian, a
doctrine for teaching w
being dryuen from it by
and by shewing that Ct
teach the contrary if then
(as S'. Francis doch) from a
and say as he sayth; that what soener your decision.
be yet is your practife contrary, and many wicked men
are among yow, ergo your religion is naught: would
any man cal this other then playne cauilling?

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But what doth our knight prooue any one authentical poynt in this part also of practise (though I do not deny but that some abuses fes of ladulmay have byn committed by particular per-gences. fons, in the vse of indulgences also as there want not euil liners among Christians) doth he bring forth (I fay) any one example of any one publyke practise to the cotrary? No truly, but only fayth in general, that the Counfels of La. Pag. 70. teran, Vienna, and Trent hane made proussion for reformation of abuses about Indulgence, Which maketh for vs rather then for him, for that it sheweth we defyre that abuses or contrary practile should not be, or if it hath byn it was not permitted by Cath. doctrine or publyke authority no more then wicked lyte is in Chriftian religion, though much be practifed, as to our greef, we fee.

From this he passeth to alleage certayne ould verses cyted by Kenimu, as true a wryter Hh 5 as him-

12.

tdto Syr F. Hastings as he faith) in a ftone in a ig the Bituriges in Aquitan; tayning nothing at all at only exhorting men to tly, in respect of the reo by God, and represenof scripture themselves our knight lacking other cing them in against indul-

es. Some of them I shal alleage heare for

examples fake.

15.

Hic des denote, celeffibus affociate. Mentes agrota per munera funt tibi lota : Ergo vem tote gentes à fede remota : Qui datis effore certi de dinite dote. Hic fi large des in calo fit tua fedes. Qui ferit bic parce parce comprendit in arce. Syr Francishistranslation.

Giue freely heer in heauen a place prepare, Your fickly foules by giftes cleane purged

are.

Come people then which dwel farre from this place.

Ye that do giue, rest sure of mickle grace. Yf thow give freely heere, heaven is thy

hyre.

He that gives litle, shal litle there acquire. These verses alleadgeth S'. Frácis to make sporte at indulgences; but if yow take away the simplicity of the laryn and poely incident to that age, they contayne no absurdity at all, but do fet forth the force and vertue of almes in the very words almost that are found in Scripture,

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fcripture. For in the fig. 1 male part of dabitur vobis, of the remaining given vnto yow. In the words of our Sauiour. I would give the rest, ending with the view of the rest, ending with the view in the last verie: Quiparce femining from the that soweth little shall reap little, shift the expressely of almes. And with what for the word in the control of the sauinft pardons and indulgences, which nothing appertayne vnto them? and are sentences taken out of the scripture it self.

10

He addeth to this purpose a complaint of the Princes of Germany (as he calleth them) Pag. 71. exhibited against the Popes pardons at a Malitious counsel in Norenberg, but he telleth not in of circumwhat yeare this was, nor what maner of fiances to decounsel, nor that these Princes were new reader. protestants, nor that Luther did endite this complaint, for if he had told any one of these circumstances it would have infringed the credit of his tale, as that which he telleth of one Tecelius the Popes pardon marchaunt as he Ibid. Pag. 72, termeth him of whome he wryteth a jest how he was deceyued and cosened in selling of pardons, but for that he citeth neyther author book time nor place, I give it the credit as fuch pulpit tales of Sir Francis ministers do require.

That old obiection also of Card. Come his letter to Parry wherin he is affirmed to say:

15.

rd to Syr F. Hastings I pardon of all your finnes as answered. Forfirstit is my in his letter to Pore tten from Paris when he anno 1582. discouered no any particular enterprice it only in general, that he me great matters for the aduau-· Cath. religion, for recompence of the ntirts which he had done divers yeares before by spiery for the state of England. And this appeareth as well by the letter yet extant as for that he vettering his whole plot to her Ma" and her counsel at his first comming in was notwithstanding fauorably handled for a great space, vntil falling into discontentment through want, he practifed with him that discouered his teachery: Secondly the Popes graunt of Indulgence vnto him was meant only with due circumstaces, if he were contrite and confessed of his sinnes, which is wont to be added comonly in all indulgences, or is necessary to be vnderstood. For which cause, this objection is to no purpose at all.

16.

Wherfore I would leave of in this place to speak any more of this argument of indulgences as vnable to be disprooued eyther in doctrine or practise, by Sir Francis, but that I must discouer one trik of his more about alleadging Durandu, before I end my speech. As for the authority (saith he) where vpon your indulgences are grounded, your owne men consesses as manch (among the rest) Durandus: De indulgentijs pauca dies

Pag.70.

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his VVaft-word. Enc. pollunt per certitudinem quiatte fic ni loquitur ; fandi ettam Panite vinali Hieronymus, Augustinus, mit Map arie gentis, &c. Litle can be to With indulgences because nomf Gold fpeaketh expressely of the memy Fathers Ambrofe, Hilary, Hillon im Frau. make no mention of them. To fronge form confesse, that you have neyther Warrante mut the not of the auncient fathers for your popis to Raw be gothey currant, &c.

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How soeuer they go currant (Syr knight) among vs, yet go not yow currat, but do hault downe to the ground, and that in three things about this one text. First in the citation, then in the deductio or illation of the fenfe: thirdly in the words themselves alleaged. And let the reader confider, whether falshood may be found in more points then these in the hand-

ling or alleadging of any author.

For the first, though he name Durandus, vetquoteth he no place, where you may find it, The first which for the most part (as before we have noted) implyeth lightly forme deceyt or fubrile trick in the allegation, which he would not haue discouered, as now by experience we have learned, and the third point shal declare.

For the second about the illation he ma- The second keth out of the words of Durand, if they were thift. all in all respectstruly alleaged, it is false and camillous. For if any Arrian or Anabaptiff in the dayes of S. Ambrofe Hilary, and lesome, whome

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ould have made lyke arpose, and sayd (as they
octrine of Homousion, Inlity, as also the baptisme
pressely to be found in
to such and such auncient
s Institute and others of that
my thing of it; erge yow hold
mat neyther have warrant in scripof auncient Fathers.

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This argument (I fay) or illation against these doctrynes had byn as good as this of Syr Francis against pardons, and yet had it byn naught and deceytful and the reason is, for that albeyt those doctrines for the blessed Trinity and baptisme of children, were not expressely conteyned in scripture, yet were they sufficiently deduced therof. And albeit those former fathers as Instinu, Irenam and others had not occasion expressely to handle or treat of these controuersyes being occupied in other matters yet neuer taught they the contrary & other fathers following after them did teache & testifie that doctrin to be Catholike which was sufficient. And the very like may be anfwered by vs in this behalfe, as by the third poynt of Syr Francis paltry dealing thal appeare.

20. The third point then is his fraudulent al-The 3. shift. leaging of the words of Durand, leaving out some, which are greatly to the purpose, and do plainly insinuate the answere that now I have given. For first after Durand had said that

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Immediatly after the words in Durand, & the Auncient Fathers S. Ambrofe, Hilary, Hierome, Ausuff. made no mention of indulgences, &c. followeth Gregorius tamen loquitur, but S. Gregory Speaketh of them. This Syr Frauncis dasheth out, which was a principal yerb in this matter. for a man might answere that albeit the particular vse of indulgences were not so treated of, by S.Ambrose, S. Augustine, and other former doctors occupied in other affayres and stryfes with other heretiks, yet sone after in S. Gregory the great his tyme, which was a thousand yeares agoe, the vie and exercise therof was common in the Churche, seing Durand in this very place affrmeth not only that S. Gregory speaketh of them, but also that he is said to have ordayned them

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d to Syr F. Hestings e publike Stations, who amed to have begon this nelf or to have taught and g contrary to antiquity in Christ. All which for Syr ue dissembled, and of purpose h a bad conscience both in him hat they strive not for truthe, but and falfhood beby what meanes fo euer, which shall appeare also, by that which ensueth in the sequent Chapter, yf first we take a short vew of that which his Minister O. E. bringeth in to assist him, which is such stuffe as is commonly vttered by fuch broken marchaunts.

VVbat O. E. faveth of indulgences.

Let vs heare what he faith:

7771.

It is most true (faith he) Debieb Sir Francis af. O.E. Pog. 14 frmeth, that she Papifts, When they have committed meft abbominable offences, and lived in all filthynes, are not Withflanding taught, that the Pope bath power to pardon them, and abfolue them, Ge. Mark here two words subtily iouned togeather of pardoning and absoluing as though they were one, wheras indeed they import farre different things, as before hath byn thewed, for that abfoluing implyeth that it must be done by vertue of the facrament of pennance and absolution, and so reacheth to all fynnes neuer fo greeuous, but pardoning is proper to indulgences, and firetcheth no further but to the release of temporal punishment, as before hath but declared. And

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his Wast-word Enc. 21

And thus the minister specific of purpose to have some sinite remains the is pressed, but all men saperation here only of the former, to write that it is an abhominable lyst Galactice, to affirme as he doth hem are taught, that all filthynes and on sime faces are remuted by the Popes pardon stonget some his lyste be so licentious and slithy for some the port of him (and his courses of we racy do wel agree thervinto) Sanda be come to be of our religion, he would not other remedyes applyable to him besides pardons, that would stick near his skin albeit in lantace spiritum for sauing of his soule.

But how doth he proue (thinke yow) that all forts of finnes are remitted by pardons? Two arguments he alleageth, the one of authority, the other of practife. In both which he lyeth notably. His argumet of authority is out of Cardinal Bellarmyne in thefe words: Bellarm de Bellarmone faith that indulgences are profitable to all indul lib. 1. maner of persons. Wel, what of this? wil yow inferre herof that all synnes may be forgiven by indulgences? Cardinal Bellarmine in the place tyted, goeth about to refute Luther, who affirmed Indulgentias non effe villes nift publices & fee- Luch in af leftifimis peccatoribus, that indulgences are not lett. att. 18. profitable but only to publyke and most wicked finners, which Card. Bellarmine doth refute, and shew that they profit also to good men, so that this minister would inferre the

quite contrary to the authors meaning and

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large what maner of difpoin them, that must be partaes; to wit that they be out of and consequently it is not most anternal false, which this aneth, all filthines and most abby whindulgences, yet heare what he appeare also second proof deduced from

practite. Ol

Vor money (faith he) they pardon Murder of thil.

dren, of men, of women, of wyues, of neere hiured, formication adultery, inceft, and all vanatural abbominations, &c. To this is answered before, that
Cath. doctrine neyther teacheth nor alloweth any such matter and if any bad fellow
or vnder officer hath gone about by corruption at any tyme to commit such abuses he
was as honest a man as O. E. and should do it
as lawfully as he and other such lyke ruffianly
and rauenous companions do possesse, buy &
sel Cath. benesices instituted for Priests and
honest men.

27.

And last of all that which he addeth out of Taxa Panientiaria noted in the margent, prolicentia erigendi de nous publicam fragogam Taxa est found by me that have sought for it in the panitentiaria it self and their registers and can find no such matter ever in vse, and yet if in countreyes, where I ewes are permitted, some tribute

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tribute were imposed vp into the help of poor Christ vimaling great matter, or were this to appare as this companion would into divers protestant States of Gallewes also to dwel among them we leave this poor companion im fraudalmighty his indulgence, and stionard som the Reader, seing he hath not for that the against Catholyk indulgences, and stionard som the seader, seing he hath not for that the against Catholyk indulgences, and stionard som the seader, seing he hath not for that the against Catholyk indulgences, and stionard som the seader, seing he hath not for that the against Catholyk indulgences, and stionard som the seader, seing he hath not for that the against Catholyk indulgences, and stionard som the seader.

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examples of Pardons abused by Catholyks as Syr Francis alleageth, but both of them false, with a notorious imposture about the possining of King lohn.

CAP. XV.

The knight having fled from the point he should have proved of doctrine against indulgences, as before hath byn declared, and betaken himself only to shew certayne abuses, (which if they were true do make nothing against the doctrine) after the former alleaged examples, there do ensue in his answere others, in these words: Sundry Chronicles do make Yvastrood; mation of Symon the monk of Swinsled, who poyland King sobu, that before the salt he consessed his purpose so his Abbot, who highly commended his zeale,

ad to Syr F. Hastings.
Abefore-band for the committing
gher-vnto I might toyne the examnes Do murdered the K. of Fraunt,
hand consessed and absolucit of

rwo examples, as they are both

alfe, fo I answere first to the last yens that S'. Frauncis ought tobe and Red, to auouch fo weighty a by who as this, without naming fome appeare alfo t bad, except he efteeme wrypraction fing no other then tailing or telling of newes vpo euery mannes speech or fond imagination, as men are wont to in barbers shoppes, and seing he wil youchsafe vs no one author for his affirmative, I shal alleage him most authentical testimonies, to wit 4-books, for the negative, wrytten and printed in Lyons, presently vpon the fact it self intiruled, De iusta Henrici 3. abdicatione : where in the 4. book and 23. Chapter all the particularities of this lacobus Clemens and his fact are fet downe and euidently shewed, that he conferred with no man liuing therof before it was done, and much leffe eyther confessed or receyued absolution before hand for the fact, & if he had so done, yet had it ben nothing auayleable to him, for how could any man give abfolution to him for a fact to come? Sure I am that no Catholyke doctrine or authority can allow therof, & the reason is, for that the party that should propose such a matter to be done eyther holdeth it for lawful or vnlawful. Yf he hold

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About lames Crement that fine the K. of France.

his VVaft-word Enc. he hold it for lawful then he absolution, if he hold it for vomale meaneth to do it, then is he rearing fition to receyue eyther abfoli gence, feing he is not fory for la intention, which is necessarily often before hath byn noted in him fau.

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eyther indulgence or absolution ut som anyleable, and this is sufficient for smit the fiction of Syr Francis.

The other example also of She ar monk of Swynsted, which our knight 3 that fundry authors do mention to have po) for d. 12 John, and to have receyued absolution before hand car, Syr F.P. bis Abbet, is no leffe groffe and abfurd then to ling. former : and our knight in good and play dealing, for fauing his honour and honesting should have named those fundry authors, or some of them at least, and not lyke Hickscorne cast out the contumely, and run behind the For II dore, when the proof is asked. But the readily must vnderstand that he had this tale (as the most of all the rest here alleaged) out of said Fox as true a legender, as himfelf is an alleaged and being to proud to acknowledg this bold wi wing taketh the matter ypon himself. Wherfore we must now try; whether Fox or hebe, the truer man in relating Stories, or whether both be not of one, and thesame sife in mis-

reporting. John Fox hath not only a long tale but also a ful pagent printed and painted to this: to wit of the poyloning of K. Iohnb this monk; of the monkes death, and other

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id to Syr F. Hastings for him; of the Abbots ab-

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ore he did it; of other monks his foule, of Symons prepaand of his giuing it to the King ying, VV affal my liege, and other Mances, which are expressed in fix tures, & different poeles put vnder for the reader to fee and confider the And when all this paltime is ended, himself confesseth that authors bout the death of K. Ihon. For being hat afrayd to be taken trip (as he faw it fond, that he should) and so be confounded by bers ent of all ancient wryters against this

Ciement that fine the K. of France.

no cion, he fayth thus : lea Many opinios are amog Chroniclers of the death of 4 ing lohn: fome of them do Dryte, that be died of forow ir beaugues of hart as Poli lore: fome of furfetting in tibe night as Radulphus Niger; fome of the bloudy fint the Roger Houeden; fome of a burning ague; fome of a ritid Sweat; fome of eating apples; fome of eating peado speaches, planimes, &c. And thus you fee What vafeliety is amog pryters cocerning the death of this king don't of which writers though the most agree in this at he was porsoned by the month about named, jet Mathew Paris fomething differing from the other bryters, bryteth that be died of an aque by furfetting, &c. Mark heer now (good reader) and by this one example among ten thousand consider

that ie malitious falshood of John Fox in setting whe his fantastical historyes to deceaue the that ople, for after that he hath with a long eyt is course and narration of the kings pittiful

poylo-

bis VVaft-word. Enc. poyfoning by a monk, and toule circumstances therof, ff number of monks, one drefsin mali cutting him in peeces, another atte hostouer his head, as in the me hearing his confession, absoluing rer before hand & putting downe alfo, Ego absolue te, &c. another on his falle. ceauing the same, and then comme some crying, VVaffal my bege as before is faid it the be seene in the pictures themselues; and be to mooue more compassio towards the 21 and hatred to monks and their religion, "I" faid king is brought forth in a pagent dead, to agrave minister paynted with a long bear. Sp. F. P. to morne ouer him with this fentence printe ling. under: king lobn lieth heere dead of poyfon,

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After all this (I fay) which Fox hath pu downe, partly in print and partly in painting, he cometh out at last with that blynd confesfion, which before you have heard, that ancies For 11 authors do not agree about the death of king lobn, arts to all this adoe is brought in question by hr owne confession, which should have byn tolo at the beginning in vpright dealing, to the ell) that the reader should have stayed his judge ment in all this reuel, that Fox maketh about this matter. And this of his malitious fraud,

now heare his impudency.

Of Which Wryters (faith he) the most agree i this, that he was poyloned by the monk above me med, Ge. To which I answere that this is it melelle impudency, for that not only all ti.

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oy him named, do not agree poyloning, but no one of them much as once meneron or afcather do expressely deny it, by her manner of death happened to then by poyfoning of the mok,& oth Fox himself cotesse in the fords(yf yow mark them) for he faith, fore affirmeth , il as be died of beaugnes Radulphus Neger of jurfetting, Roger Houeappear bloudy Flux, & fome of a burning ague, cold or real , eating of apples, peares, peaches, pl. mmes, &c. telled how then do the most of these authors forree in this, that king Iohn was poyfoned by bne monk feing they neuer fo muche as name nother poyfon or monk, but do recite other leauses of his death? Heer John Fox is taken 4though he be a Fox) with his owne trap as now fee.

About lames Coment that fine the K. of France.

the Agame Iohn Stow that printed his Annales thece Fox published his book of Acts & moritiments to wit anno 1592. Wryting the dahole Story and death of king Iohn telleth it fetite contrary to that which Fox setteth donwne, according to the ancient historiograceners abone mentioned naming neyther known nor poyson, and in the end of his narration addeth this. Thus I have set downe the life sthough much abridged) and death of king Iohn asim that pryting of Roger VV indoner, Roger Houseden, Radalle, er, Rad. Cogshal Canon of Barnwel and Mathew than and others, who all sined when the K. raigned, eye write for that typic What they saw or bard creatibly

his Wast-word. Enc. 2. C.

his reported. This is the telting.

Stow which conuinceth Fox ofmalip pudency, in that the aid, Fox laris molt part of the aforesaid auncies to agree about the poysoning of ka, wheras no one of them holdeth it, contrary as yow have hard.

But how then commeth in this aud form cal flory so much vrged, and diligenit the forth by Iohn Fox in his lying acts and as be numents. Yow may read in Iohn Stowe at the place alleadged, the first author thereof, for it was an author without a name, which wrote about a hundred and seventene yeares syr F.P. agoe, and took upon him to contine the fabulous story of Gestrey of Monmouth, & among infinite other sables telleth also this of King lohns poysoning, as he received it by some vulgar report; The book was caused to be printed at the charges of one VVilliam Caxtons For it and so comonly called Caxtons chronicle, and in the prologue he wryteth thus:

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word to Syr F. Hastings ee how this book was comtale withall, & many hundreds in the book, fet downe after the ould wyues tales naming no author re he hadit, for he lived almost 200. er the fact, & all the former authors niclers that lived with King lohn or im to this mannes tyme, excepting only micen that metioneth it, as a vulgar tale, solidore after him with like rejection, all ners (I fay) former wryters which best should know the truth, not only made no metion therof, but fer downe expressely other manner and causes of K. Ihons death, as yow have heard, and yet would Fox of meere malice, and against his owne conscience, beleeue this author against all the rest, and set it forth in print, pagents and paintings, as before hath byn fayd and all other English heretyks fince have followed him in the same impudency, both in bookes, fermons & common speeches, which sheweth that they do not follow reafon, nor feek truthe, but only to hold the reader in error by any meanes of fleight or alshood whatsoever, which ought to warne euerytrue Christian man, who seeketh fincerely to know the verity of matters in controugrfy and the faluation of his owne foule, not to beleeue so easily these cosening people but to enter into better confideration of their doings, especially of Iohn Foxthe most fraudulent and perfidious wryter that euer put pen to paper in our language, if I be not greatly de. ceyued,

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his Wast word Enc. 2. Ca ceyued, who have taken paynes pa many others to examine the malp wilful falshood of divers of his relation

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But to returne againe to Sir Fra Reader note one trick more of his, \. wing this flory of K. Iohn, to be as I h was not only content to vie Fox his fram. deceyue his Reader, but would needs ad fom what of his owne deuise also: For albeit the former Chronicle of Caxion (if so it may be called) do recount the summe of the matter most fondly, as to the Reader may appeare, yet doth he not cel, that the monks name was Symon, as S. Francis calleth him, nor that his syr P.P. Abbot highly commended him for his zeale, as Syr dulente Francis addern out of Fox his invention, who forgeth also, that the monk alleaged for himfelt the prophety of Cappbas Iohn. 11. faying? It is better, that one dy then all the people perifh ; and moreouer : I am Wel contented to loofe my life, and For it so become a martyr, that I may veterly destroy this t;rant, and then with that the Abbot did weep for gladnes, and much commended his fernent zeale, Orc.

All these speches and circumstances (I say) are added and much more by Iohn Fox, and S'. Frácis to the Story to make it vp more sul, for that no such word is in the author (Caxto) but rather the contrary, that both the monk and the abbot were very sorrowful. And last of all it is most false (which is the principal part of this Story & for which it was brought in by Sir Francis) that the Abbot gave him absolution before band, for the committing of this wicked

12.

a-word to Syr F. Hastings of it had byn committed; for o fuch matter at all in the ftory, but he asked to be shrinen and assoyled bot of his finnes, but nor that the A yeild ther-vnto, and much leffe, se was any mention on eyther part of Justion for the finne to come, but rather or his finnes pait, as men are wont to doe, when they go to warre, or to lyke attempts. where many finnes are ordinarily comitted, for which no man asketh absolution before hand, as our two maysters heer wil needs haue the monk to have done, though in deed Sir Francis is the more impudent of the two; for that John Fox durst not to auouch this manifestly of absoluing aforeband for finnes to come; yet our knight blusheth not to affirme yt without all warrant or witnesse in the world, and so becommeth the disciple worse then his maifter.

rive hal : most dulently.

Fox fetteth downe the words fomewhat and For more cunningly and dexteroully, to wit. The monk being absolued of his Abbot (a forehand) Went, &c. where yow fee that he putteth downe the word a foreband with a parenthefis as added of himself, if any would vrge him of falshood: But S'. Francis taketh quite away the parenthesis and affirmeth the matter absolutely, faying : He bighly commended bis zeale and gane bim absolution a forehand for committing of this wicked act. oc.

> And by this let the reader judge of them both Maister and scholler, doctor & disciple;

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and I have byn the longer in diciphering their cosenage in this one example to the end that their malice and lack of coscience being fully seene in few points, may be held suspected in the rest: For that most true it is, that they who in matters of religion do falsifie and lye of purpose, cannot possibly be thought to be true or religious in any thing, nor to seek religion for religion, but saction and self will ynder the name of religio, let them say what they wil.

And this shal suffice for this chapter, where is nothing to be added about our minister.

O.E. for that he passeth ouer with veter silence all that the knight hath handled in this place, about the poysoning of king Iohn, so as all the blame, must light vpon himself, his champio not presuming to make any defence at all for him. Now then let vs passe to that

which enfueth.

THE SPEECH OF THE

warder is defended wher he calleth the way of saluation by only faith, the common Cart way of protestants, the truthe of which doctrin is examined.

CAP. XVI.

A N D thus haue I followed Syr Francis and his Wastword throughout this seand Encounter, foot by foot, and step after
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of them isciple; and flep, as yow have feene, leefing much tyme in answering many impertinent poynts that might have byn overslipt and contemned, but that I would omit nothing in these two first Encounters, and now with the like patience wil we harken also to his conclusion of this second Encounter vttered by the Warder

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V Vardyvord Pag. 16. thus:

Now then the knight hauing fet downe these foure absurd grounds of religion in our ,, name, faigned by himself, and acompanyed ,, with so many other lyes and falshoods as yow , haue heard, yow shal see how he maketh his , conclusion and triumpheth as though hehad ,, donne somwhat of importance, these are his , words:

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Thus have yow (faith he) the blynd course they sought to breed vs in, by debarring vs the cleare light of the boly written word of God, and the carelessess they sought to selle in vs of all religion, by making it a thing impertinent to vs, as though we had no soules to eare for, &c. I hus saith the knight in his watchword wherevuto the Warder answereth in these words.

This conclusion to him that hath read the
, former foolish positions, with their consuta, tions, may serue for some disport and recreation, to behold how this seely knight bestir, reth himselfe vpon castles buylded in the
, ayre, by false imaginations and sortish appre, hensions of his owne, especially in a long ri, diculous discourse that he maketh immediate
, by vpon these words in his book, where immagining

magining that all goeth by pardons with vs, ,, and that pardons may be had for money he ,, inferreth that all rich men may easily be faued ,, in our religion, without any difficulty, & yet ,, faith he, Christ taught vs, that it was useas for a ,, Camelto passe through a needles eye, as for a rich man ,, to go to beauen, and so he maruayleth how these , things can stand togeather.

To which I might answere, that it seemeth as easy to teach a beare to play upon a tabor, The knight as to learne Syr Francis to be a good deuyne, wnderfished that I would more easily take upon me uinity. to make a camel to goe through a nedles eye in that sense that Christ spake it) or any rich man in the world to enter into heauen (yf he would follow my counsel) then to frame Syr man in the world to understand the depth of man in the world to understand the depth of man in the world to understand the depth of man in the world to understand the depth of man in the world to understand the depth of man in the world to understand the depth of man in the world to understand the depth of man in the world to understand the depth of man in the world to understand the depth of man in the world to understand the depth of man in the world to understand the depth of man in the world to understand the depth of man in the world to world the world to understand the depth of man in the world to understand the depth of man in the world to understand the depth of man in the world to understand the depth of man in the world to understand the depth of man in the world to understand the depth of man in the world to understand the depth of man in the world to understand the depth of man in the world to understand the world to understand the depth of man in the world to understand the world th

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And therfore amidst his ridiculous doubts >> I leave him to his Ministers to resolve him, >> except he wil determine to be a Catholike, >> repent, goe to confession, and do satisfaction, >> for then his ghostly father by the pennance he >> may chaunce to inioyne him, wil let him see >> and seele, that all goeth not by pardons, nor >> yet by money among vs; And that there >> is another strayter needles eye for him to enter >> (though he be rich) then the buying of par->> dons, yshe wil go to heaven after the Catho->> like manner, to wit by the 3. partes of pen->> nance before touched, contrition, confession, & >> satisfaction, vnto which course towards heaven >> God enclyne our knight, for otherwayes he >> and

1 1 A Warn-poord to Syr F. Heftings

wil neuer come thither, feing that the open and easy cartway of his only faith is farre different from the needles eye, & narrow path, that Christ speaketh of (in the ghospel) as necessary to Caluation.

Thus endeth the Warder his fecond Fina

The contro werfy of iuffi fication by ... only faith.

counter all which the knight letteth paffe in peace, vntil the very last words, of the open and eafy Care way of only faith, wherento he maketh an affault as followeth : As for that which we V Vaft. Pa.75. blasphemously call (faith he) the open Carrivay of only faith, you fhat find a strayter & narrower paffage, then you would beare the world in hand, if you conceave not an historical faith, which may be dead, but a true lively and instifying faith, for though bebe suffified by faith only, apprehending Christ bis obedience and merits, coc. Tet are De not inftified by an only faith, such as is voyd and deftitute of good worker but in the perfon of them that are suffified faith and good works are writed & coopled togeather, thoughin the act of inflifzing they are fenered, it being the proper duty of faith alone, as a hand to apprehend and take bold of Chrift, coc.

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Thus he faith, and in thefe words he fpeaketh plaine contradictories, and maketh a difference without a divertity as yf a man man should say : albeit we hold that lack is Paithonly & Iohn , yet must yow not think that Iohn is lack. Though we be inflifted (faith he) by faith one by yat are Toe not inflifted by an only, faieb. But I would aske yow (Syr) what doth fold fides signife; which are the very words of your follemne affertio, both out of Luther & Caluy againt

only taith.

bis VVaft-word. Enc. 2.Cap. 16 124 against Cath. doctrine fola fides in fificat, fayth alone inflifierh ; doth nor fels files my the latyre tongue fignify rather fast balone, or anonly faith, then faith out, which in the Laryn'is expressed rather by the aduerbe fides folum vel folummodo And if this be true (as all gramers and lexicons wil teach yow that it is) then is your distinction (wherby yow fay that We are suftified by fairbent) and nor by an only faith) not only vayrie, burabfurd also and against your felf, who hold that fold fides inflificat faith alone or an only faith fu-Rifieth. And thus much for the contradiction in your owne words.

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But now if we go to the fubftance it fell of the controuerly, wherin forme later Proteflants also do hold that good works are abid litely necessary to saluation, according to our mights affertion in this place, yow must visderstand the fraud of this shift which const feth in this, that wheras Luther the first The diffe. founder of the proposition only faith instifiert, fo Latherans & defendeth the farme, as he not only excludeth Caluenitis but deteffeth and abhorreth both the condur- controvers. tance & prefence of any good Works towards. amanes faluation : forme later Protestars (especially Calumifts) being afhamed of the absordity of the doctrine, and defyring withall to digrace Luther, and his fellowes in this point is in many others, have taken voon them to mittigate the matter, and to fay, that albeyt good works can help nothing indeed in the act of inftification (and confequently also neyther to faluation) yet they are necessary as

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fruits.

A Francord to Syr F. Hastings fruits, and fo necessary; as that no faluation can be without them, wherin though, in words they would feeme to fay fomwhat, ye is it but a meere thift and enation, and first contradicteth Luther and Lutherans plainly, whome they would make thew to expound and enterpret, and then it is euidently false also

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in it felf as breefly I shal declare. And first touching the cotradiction, which this new invention of Caluinists hath with the doctrine of their father Luther, and their elderbrethren the Lutherans; heare the matter fet downe clearely by Flasens Illyricus himfelf their cheefest Centuriator; thus he faith.

Now I comeso the doftrine of the new Papiffs (fo he calleth Syr Francis & his fellowes that wil bring in any necessity of works whatsoever) Boich is as permicious at the old. They fay that the Apoftle means to exclude good Workes from infification mon fimpliciter fed ratione debiti, not fimply but a duc, but only as meritorious and caufes efficient, To berrees Shefe doctors or nather feducers, de diners Trages elude that proposition of S. Paule, We are inflifted by faith gratis Without Works, each one according to his own bead, and as bis primate (pirit fuggefteth to bim, moft of them couet diligently to mingle borks, as a certayne barmful leum, Dith inft sication and the lambe of God, orc.

And then agayne.

But the true fenfe of Raules Dords is, that Dithe all merit, condition or necessity of our Worker bye faith in Chrift , We are inflifted before Chrift, a faned ; fo as our faluation doth in no fort depend of o

bis VVast word Enc. 2. Cap. 16. 129 other neyther be they any Toay necessary to falnation, or. Scripture, Luther, and all doctors of found ludgent think thus :

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Lo heer Syr Francis yow are called a new Papilt by your elder brethren or rather God-Fathers for holding this opinion. Yow are alled a feducer for only excluding works as peritorious and causes efficient of saluation. and not fimpliciter, simply and every way. Yow re called an eluder of the propolition of S. aul interpreting it by your private spirit therwayes then he ment it, and different om the fense of Marryn Luther and all docprs of found judgment. Yow are accused for meting fo diligently to mingle good woorks a certa, ne barmefulleuen with inftification and elamb of God, defend your felf if yow can om these arrowes of your owne men, and the end yow may do it better, and more roperly to the purpose, harke what the fame ryter faith of yow and yours in the beginng of this very controuerly. faith

Some there are, who dro wfill werghing the matter, in this to be the controverfy properly between vs Flac Hye tabe Papifts, Whether good works inflifie, or bethe ring ase. sit and cause efficient of instice and life, and not baber they be in any respect necessary to Saluation, Lo SyrFracis yow are one of the fedrowfy lowes that understand not properly the coerly according to Illyrica his judgment, for lay that works are in some respects ne-Cary to faluation, to wit as necessary fraits and Merand that Saluation cannot be without

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them

VVarn-word to Syr F. Hastings them though not as any cause meritorious or efficient of luftice.

And thus much for the controverfy it elf which S. Francis vnderstandeth not. Butifl would fland vpon alleaging the infinite fentences of other protestants quite opposite and contradictory to that flattery of good works which S'. Francis heer and in other places of his Wastword vseth for deluding the people,! should never make an end, for in this they are as contrary one to another as in any other

12. Lutheran Speches a gainst good vvorks ioymed with faich.

de nouo teftam.fine de miffa.

temb.vid. Canisl.1.de Dei. Cap. 10. 166.

13. Collog. Altemberq.col. 4 fol. 75.8c 76.

For first their grandfather Martyn Luther that was the founder of this opinion and laye it for the foundation of all his new ghospel; fayeth Caneam w à peccatio, sed muleo magis à legila & operibus bonis. Let vs take heed of finne, but Luther ferm. much more of lawes and good works. And according to this doctrine his schollers in certayne counsel say thus : aded non effe necesaria In collog. Al- opera bona, vt etiam ad falutem incommodent, firta perniciofa. Good woorks are so farre of from corrupt verb. being necessary to saluatio, as that they rathe hinder, and are pernicious. And agayne in th fame. Precari nos oportet , vt in fide fine operib omnibus bonis, vique in finem perfeueremus; we mu pray that we may perseuer in fayth withou all good works vnto the end.

And finally to conclude S'. Francis heer, as he may not escape, let vs heare their conclu fion which is in these words : After all this conclude With that Worthy faying of Luther in bis f Tome, printed at VVittenberg:If works be neceffary

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bis VVaft word Enc. 2. Cap. 16. 126 Columnian then Caluation cannot be Dithout Works, & then we are not faued by only faith. This conclufon we fee, is playne contradictory to Syr Frauncis, which holdeth works needful in some respect, as before hath byn shewed, which contradiction Luther himself yrgeth yet much more, when he fayth : Fides mif fit ine plie etiam minimis operibus non iuftificat, imo non dider. Faith if it be not without all good workes, euen the least that may be, it iustifieth not, yea it is no faith. So as when Syr Francis mnecteth good works to his Protestant faith. a a hand-mayd, without which faith is no hith; Luther on the contrary fayth, that if this ind-mayd be there fbee killeth the maiftreffe. And hinough of this contradiction which was the ut ift absurdity of this Caluinian shift, to couer tenakednesse of their bare faith, which Lu-ter toyleth to discouer as fast, and wil not the ber couered, or as he sayth: defiled with the

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To the second point of this Caluinian shift, The second point of this Caluinian shift, The second point of this Caluinian shift, The second point of the sport cooperatany thing at all to our salua- unit imposite u, but only attend upon fayth as a hand sure about only sith u, but only attend upon fayth as a hand salu syd so as faith only must saue, but not faith nd fo as faith only must saue, but not faith ou me, albeit that which I faid in the begin-gof the idlenes of this deuise and mathegof the idlenes of this deuise and mathe-red deal illusion be sufficient to ouerthrow it, the reasons of Luther and his Lutherans in wident against it; yet may the vanity therof sene also by this that whe a protestat hath to faith, that eyther Luther or Caluyn Kk 3

A Warn-word to Syr F. Hastings

could teach him, and as vehement and fernen as both of them togeather if he should it naughtely he can not by Syr Francis docum be faued for that faith only faueth not, Lather faith he hath the more faith for the how do thefe two fand togeather?

Agayne when we fee thesues and muris rers go to the gallowes (as often is feene in England) with as firong a faith as any minifter or preacher can haue, & professing the the English faith, and religion openly finging out Plames luftely and affuring themselve and the people that stand by, that they are o the elect, and to go prefently to, heatien, and that albeit their break falt of hanging b fharp, yet shal their supper be sweet Dith th Lord in his glory, which fairh and affurance th ministers standing by with the rest do ap

proue and highely comend:

Heer now I would aske is this faith a goo and fauing faith or no; which these theese and murderers haue, or only historical, as Sy Francis calleth it, for that it lacketh work No processant I suppose wil deny it to be good and lively faith, and confequently a a institying and fauing faith, for that other wayes those good saynts that are thus has ged should be deceyued, or in doubt of the supper, which they are taught in no case doe, but to rest most affured therof, throu the merit of this faith, and yet can no m fay, that this their faith had fruits, or was sompained with good works, And con guen

quent 25 WC the m: are fau works -Anc whatfo may be that litt better, Lather) called it much o nifter all a word i

> THE admon first to 0. E.

And fo

counter.

0 00 mife with yow Wheand encount dbetwen cuil you duently that eyther faith alone, and only faith, as wel as faith only doth faue these men after the manner that suche good fellow Protestas are saued, or els they are not saued at all, seing works they had none.

And this being so, that all malefactors whatsoever remayning in their wickednesses may be saued by this only faith, as well as these rethat live well and have good works, yea much better, and more surely: (yf we believe Deser Latter) let the reader judge whether I rightly called it, an open easy cart-way or no. And so much of this controversy, whereof the minister also O.E. keepeth sylence, and saith not a word in desence of his knight and maister. And so shall we end this second whole Encounter.

THE VVARNING AND

admonition about this second Encounter, first to Syr Francis Hattings, and then to O. E. his Chaplayn and champion.

CAP. XVII.

T O continue my former purpose & promise (Syr Francis) which was to recount with yow, and breisly to lay out both to your wne and your frends vew, in the end of eneyencounter what principal points had pasalbetwene vs in our combate, and how well reall you had behaued your self therin, I

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TEL AVVarn word to Syr F. Haftings

am now by way (as it were) of fome shore recapitulation to refresh your memory in that behalf, and therby also to make matters more cleer in the fight of our diligent and attentiue reader.

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First then to passe on with some order, wheras at the very first entrance of the former encounter I complayned of a certayne this of yours, that being charged with flattering her Maiestie and the state of Englands with so many new denised blessings, as your Bac 1. cap 1. affirmed to have ben brought in by change of Catholike religion, you did runne prefently to charge Canonifles and Roman courteours with flattering also the Pope, so have I now the same complaint in the beginning of this Second Encounter, that yow being charged with divers notorious vntruthes vttered in your VVatch word about the doctrine of Catholiks, suouching them to hold that which they hold not; yow do vie the very fame thift by running to accuse friars, and telling vs that in king Richard the 2. his tyme according to The . V Vaffingham, Fryars mere braue trari, &c. which as yf it were in all respects true, as yow alleadge the flory, it would be no inft defence or excuse for your defaults in that kynd, fo the whole narratio therof being per-

Hift of S. Prácis to aceuse others tor excuting imfelf.

\$-7-13-&c.

Cap 2. num, uerted in your allegation (as before we have declared) it must greatly diminish your credit, for all the rest that was or is to ensue after from row. mos que ni su ansurio

And this yow treat (as it were) by way of 31 preface

prefac of tho you, alitie forged witha chalen your fi flance, a la and Martyra Poify in there b wel in tio, and fine dif for four ligion,c deed of quently wil easi

bybring But 1 felf of t gainst yo dasead leuer for men 40,16 Francis) one fuffic mo abiu aplaine d

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bis VVaft-word Buc. 2. Cap. 17: 128 preface or preparation to your poor defence of those vntruthes which are objected against yow, wherin also yow discredit your felt not alitle by bringing in other impertinent and forged matters to fil vp paper and help out withal, and among other of certayne deuised shalenges of disputation said to be made on your fide by lobs Hafe in the councel of Conflance, and by Marein Luther at VV ormes and Augu-Re, and by Simon Grinaw at Spire, and by Peter Protestant Martyr and Theodore Beza at the conference of disputes. Pay in France, &cc. In all which examples, there being discouered many vntruthes, as wel in the narration it felf, as in the applicano, and further declared, that none of all these Cap. 1 fine disputing champions alleadged by yow for founders, pillers, and defenders of your religion, churche and doctrine, were truly indeed of your religion in all points, and confequently also neyther of your churche, yow wil eafily fee, what credit yow have gayned by bringing them in.

But when yow come to your defence it 4. felf of the first two yntruthes objected 2. Cap a gainst yow, by the Warder, to wit, that we had reading of scriptures in any vulgar tongue, what-some to berest, or that for this cause only we bradle men to the stangbeer, how do yow stand (Syr Francis) in this defence? do yow bring any one sufficient proof at all, for any one of these mo absurdings ? The warder setteth downe aplaine & sensible discourse, how & in what has been as a sensible discourse, how & in what has a sensible the sensible discourse, how & in what has a sensible the sensible discourse, how & in what has a sensible discourse, how & in what has a sensible discourse are permitted to al, as

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A VVarn-word to Syr F. Heftings

also why and upon what causes, reasons, arguments of vtilitie; of what hurt or necessity our Churche hath, or ought to make restraint or limitation therof to some who are not to profit therby? which confiderations (conteyning indeed the fubltance and very finewes of this whole controuerfy) yow (Syr knight) like a good Encounterer, do leap ouer without aniwering any one word, vrging only against vs for the second point of this controuerfy, that some of your people haue byn examined fomerymes or called in question for fuspition of herefy, for that against order and commandment of their superiours, and without licence they have taken vpon them to read and interpret the facred scriptures in vulgar languages and that herof followeth (fay yow) that we hold the very act it felf of reading scriptures to be herely, which how fond a fequel it is, every man of meane understanding conceypeth, and yow are made ridiculous for this fond inference by divers examples alleadged in other things more cleere to all men.

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And then furthermore wheras it liketh yow to be pleasant with the Warder, affirming that by adding (only) to your words (that for only reading of scriptures men were brandled to the slaughter) he made one ly of his owne while he sought to proue thesame against yow the said one ly is redoubled vpon your self, by shewing that, only is fond in your owne words, and consequently, that this word only hath not proued one hy against the warder,

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bis Wast-word. Enc. 2. Cap. 17.

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And all this (as I faid) is handled in your preamble to this fecond Encounter, the bulk 4. Forged and corps wheref confifteth (as yow know) in truded by the verifying of foure other falle propolitions the knight. forged by your felf, & assigned for grounds rules, and Maximus of our Religion, which are nothing fo, to wit that we hold ignorance to be the mother of denotion and that lay men muft not medle with matters of religion , and that the Pope or any Prieft comming from him, is to be obayed though be teach blasphemies : and finally that our cheef remedy against all finnes confifteth in buying of parbus dt. In defence of which obtruded politions how yow behave your felf, and what your carriage is, both by flying enery where from the true flate of the question, cogging & diffembling and bringing in other odde matters litle or nothing concerning the controuerly it felf, and by other fuch fleights and fhifts, I may not heer fland to repeat agayne see cap. 7.9. but do remit the Reader, to that which is 12-14 de Written in euery chapter of this affayre, yet cannot I but put yow in mynd, & the Reader alfo, that all defaults may better be borne and digested, then wilful corruptions and falfifications of authors, whome yow alleadge, I meane eyther in words yow cite, or in fense when yow alleady them quite contrary to their owne meaning, purpole and drift, as yow are often shewed to have done in fundry places, and vpon fundry occasions, wherof some We shal take the payne to repeat breefly in this place,

A VVarn-word to Syr F. Haftings place, for better establishing she readers me-

mory about your manner of proceeding.

First then yow are shewed in the second thes abused. Chapter of this Encounter to have greatly abused the story of The. VVallingham, in allea-Cap s.m. 7. ding him fraudulently about the lying of corrupted fryars in K. Richard the a. his tyme concealing craftily both the tyme & occasion of his wryting and the men corrupted by VVictiffe, of whome he wrote, And then im-4. k 5. kc. mediatly in the very next chapter, yow are proued to offer no leffe iniury to the authority of S. Bede, as though he should allow and teftifie the promiscuous reading of holy scriptures in vulgar laguages in his dayes, the truth being nothing fo, but rather the quite contrary appearing by his wordes, and no leffe violece are yow declared to yfe in thesame place to

Did-9-nu 7-

Arnobius an ancient author, as though he had reproued the pious vie of Christian Images, wheras indeed he speakerh only and expressely of idols made Gods among Gentils, the title also of his book concealed by yow, being

Adver fus gentes.

8. Cap.s. na.11

S. Chrisostome also is prooued to have byn egregiously misused by yow in the 9. chapter, not only by peruerting his whole sense and meaning in the matter, for which yow alleadge him, but by curting of also and mangling his very words and sentences alleadged; about which point, the Warder noteth no sewer, then 8 several abuses and falsisscations in that place, and not valyke injury is shewed to be offered

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perfid most i perha worth and ca ofte ta out the other i shewed Heislerh

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fhal not culars, mynd o it might ruption your faid faigned bis Wast-word. Enc. 2. Cap. 17. 130 offered also to Index expurgatoria Hispanica in thesame place, concerning the note objected by you in your answere, deleaser diffic solumedo in Gregory-Nissen his sentence, where yow both concease the reason alleadged by the Index of that deletion or putting out, to wir, for that it was an error in the coppy and wholy from the authors or gument, drift and meaning in that place, as also for that yow father that sentence voon Gregory Nissene, which is none of his as there is shewed.

But of all other your dishonorable dealing (Syr Francis) in this kynd of abufing authors, Can that doth most exceed, which yow do vie in the 10. Chapter against that holy renowned man S.Tho. of Caterbury, where yow ioyne perfidiously with John Fox your maifter (the Fallification most shamlesse corrupter of authors that ever the of Canperhaps took pen in hand) to difgrace that terbury. worthy Saint and Prelate, both in his person and cause with the king; and for that yow are ofte taken & attaynted of this trick throughout the whole faid tenth chapter and in the other that enfueth (especially where yow are shewed to falfifie most egregiously Cafarin Cap. 17. au. Heisterbacin about S. Thom. his miracles) 1 12.13.ke. shal not need to fet downe heer more particolars, but rather wil end, putting yow in mynd only therby to mooue you a scruple (yf it might be) of these many and notorious corruptions and falfifications yied by yow; and your faid scholmaister Iohn Fex concerning the faigned poyloning of king John by a monk,

and the

A Wern word to Syr F. Haftings

About the poyloning of K. John fup. Cap. 15.

and the absolution for the sace before hand, in which narration there are so many shame-lesse impostures vsed by yow two combyned companions in lying, as I persuade my self the renewing therof wil make yow blush, or at leastwayes your modest reader for yow: & yf he loue his soule he wil take heed of yow and yours for the tyme to come. And so for breuities sake I wil passe no further in this recitall, but only yse a word or two of aduise to your process O.E. and so an end.

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About the minister O.

Neyther yet wil I enter into any more particulars with him at this tyme, for that this admonition would grow overlong, and I am ful wearied already with repeating fo much droffe of corrupted myndes, that have no conscience what they say or affirme: but yet affure your felf that this minister is farre worse then the knight in shameleffe manner of procceding, though fomwhat more wary in citations, and he that wil know him or take a scantling of his turbulent spirit in wryting, let him read, the fixt, eight, and thirteene Chapters of this encounter, where he is dealt withall alone, and fingled into his Ierkin (to vie his owne phrase) and many of his tricks disconcred and layd open, and yf by this examen and by the reft of the former Encounter and the Epiftles going before, the man come not to be sufficiently knowne, then shal I remit me to that which after also is to enfue, efpecially in the feueral answere to his new chalenges, which I ynderfland some frend of myne,

match for O. Lin hand myne, seeing my present lettes & occupations is like inough to take in hand, and to buccle with him alone fingularicertamine; which yf my frend do performe, as O.E. himself desyreth and craueth I dare fortel (hauing contidered wel the subject which they are to discusse) that O. E. wilbe left in a very poor pickle, and made a ridiculous companion, as one that vinderstandeth neyther himself nor his aduersary, nor the true state of the question he handleth, and yf this proue not soo (the match going forward) then let me be condemned both of temerity and vanity for making that prophesyso long before hand.

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And fo to the proof I remit me, befeeching in the meane space the moderate and indifferent reader which hath care of his faluation, and readeth not so much for curiosity, contention or love to partes and faction, as fincerely to be instructed in matter of truth concerning religion, that he weigh feriously with himself what good meaning or conkience can there be in fuch men as yfe fo many fraudes and ytter fo manifest falshoods, Bin this our answere we have plainely demonstrated; and then (good reader) when how hast once discouered this point of singuar importance, which is, that truthe indeed is not fought by them that preted to feek truth. for religion by them that treat of religion, but only that thifts are fought to make a hew of faying euer fomwhat, then I doubt to but thou wilt resolue with thy felf, what

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A Warn word to Syr F. Haftings

is behooful for thee to do, for fauing of the owne foule, not leaving it voon the wanes vincertayine disputes and altercations of mea but flaying it vpon the fure rock of Chris Catholike and visible Churche, which is ke and appointed as an infallible flay, for all men wherunto I implore his heavenly grace and deuvne assistance.

AN ADDITION

the publisher of this book; wherin & Shewesh first a reason why these two Es counters are fet forth alone: then the diffe rence be findesh in the wryters and thei her wrytings: thirdly boro a man may ofe this con which beer is faid to the decision of an Controller fy of our tyme,

CAP. XVIII.

THEE things do I promife (good Chris I ftian Reader) as yow fee in the title of this my addition, which I that endeaudur to performe with the greatest breuity and perspiculty that I may. And as for the first, which is the reason why after the expectation offe arm many monethes, (wherin the defence of the met many monethes, (wherin the defence of the whole eight Encounters, that ly in dispute bb betwene the watchman, and Warder, S.F. Hastings and N. D. thould have appeared) we unte now let forth only two of the first. The cause

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More then a ful weare harb now passed , 2. ince the whole rejoynder of N. D. to Syr.F. Haftings reply about the forefaid eight Enounters, and the remitter to the LL of her desefties most honorable Councel was en- delay. edand fent to be put in print i but then was here receased a new admie, that another anshole author was boured by therewo letters E. And albeit the work was faid to beof the let quality as in ther ired not a feueral ane were (and much lessethe many wer for that the sheck of examination, the Warder No profolued to deferre the publishing of his mer work, vnril he might haue a vew of is book alfor which being more hardly ocured and longer expected then as the beming was prefumed, caused also the stay of ters for to much as I on not me apprished

But when at lenght it came to fight, and ashe author N.D. had taken ie in hand to were loyntly with the other of Sir Fracis, citle of armingling and coopling them togeather, pow haue feene by experience in thefe two counters, then fel there new difficultyes & The reason arcuptions, as namely divers monethes sacounters and divers other lets and impediate fer forth of the bes of vnexpected bufyneffe to the author, lifotte befides this the corps of thefe two Eninters grew to fo great a bulk, as of them-

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M VVara-word to Spr F. Hallings

felues they feemed to be fufficient for one book, especially confidering the many difficulties that we have in printing greater volumes in these dayes, and all commodity of our owne country prints, printers and other

helpes being debarred vs.

Wherfore vpon these and other lyke reafons I began to deale effectually with the authorofthis work that he would be content
to yeild vitto the publishing of these two Encounters alone, promising him that as the
other should come to be ready and thorowly
polished (which I hope wilbs very shortly) I
would set them forth also exther all togeather
or two or three Encouters in a book, as these
go according to the quantity or bignesse
which they shal grow vitto. And this is so
much as is needful to be sayd of this sirst point.

The a point of this addition.

The second also may be dispached with the lyke breinty, which is about the difference of the wryters and wrytings of these Encounterers, for so much as I do not meaner of than a vpon all differeces observed by me in reading over their books, but to note some sew only, referring me also in these to that which before hath byn set downe in the Encounter themselves, especially in the several admonissions and warnings ensuing upon every Encounter, and conteying as it were a brest recapitulation of the whole, only then I will say that two motorious differences me thinketh I have observed in contering these books and wryters togeather.

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bis Waft word Enc. 2 Cap. 18. 133

The first is touching truthe and falshood, playne dealing and thifting discovered almost in enery leaf of the former Encouters, which true deal is a difference of fomuch quality, as where & full feener it is found on the worfer part it ought greatly to mooue, and make deep impression in the Reader, that is careful of his owne falnation, for that the matters in controverly cocerning true faith, being of the highest importance that may be to our foule andeverlasting good or hurt, every man ought to be attent, & wherfoeuer he findeth falthood or deceyt to be wilfully and purpofely intended, and that it cannot be excused by error or ignorance or heat of fpeach or other lyke infirmities there he ought to flay his foot & fland fast and not to paffe further without firme resolution neuer to beleue him agayne.

And for that in all the reply both of S'.F. and O.E. his defendant, I do not find that the Wader is so much as charged to my remembrance and much lesse convinced of any one such wilful falsification as before I have alleaged, and that both the knight and minister are accused almost in every leaf of this crime, and that with such manifest proofes and demonstrations as I see not how possibly they can quite themselves: here hence I do inferre that it importes the exceedingly every wise and discreet. Reader to remember wel this diffe-

tence.

Tre fe le fo t.

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Another difference also there is not a litle
to be marked in the very substance of their
L1 2 wrytings

A VVarn-word to Syr F. Hastings

tence, idle or Wrytings, concerning the profit, or loffe of tyme which the reader may reap by perufing them ouer, for that S'.F. and O.E. if yow look attentiuely into their books, do treat nothing eyther methodically or fubstantially throughout their replies but following the Warder vp and downe, do wragle here and langle there, taking exceptios against these or those words, without handling any one point learnedly or with substance throughout all their whole discourses, neyther cotuting foundly their adperfaries, nor confirming wel their owne pares, fo as when a man hath red ouer their whole books, he remayneth, with more doubts and darknes; then before, feeling only his spirit of incredulity and contradiction more increased by this reading, but his braynes more weakened and wearied, and his understanding lesse cleer thembefore; and I appeale to the indifferent Readers reftimony, whether is before no, wherefyet we that are Catholykes ought notito complayee but rather in a scertayne manner to reioyce at thefe effects as leffe huttful for fo much asis must needs drine many from reading their books and weary others a before they be half way in them, having neyther order nor fubfrance, and those that persever to the end remayne aswife as before, prouing the prouerb to be true concerning these books: Ex fuli in anos.

But on the other fide I fynd all contrary for first I fee that of a wyld vagrant discourse which

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bis Waft-mord: Enc. 2.Cap. 1 8. which the watchman Sir F. made at the first wnder the name of avvatch-Dord wherin there s. F. was was neyther head nor heele, top nor toe order voord with nor coherence, but only a certayne loofe in-fubfance. weetiue against all fort of Catholyke men and their religion, the Warder brought it into a good method of 8. feueral Encounters conreyning so many principal heads & branches of the dispersed points therin touched which the faid knight and his Minister O. E. though they bee drawne to follow in their replies, yet do they returne agayne to the layd vagrancy or inanity rather in the matters they handle, treating no one thing substantially as before hath byn fayd, wheras the Warder by a contrary spirit draweth all things to some profitable & ferious matter for the reader to make The fubfianhis gavne therof, by which industry of his are of the yvan come to be handled fo many weighty and im- der. portant points of corrouerfies as aboue in the table prefixed before these Encounters are to be seene, & albeit the breuity of this reioynder would not permit to hadle every one of them fo largely as they might, yet is there fufficietly faid therof for framing any intelligent manes judgment therin or in any other points of cotrouerfy, as prefently more at large shalbe declared.

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And further for a special proof of this point I had once purposed (befydes the particular Atrestel of matters hadled before) to haue loyned to thefe fions of Entwo Encounters a seueral Treates of 2, con-sland. uerfions of our land from Paganisme to Chri-

flian

A VVarn-word to Syr F. Haftings

Stian religió by the special help of the Roman Sea and Bishoppes therof, which treatese conteyning some o.or so.chapters was framed by the Warder in his reioynder to the 7. Encounter against S.F.& his fellowes, who deny or diminsh by all meanes possible this fingular benefit receased from Rome, and for that this treatese (though but a parcel of the answere to that Encounter) lyked me exceeding wel, and feemed a thing worthy to be printed a part without expecting his place or rurne, when the fayd 7. Encouter shalbe published, I had thought with licence of the author to have ioyned it to this woork but being diffuaded afterward, and confidering the treatele to be of fufficient bigneffe to go by it felf alone I have so caused it to be printed, which I wish thee (gentle Reader) to procure & read with attention for that I doubt not but the varicty of the matter therin handled wil delight thee, and the cleare deduction of Cath. faith from the beginning within this Iland wil greatly instruct thee , especially being conferred and compared, as it is, with John Fox his new Churche brought downe by leapes from one broken heretike to another, though never fo different in tyme, place, function and other circumstances, yea though they were contrary to him and among themselues, in most points of their faith and beleef.

The third point mentioned before, is how any man, by that which is fet downe & disputed in these two Encounters, may resolve himself

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bis VVaft-word. Enc. 2.Cap. 18. 135 himself thorowly in all matters that ly in controugrfy betwene vs and Protestants at this tion how day, a point no doubt of very great impor-determi tance if it be wel confidered, and greatly to be wished by all those that love their owne falnation & do not read books as fome are wont to do for curiofity, or passing only the tyme, but to profit therby, and once to be refolued in that which is only truthe & absolutely necesfary to their eternal good, wherof fo long as they remayne doubtful, irrefolute, wanering, and feeking only, they have no benefit, and colequently if they thould dy in that flate their case no doubt were most daungerous and lamentable, they being in the number of them of whome S. Paul faith : femper difcentes, or nun- 1. Tim. s. quam ad feientiam veritatis peruenienter, alwayes learning, but never attayning to the knowledge of the truth.

Moreouerit is to be confidered, that all men haus not alwayes fuch variety of books, as to fee all controuerfes discussed therin, & yf they gesous efter had yet have not all fuch leafure or learning of many in to read or discusse all, nor capacity or vnder- bis day. flanding to differne or judge : fo as yf their enerlasting saluation must depend of reading quer all cotrouerfyes, and making refolution vpon the fame, it must needs be impossible to many thousands both men and women in our contrey at this day to be faued, who have not eyther tyme or other fit meanes and abilityes for the fame as before we have faid, and yet is

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ir true

Warn word to Sir P. Haftings

True, and most true which holy arbanafin in his creed authorised by the first countel of Nur abone a 1200. yeares agoe, faith and prunonneeth and protestants do repeat thetame in their English Churches every funday Symbol Que throughout the yeare! that who former withe faenngue valt, wed, it is neceffary for bim before all other thingris bold the Catholike funt which faith want enen man do keep to holy and innielate Wetbout all doubt be [bal perifo everlaftingly. Thus faith that creed mewing ve the dreadful damger of him that erretti, or doubteth ofany one article of the Carhol faith, which infinite people of Englad must need do at this day, who have no other guide, directio, or certainty to bring the torefoine in matters of cottouerff, but eyther their owne reading, or to beleeve fome other as yn certaine as their owne hidgmer in this behalf.

confidering the great and Algh impercance of this point and that the falte greater pare of this this people that are in the world have sand not commodity to feed controverives by - themfeldes iter capacity to ludge theres, and yer (according to s Ail anifile and the councel of with cannot be faued, except they believe all and eliest part and parcel of the Catholike faith, they have taught them another more thorrand fooner way fest by Christ and his Apostles, for anoyding this guife of darkings,

But on the other fide . Catholike doctors

which way is to know and beleene file soft-Bacaca y tital that is effeatly and diffinely (us before is

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his VValt-word. Enc. 2. Cap. 18. declared) the cheef points of Cathol. faith, and all the rest fide implicied, by an implyed faith, in that they beleeve the holy Catholike Churche, and all that thee beleeveth, which implyeth fo much as is necessary to any manes faluation. And how fure and fale a way this is yow hane heard out of S! Augustine before "lbid cap." that simplicity of beleening maketh the com-

mon people most fafe.

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Wherfore according to this felffame way Mo, the faid Catholike doctors do reach vs The (bort & how that in thefe troublefome and conten - Cath, beleef nous tymes of diffutes and controverives, a man that is interrors or doubts may come to be a perfect Catholike in refoluing himfelf voo the truthe of very few particular questios ind controuerlyes, beleeuing the reft in genethe tearmes, and being ready to accept and admit whatsoeuer the Catholike Churche doth atach albeit he be not yet instructed in the particulars, nor knoweth the arguments that been both fides, nor be able to folue them, but defereth to be inftructed as tyme and occasio halbe offered therunto.

To this refolution when any man ariueth, and is content in thefe things which he knoweth not, to follow the countel of S. Paule, 2.Cor. is which is to captituate his vilderstanding to the obedience of Christ and his faith, taught in the Cathonke Churche, he is now at a good flay, and may be held for a found Cabolike though in many particular points, he

A VVarn-word to Syr. F. Hastings

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know not the reasons to and fro, but may afterward informe himfelf as tyme and ability, and other occasions that permit him : franding fast and firme in this principle that he wil not guide his faith by his owne judgment knowledge or persuaño, nor of any other particular man, but only by the receyued fentence, and determination of that visible Catholike Churche, to whome only Christ hath promised the affurance of his holy spirit, and in which Churche though his promise of diuine help were not yet are there so many humane helpes of true knowledge also, confide ring their number, vniuerfality, continuance, descent, and consent, as every wife man would rather cast himself voon them, then you any particular feet of new voftarts that want all these helpes, and agree neyther with themfelues nor others.

tatth. 16.

Boh. 14

z. Tim. 2.

2.10b 2.

Wel then yow wil aske me perhaps; what are those few principalle pointes, which being wel ynderstood would suffice to make a man a good Catholike! Wherto I answere with S. Augustine and other holy Fathers, that one only were sufficient yt'a man hold it B . a. perfectly, which is to renounce his owne farcy, and to beleue the visible and vniueral christian Churche, and allthat shee beleeueth and teacheth vs to beleeue, as before we have declared, and for that between vs and protestants the question is moned (though with litle or no probability at all on their fide) which viocui-

his Wast-nord Enc. 2.Cap. 18. 137
which and where is the Catholike christian
Churche at this day, I may referre the reader
a divers substantial treates handled in this
book before, wherby he may easily resolve
limited in that matter.

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provith As for example the Treatese before see 173 downe in the beginning of the first Encountry, who are properly Catholiks, and who are bettiks by the old lawes of auncient Catholike Emperors made expressely against hereals. And if it so fal out, that all points set who are sowne in those lawes do agree fully to pro-Catholikes at this day, but rather that we agree ally with those that then were called Catholiks at this day, but rather that we agree ally with those that then were called Catholikes, and distinguished by that name and nate, then is it euident where the Catholike thurche standard, seing that the body of Catholike people maketh the true Catholike shurche.

In like manner, there is another treatese in 18.

the same Encounter about, The rule of faith About the sherby men ought to be guided in all contro-rule of saith.

The rule of faith About the sherby men ought to be guided in all contro-rule of saith.

The rule of saith arrives, doctrines and disputations, year as Enc. 1 ca. 15.

The rule is the same of saith arrives are the same of saith arrives are the same of saith arrives and saith arrives are the saith arrives and saith arrives are the saith arrives and saith arrives are the saith arrives a

A Warmspord to Syr F. Haftings

dayes have neyther this nor any other o tayne rule at all of agreement in faith , best the particular decrees of feueral counter where this or that feet doth beare fwand is it euident, that where this certayne ne found there is the true Catholike Churck. no where els, for that vnto her only than was delinered to be kept viniolate vino worlds end, for it is the depositum, pawne, pledge, fo carefully commended by S.Pal Timothy, and by him to all Catholike biffer for ever.

h. Againe wheras the Catholike Churche faith is but one, and we demonstrate, that the fame hath continued by fuccession in the Ro mayne Churche for fiftene hundred years

Enc. 1. 6 3-4 more, without difagreeing in any one and Be s. of faith once defined; and that the Protella

Vaion and haue not byn able to hold this vnity of one and the selffame doctrine among their of fpring forlesse than 50 yeares togeather, bu that maugre their Maisters teeth their fucce fors detided themselves into different oppo fite fects of Lutherans, Anabaptifls, Sbingha Calumifts Brownifts, and the like (a thing pro per to all herefies, as holy Fathers do not most euider it may be, on which part the Ca tholike Churche standeth, and God with be who is God of vnity and not of division.

And laftly not to be ouerlong in this man Palfe & true ter nor to feek many examples, the principal point handled throughout all the fecond En

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bis VVast-word. Enc. 2. Cap. 18. 138
ounter, touching falsityes, falshoods, falsificaons, fictions and other notorious wilful corupions vsed by these two protestant wryers, the knight and his minister, in defence of
heir bad cause, do easily testifie of what
hurche they bee, and any one of these things
wel considered and maturely pondered is sufficient to make any man resolute himself
that hath discretion to discerne, or
care to procure his owne

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The end of the second Encounter.



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THE THIRD TABLE

and impossures vsed by Syr F. and O. E. in their ans wers and rephes.



A w r and fundry are the deuises, sleighter and shifts which the ponerty and necessifity of the protestant cause dorn force has defenders to seek out and vie for some they are specified, as throughout this whole books.

you will find noted and observed. Heer only we shall make a certainer breef Catalogue of the most ordinary and knowne shifts, that do out y where occurre, arish by them you may ghesse of sherest, and of our proof telants whole manner of wryting and answering out books.

The first is to passe over and diffemble with silence the principal and most substantial points of their adverse surveings and to answere more largely other points that are of sarre lesse difficulty, whereof the readels halfind many complaints made by vs, throughout this whole work.

The second shift is, when the whole matter cannot be differ bled nor put of by silence, then to give as it were a nod vnto it, answering it only in general by a word or two, and then to passe on as though all were sufficiently answered, where yow shall find store of examples noted by vs in this our answere.

A third shift is, when they are charged with any fault committed, not so much to defend themselves, as to

THE THIRD TABLE

accele others of the like fault on our lide, as though the did close them, as for example whose Sir F. in the first Endounter is argued for abfued flattering her Mirely and the State, he telleth vs againe, for his excuse, the Canonists in Rome, do much more flatter the Pope. And againe in the second Encounter, when he is accused a august many lyes, he objecteth to vs againe, that Fria were braue liars in king Richard the 2, his dayes, and other fuch like.

A fourth thift, is running behyndelie cloth of State, to wit when our aduerfaries having the tyme and flate fauorable vnto them, do vpo every litle occasion, cour themselves with this buckler. As for example when they have behined themselves interporately, againly a inswords; hundo eyeles feare of the larguing of they step presently behand the above of that having both her Maiestie Scabe tolumon we left between them and vs.; as though we might worant were them, but by impregning the odier, bourseldo one become and a were

The fifth thift is to repeat their addedings works
fit with fome varuable or advantage, atteining the time
footheir purposes a 3 year feeting when you work, of
which fraud I am forced to complaine often though
more of the minister then of the knight in this behalfing their to saving laine from the language.

6, 19 The fixt thirtisp that when the yname authors, and alleage their retirmonies against ve, and yet would be look to have their examined, their enforces never lightly to quote book, work or chapter, boronly the author in general pleaning to visto feel out, where it is to be found, why, how, or in what ferfeld was foolen; yf it were spoken wall;

The scauenthing is to alleadge authors contrary to their owne meaning, and to their whole discourse and purpose, which could not be viking wen to them, that alleaged them; And this is very malicious dealing and oftency mes yield as after you that see proued.

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The 8. shift, or deceit, or rather imposture is, not early to alleage authors against their owne intetios, but wittingly also to corrupt their very woords, & text, leaving out somthings and adding, and altering others, as by examination yow shall find.

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The nynth shift is a kynd of bold impudecy in denying things notoriously knowne to all men. As for example to deny (as Sir F. and O. E. do) that there is any substantial point of difference in religion, between Eutherans, Suinglians & Caluinists: or that the Protestants of our tyme have byn troublesome or rebellious against their lawful Catholike princes, or that there is any diusion at all, or diffunction betweene Puritans and protestants in Engliad. And the like.

The tenth shift is impertinent and ridiculous answering matters wholy from the purpose, as for example the question being whether England be blessed at this day by change of Catholike religion? Sir F. answereth that she was once blessed, though the be not now. And many other such examples yow shall find.

The eleueth shift is, to alleage rather matter expessed against themselves and their sellowes, when they are fore pressed, then to seeme to say nothing: As when O.E. alleageth the constitution of Archishop Arundel in England, about reading scriptures in a vulgar tongue quite contrary to himself. And against the same man having seene and read, that Sir F. in the 6. Encounter affirmeth S. Augustine to have said, that is mour pleased any good man in the Churche, that beretiks should be put to death, yet he alleageth S. Augustine to the cottrary, as praying the punishing of heretiks by the Imperial lawes; and such other like.

The tweluth and last shift (for I wil go no further) is plaine cosenage, falfifying and lying, and 114

10.

THE THIRD TABLE

this you every occasion: whereof there are so many offered, and the kynds and formes are so divers, as it were overlong to alleadge particular examples for every one, yet by those few that do ensue, the reader may make a ghesse of the rest, especially yet they should be taken out of all the eight Encounters, as those that follow are out of two only.

Examples of false dealing.

Noont t. cap. 2. n. 7.8, &c. Sir Francis wilfully abufeth Panormitan, and wittingly flaundereth other Canouists, affirming them to say, Dominus nother Desu Papa, &c.

Enc. 1. cap. 9. n. 3.4. 5.6, &c. Syr F. falfifierh and notably abuseth two places, the one of S. Hierome, the other of S. Augustine to proue therby publike service in vulgar lan-

guages, which neither of them euer meant.

Enc. 1. cap. 1. n. 9. Sir F, abuserh Thom, Walfingham against his owne meaning, and deceyueth therwith his reader deceifully, accusing friars to be liars, not telling that they were corrupted by Wickliffe.

Enc. 1. cap. 3, n. 10. 11, &c. O. E. fallely affirmeth Augustinus Stenebus to have written against the donation of Constantyne, and therin to have adored the Pope as God,

both points being notorious lyes.

Enc. 2. cap. 3. ú. 4. 5, Sec. Sir F. corrupteth the authority both of S. Bede and Amedius by alleaging them both a gainst their owne meaning: the first for service in the vulgar tongue, the second against images.

Encount, 1. cap. 8. n. 1. & 3. A famous cofening trick of O. E. is to be found, where he alleageth the words of S. Hilary for the words of Heijers, thereby to make them

leffe efteemed.

Encount 1, cap. 8. num. 4. Another shameful deceit of the same O. E. is discovered, in alleaging Terrullian his words for the words of Hossies to the same fraudulent end.

Encount.

Sir F

OF SHIFTES.

Encount x.cap.9.n. 8.9.10, &c. Sir F. persetteth maliboully without all confcience a diffcourte of S. Chriffman about reading (criptures in vulgar languages.

Enca. cap. ro. n. 17.18.19. & deinceps, Intolerable falle

mas of Canterbury.

Enc. a. cap, 13. n. 18. A notable cost nage of O. E. in citing a Canonist, making him to say; that no man mill say to the Pope. Domine cur in a fatis t Lord why do yow so?

Enc. 2. cap. 14. n. 24. O. E. abufeth egregiously Cardinal Bellarmine, and others, in citing them about par-

dons.

Enc. 2. cap. 71. n. 14.75.16. A flamful correspond yeld by S.F. and Iohn Fox in alleaging the authority of Cafanus, against the miracles of S. Thomas of Canterbury.

Encount, 1, cap. 11. Syr F. convinced of a nomious wilful calumniation about our Ladyes con-

aption,

Encount, 1, cap. 14. num, 13.14, &c. Sir F. abuleth De

and in alleaging him about pardons.

Enc. 1. cap. 14. n. 3.4, &c. A notorious impollure of kir F. and I ohn Fox about the deutled polioning of King life by a monk.

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Archbishop of Aix, a most learned prelate greatly abused by S.F. and Ioha Fox. Enc. 1. eap. 1. num. 11.

Amobine abused by S. Francis, as chough he spake against Christian

Images. Enc. 1. cap. 3. num. 17.

Augustimus Storchus fallified by D. E. the minifer.

Enc. 1. cap. 3. num. 10. & 11.

S. Augustine abused greatly by S. Francis. Enc. 1.cap.8.

B.

Band S. Francis. Enc. 1. cap 1. num. 10.

S. Bernard his judgment of the Popes ritles of honour, Enc. 1, cap. 1, num. 15.

S. Bernard his fentence touching mannes merits and Gods grace. Enc 1, cap, 10, num. 8, & 9.

About a Cath, man beyted in a Beares Ikyn. Enc. 1. eap. 1. num. 4.

S. Bede his reftimony notably abused by S. Francis, Enc. 2. cap. 3. num. 4.

Bleffings of England by the new ghospel, are not prefent but pait according to S.F. Enc. 1. cap. 2. num. 15.

Bleffings of Protestants religion of a. forts and newher of them true, Enc. 1. cap. 4. num. 4.

Bleflings of vnity among protestants, Enc. 1. cap. 4-

THE FOURTH TABLE, &c.

per terlum. Item the bleflings of Reading service in En-

Item the 4. and 5. bleflings: aboundance of good reorks, and freedome from perfection. Enc. 1. cap. 10. per totum. Fine other bleflings. Ibid. cap. 11. & 12.

Bookefeller of Aumien put to death for herefy, Euc. 1.

cap. s.num.s.

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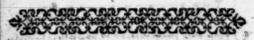
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VV hether fredome from exactions, long peace, great power in other countrys, great weak b of the land, and more aboundant multiplying of children, then before, be special benefits, and benedictions brought into England by change of religion? Ences, cap. 53.

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Whether the facrifice of the Maffe be aneto inuention or no, and Whether the number of 7. Sacraments Trere not agreed on before the late councel of Trent, as 0. E. affrmeth. Enc. 1. cap. 13. num. 7.8.9.10.11.12.6. How farre Catholike men do depend of the Pope for 15. the certaintie of their religion? Encount.1. cap. 16. num. 17.18.19. 16. Whether there be any one new or old herefie can be proned to be in the doctryne of Papifts at this day, and bolo many there be properly, and formally beld by Proteffants. Encount. 1. cap. 16. num. 20. How contemptuouffie the protestants do speak not 17. only of the old Fathers, but also of their owne bryters, when they make againft them. Enc. 1. cap. 17. VV hat manner of tryal Robert fon the Anabaptift 18. would have by flaying the Suane for proof of his religion againft Calumille. Enc. 1 .cap.17. num. 17. VV hether temporal blefings entred into England, 19. & other countreys round about with the wew ghofpel, and change of the old Religion! Encount. 1. cap. 12.6 13. 14. 6 18. How many and how great inconveniences in mat-20. ter of flate, and other wife have infued in England by change of religion, fince K. Henry the 8. his departure

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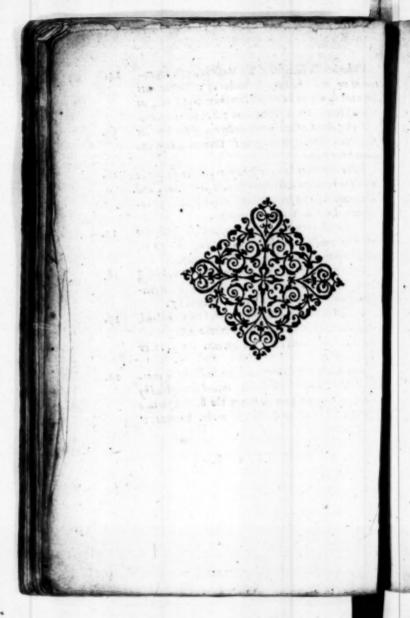
d nature of me. 1. 6-10. Meace, great the land, and the before, be more England

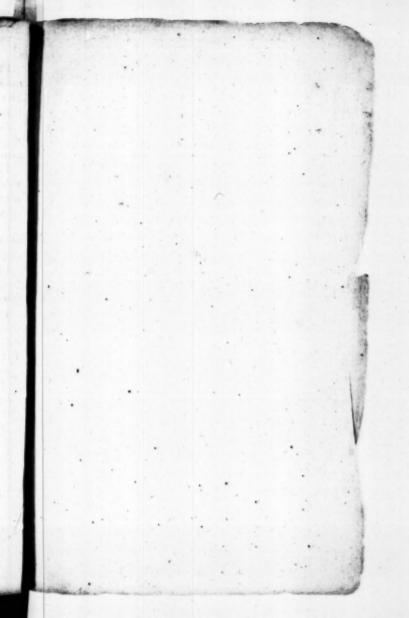
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19:

THE

WARN-WORD

TO SIR FRANCIS

HASTINGES WAST-

WORD:

Conteyning the iffue of three former Treatefes, the Warch-word, the Ward-word and the Waft-word (intituled by Sir Francis, an Apologie of Defence of his Warch-word) togeather with certaine admonitions & warnings to the faid.

Wherento is adjoyned a breif selection of an infolent, and vauniting minister malked with the letters O. R. who bath taken you him to wret of distance argument in supply of the knight. This O. R. was Markets Serectife and Dean af Exceler & a Saulost magnetand

There go also foure foreral Tables, one of the chapters, mother of the controverses, the third of the cheif faires, and deceits, the fourth of the particular matters contented in the whole

By N. D. author of the Ward-word.

inhor na madin



Tit. 1. verf. ro.

Thy mit largest all man, after one or two vournings, howeving that full a one is full mercul, and finnests demandly against ble orano independs.

Permissu Superiorum. Anno 1602;

A Warn-word to Syr F. Hastings

Procestainty among proreftante.

The curked Ghosts assistance then him-selfe, can be no more fure or infallible then the first, wherof it foloweth, that a protestant hath not, nor can haue any further certainty of the truth of his religion then humaine iudgement, or probabilitie can giue him (which is a miserable curse, and no fayth at all) except he wil flie to his inward spirit and inspiration, which is farre more yncertayne, and perilous then the other, all which is contrarie in the Catholyke Churche, and in the way and meanes of tryal which she followeth, and consequentlie that the certayntie is farre different for fecuritie.

Furthermore the K. is fore vrged in this poynt of vncertaintie, about disagreeing not onlie from the old Catholyke doctors of the primitive Church, but also from his owne the new, yea those that first brought this later light of his religion (yf it were light) into the world, as Luther, 30mglus, Calays, and fuch others, and he is demanded how he can diffent from thefe men, as he doth in fo great poynts of doctrine, & yet have no certainty of beliefe, feing these men, were as learned as he, and no leffe illuminated by his owne confession, and yfthey were deceyued in some poynts, they

might be in all, &c.

From this curse of varietie and vncertaintie of doctryne and beliefe, the warder paffeth to an other no leffe markable brought in by change of old religion, which is, diffolution of lyfe and manners, which protestants them-selues do not deny in their writings

See before Cap. 1.4.5.

as be-

bis VVaft-word. Enc. 1. Cap. 14. as before hath byn thewed, and yf they Theenre of would, the experience of England it felse is sapen 6. fusicient for proofe, and the warder declareth ir by playne demonstration wherunto notwithstanding it seemed good to the K. to answere with deepe filence, not fo much as muttering any one thing for his defence, so as heere I would thanke him as S. Augustine in a Aug. contra like case thanked Faustus the Manichie, Gratia tibi nich tib. a. agenda funt, vbi nonnulla fic vidifti te refutare nonin fine. poffe, vi ca malles fummo filentio prateriri. Yow are to be thanked in that yow faw (and therby ,, confessed) some things in my book to be so,, vnanswerable, as yow choose rather to passe ,, them ouer with deepe filence then to fay any thing vnto them. Then followeth in the ward-word another

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treatise of temporal effectes by change of religion, which he reduceth also to two heads. First what was liklie to have fallen out, if this change of religion had not bene made in her Ma" tyme, and then what hath enfued ypon the faid change, and for the first he handleth eyght poyntes liklie to have followed 1. The strength and felicitie her Ma". should have had by all liklihood through the vnion ofher subjectes, 2. The securitie therof ensuing. 2. Maryage, and noble yffue of her Main body. 4. The establishment of succession. 5, Vnion with Rome, and sea Apostolyke. 6. Ancient leagues with forayne Princes mainteyned. 7. much bloody warre in our neighbors kingdomes had byn auoyded. 8. divers important damages, and peryle

A brief addition about O.E.

peryls at home by ail liklihood had neuer ryfen, all which great felicities hauing beene eyther lost by change of religion, or greatile weakned, and put in daunger, he sheweth further that the contrarie effectes of curses,& calamities haue or may enfue therby, and hauinglayd them foorth he finally concludeth thus.

All these inconveniences, and calamities had byn auoyded, or the most of them, if chage » of Religion in England had not byn made, fo , that the innumerable benedictions which this » poore man would neads threape vpon vs, by , that change, do come to be in effect thefe that ofollow.

The fumme fings, and earlings.

First in spiritual affayres, to have no ceror all thet hath byn faid tayntie of religion at all, as hath byn proued, about blef. no flay, no foundation, no final rule to try, or judge to determin, but onlie euery más owne , private head, and fancie, wrangling and ian-"gling without end, for that it is without judge ,, or meanes to make an end : nouelties without number, libertie of lyfe wihout feare, or force of ecclesiastical discipline to restrayne it. And ,, then in teporal matters the blessings are such ,, as have byn discouered, our realme devided & ,, shivered in a thousand peeces; our Princesse in " yeares without children, or hope of any, our crowne without succession, our old frends & , allies made our enemyes, our new frends vn-certayne; our owne flesh and countrymen "most pittifullie deuided within their owner bowels, and most miserably tossed, and tor-

bis VVaft word Em. 1. Cap. 14. 96 moyled both abroad and at home, abroad and in other courryes, with prilons, yros, chaynes, ,, gallyes, and other afflictions, euen to death it felfe; for being protestants, pyrates, spyes, pradifers, or other fuch imputations incident to ,, enemyes. At home afflicted with no leffeperfecutions of our owne Magistrats, for being, Catholikes, or deemed to be fuch. would fayne know, who they are in our litle,, Iland, that feele thefe innumerable benefits & blessings by change of religion, which this gentleman talketh of, feing there are verie, fewe eyther of one religion or other, that talt ,, not of the miferies, wherof I have fpoken, ey-,, ther in themselves, their frends, children, feruants, kynsfolkes, goods honors, or otherwise, and most of al the realme and commo wealth it felfe,&c.

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To all this speach and reason of the warder g.

Syr F. answereth onlie in foure or five lynes raginatures. The syre by your building of Castels in the Ayre by you and supposal of blessings that might probably have ensured, versing, if religion had not by altered, because I means not to take the paynes to follow yow in your extraugant discourses, and because they are indeed nothing but the imaginations of any sile brayne, I leave them to M'.

Moores Fishio Viopica. Who could answere with fewer words, or lesse matter so large, & important a discourse, then Syr F. doth heere? or who could go further from the purpose then he, that leaveth out the substance of all his adversaries allegation, and entertayneth himsels in trystes of his owne devising? Let the

reader

A VVarn-word to Syr F. Haftings :

reader judge whether his answere be rightliegermed a wastword or no. I must needs conclude as S. Augustine did against Iulian With this interrogation. Quero abs to cur libre meo faltem fetie tenus te respondiffe glorieris, cum librimei partem nec quartam teprebendende terigeris, eo que faleus in pracereundu meis difputationibus feceris, quaft omnino desperares veriusque operis, & mei feilicet & tui quenquam effe poffe lettorem qui ifta deprebenderet ! I aske of yow (Syr F.) as good a so disputer or shifter rather as was Iulian) how so yow can glorie to have answered my former » book, wheras yow have not fo much as rou-, ched the fourth parte therof, and have made so fuch leapes in passing ouer my arguments, & odisputatios, as though yow dispayred that any » reader would view both workes, and fynd » out your falshood in this behalfe.

VVHAT O.E. ANSVVE-

reth to the former chapter about division, and uncertainty in religion.

CAP. XV.

I Have fignifyed vnto thee (gentle reader) before, that where the knight fynding matters som what hard, or vneasie to answere, seeketh now and then with some regard of honor, and reputation; to step ouer without stumbling, and to salue some matters by smoothe sylence, there bold bayard the minister

Aug.lib. r. contra fulia num.cap.1. minister, rushing in with more resolution, &c masking himselte with the vizard of two vowels. O. E. (which may stand perhaps in his cypher for Obles Byes to looke thorough and to see, and not be seene agayne) layeth on load both in babling, and scoulding, saying somewhat to euery thing, though nothing in deed to all, and following the threed of my speach, and narration, he picketh quarrels to whatsoeuer seemeth most capable of cauillation, and this appeareth to be his cheifely entended exployt in this his enterprise of answering, the proofe shalbe seene by experience.

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And first of all wheras the warder obiecteth division disvnion and disagreement to him and his (as you have heard) and this not onlie from Catholikes, but also from their owne ghospellers, as from the Lutheranes in " Germany, and Denmarke (to vie the warders Pag. 4owne wordes) from Zwinglians in Zuitzer-" land, from Caluinists in Geneua, France, Hol-" land, and Scotland, & from Puritanes, Brow-" nists and other seets at home, that impugne" Protestants daylie of the parlament religion." This fellow denyeth first verie flatlie, that prese there is any distifion among them at all, And heere he wynneth the first garland of impudencie as yow fee, but look vpon an other more cleare then this. Secondly (fayth he) the Churches of Great long Zwitzerland, Germany, France, & England, do ney- E. ther bold of Zuinglim, Caluyn, nor Luther, but of Christ lefu, and of bir spostles and Prophets.

A warn-word to Syr F. Hastings

Lo (reader) . how quicklie this matter is dispatched, and how soone disagreement is made betweene them, fee the 4.5. and 6. former chapters for tryal of this poynt: and note by the way, that of purpose he leaueth out heere the Puritanes espetialie mentyoned by the warder, for that he having written fo earnestlie against them a litle before canot with his honour now make attonemet with them. as he doth with the Lutheranes of Germany, Zuinglians of Switzerland, and Caluinists of France, vniting them all in one Churche, and in the true doctryne of lefus Chrift, and consequentlie also with himselfe and his Churche of England according to the rule & principle. Qua conneniunt in aliquetertio, inter fe etiam convenient, those things that agree in a third, agree also betweene themselves, which he expoundeth also presentlie after by the wordes next following. As for our felues (fayth he) all of vs professe the doctryne of Christ lefus, according sothat rule that was eftablifbed by common confent of the Churche of England, from Whith if any digreffe, be is no more to be accounted of our fociety then abe Papifts, &c. Marke heere (good reader) the guyddy head of this gagling goose, first he joyneth together in the true doctryne of lefus Chrift, and of his Apostles and prophets as wel all Lutherans, and Zuinglians, as also all kynde of Caluinists and confequently Puritanes whome yet presentlie he cutreth of agayne, no less then Papists and those of the Popes retinue (whom before he faid to be no Chri-

Pag.19-

Most foolish inconstancy and contradiction to himselfe

Pop 17.

his VVaft-word. Enc. 1.Cap. 15. 98

Christians nor to hold any one article a right Of christian fayth) if they do digresse in any thing from the rule of fayth established by common consent of the Churche of England, which all doe, and consequentlie he doth as much as if with one hand he should embrace, & lul and coople together both Lutherans; Zuinglians and Puritanes, acknowledging them for his deare and tender brethren, and with the other should beat them of, & detest them as enemyes and publike heretikes, for fo he doth in effect, seing it is euident, that neyther the fectaryes of Lutheras, Zuinglians, or Puritan-Caluinists of Geneua, France, Scotlad, Hollad or England do agree which O.E. his rule of fayth here mentioned to wit, the rale eftablished by common confent at this day in the Churche of England, And this is euidentlie, and aboundantly proued by their owne books and fayings before recyted in the 4.5.6. and fequet chapters of this Encounter.

But for that our Minister maketh mention heere of a certayne rule of fayth, wherby he and his are directed, and others that digresse from the same are to be rejected from their communion and societie, I meane to examine the same brieflie in this place, and to see what

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And first of all that there is and must be 4. some certayne rule among Christians, wherby that their is to know and stay their fayth, and to discerne rayae rule trew Catholykes from heretykes, is most of fayth as euident both by reason it selfe, and by the au-beleus as

N 2 thoritie

A warn-word to Syr F. Haftings

also wherby thoritie of the verie first founders of our reto interpret. ligion, who often do make mention, and adferipeures. monish vs therofas S. Paul to the Corinthians fe-

1. Cor. 10.

Phil. 1.

Gal. 6.

Rem. 13.

cundum regulam nostram, according to our rule and to the Philippenies, in each permaneamu regula let vs perfift in the fame rule. And to the Gallatiants, quicunque banc regulam fecuri fuerint, pax super illes, who soeuer shal follow this rule of fayth, peace vpon them, and other such places, as namely to the Romanes, Prophetia fecundum rationem fidei, prophefy (by which is vnderstood heere principallie, interpretation offcriptures) according to the rule or analogie of

fayth, for so is the greek word.

By all which places is manifest, that there is a certayne publike rule of fayth, and was ever among the Apostles them-selves, and thesame continued afterward by all the Fathers of euery age wherby it was easye to diftinguish betweene fuch as were Ontbodoxi or Catholykes, and others that were new fangled or wrangling people, that would follow no rule but their owne head, and fancyes, of which rule make mention also in the primitive Churche Ignatim after the Apostles epift. admagnetianos, lustimus Apol 2 pro Christiani, Irenaus lib. 1. cap.1. & 2. Clemens lib. 4. fromatum aduer fu barefes, Tertullianus lib de velandis virginibus, Dionifius Alexandrinus as S.Bafil Cyteth him lib. de spiritu S. cap.29.and many other Fathers'commending highlie, and inculcating often the observation of this rule as wel for beliefe, as al fo for interpretation of Scriptures, but especiallie to discerne

his VVast-word. Enc. I. Cap. 15. 99 cerne heretikes, who (to vie these Fathers owne words) do no sooner begin to pratle, but that by digressing from this rule do bewray them-selues, and shew what they are, and thus far that there is a rule, which our enemies cannot deny.

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But now what that rule is it may be that volut the our Minister and I shal not so soone agree, but rule offaith yet first of all that it cannot be onlie Scripture is or vvas in is euident by his owne speach and confession eld tyme. in this place, where he fayth, that his people of Pag 19. England do professe the Doctrine of Christ lesus according to that rule, that was eftablifhed by common confent of the Churche of England, from Which rule (fayth he) if any digreffe, they are none of our focietie, no more then Papifls. By which words is euident that his rule confisteth of the consent and establishment of certayne men in England, what to believe, which is a different matter from scriptures, though they wil say perhaps that in this establishment, they followed Scriptures as wilalfo the Puritanes and others, that heere are excluded by this established rule.

And befyds this confession of O. E. him-felfe, there are many other convincing reasons that this rule named by the Apostles was not scripture, and among other this that eyther none or very litle of the newe Testament was written, when this rule of fayth was published, nor no vie, and practise among Christians, as appeareth by the often repetition therof made by the same Apostles afterward, when they came to write. Wel then not to be longer, for

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A VVarn-word to Syr F. Hastings

so much as this rule could not be onlie seripture the best way perhaps to vnderståd what it was and is at this day wil be to heare some of the anciet Fathers, describe the same. Holy Ignatius writing to the same Churche that S. Paul did (a litle before cyted) to wit, to the Philippenses, sayth, idipsum dicatis omnes idem sentientes, in boc ipso fidei regulas praceptáque sernani, " ficut & Paulus erudiens nos dicit. Do yow fay and >> teach the felfe same and be of one judgment, ? for by this haue I observed the rules of fayth, 2) as Paul instructing vs, sayd. Lo heere the judgment of Ignatius, who affirmeth him-felfe to haue observed the rule of fayth, for that he faid and taught that which all faid and taught, and thought that which all thought, and folowed no fingularitie eyther of his owne or others.

Iren.aduerf.
hæref lib.2.
sap 1.& 4.
The great
effimation
of the old.
zule of faith

Phil. p. Iguat.epift. ad Philip-

penles.

Iren.Ibid.

from the Aposses syme to bis, by which he sayth, that all heretikes are consinced in such sorte that Catholykes shut vp their eares, as soone as they heare them speake contrarie to the said rule of vniuersal fayth, delivered by tradition from age to age. Traditionem Apostolorum (sayth he) in tota mundo manifestatam in omni Ecclesia adest perspicere omnibus qui vera velint andire, &c. We, may see the tradition of the Aposses in every, Churche if we wil heare the truth and we can number those Bishops that were instituted by the Aposses, and their successors vnto our, dayes, who taught not that which these he-

Thus

bis VVast-word. Enc. 1.Cap. 15. 100

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Thus faid he, accompting this rule to be the whole tradition of our Ancestors coming Ter. lib. de downe by fuccession of Bishops and Pastors, contr. hart. To whom agreeth Tertulian presentlie after espay. him calling this rule, the fulnesse of the Apostles preaching, fi ergo incredibile est, (fayth he) ignoraffe Apoftolos plenizadinem pradicationis, vel omnem ordinem regula omnibus non edideffe, &c. if it be incredible that the Apostles did not know » the fulnes of the preaching of the ghospel or » that they did not deliver vnto all Christians, all the order of the rule of beliefe, &c. And » the fame man in an other place, Fides in regula Terr. lib de pofita eft, cedat curiofitas fidei, certe aut non obstrepant, hie cap. 13. aut quiescant aduersus regulam, &c. Fayth confilteth in rule, let curiofitie yeild to fayth, and let heretikes eyther not prate, or be filent against this rule. So saith he, and in an otherplace, if faith be we wil doubt or afke questions in matters of religion, let vs inquyre of our owne men to Dit Carbolykes, and in fuch matters, as Salua regula Ibid: fidei posit in questionem denenire, which without breach of the rule of fayth may be called into controversie.

By all which fayings we see of what accompte this rule of fayth was in the Primitiue Churche, and that it conteyned in deed the verie summe and corps of Christian doctrine deliuered at the beginning by the miracles & preachings of the Apostles, where S. Paul L. Correstad to the Corinthians sie pradicanium sie creditistis, so we have preached, and so yow have beleeved. And afterward partly by writing.

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and

A Warn-word to Syr F. Haftings

WVhat the old rule of fryth conseyned. Tert. lib.cot

hereCcap.11. Rom 12.

3. Pet.I.

and partly by tradition continued, and conferued to posteritie by the general consent and fuccession of the Carholyke Churche, and her gouernors, and among other things this rule conteyned the Symbolum or Creed of the Apostles, Tertuslian expresly testifieth, and besydes this it comprehended many things more in particular, as explication of divers hydden mysteries with direction how to vnderstand scriptures, as is playne by S. Paul before alleadged where he would baue prophefying or exposition of Scriptures to be according to the anologie & proportio of this rule of fayth, to Wit, that no exposition should be made according to the private spirit of any man, but according to that fayth and beliefe which before was generally receyued, as S. Peter expresly aduifeth vs, wherby it came to passe as sayth Epiphanius, that no heretyke could euer put vp his head, and begin anything against this rule, but that presentlie by the force therof he was discouered, and discomfyted, eucn as now O.E. in this place as yow fee goeth about to reiect Puritanes, and exclude them from his focietie, for that they diffent from his particular new rule established by a sewe in the Churche & Parliament of Englad, & this rule of his made but yesterday, and by a fewe, and not yet throughly agreed vpon among themfelues is thought of fuch force as it can exclude & reiect so many learned of their owne fyde, how much more, the ancient rule made by the Apostles, and continued ever fince by all the

bis VVaft-word. Buc. 1 . Cap. 14. 101 all the Catholyke world is fufficient to condemne all new fectaries of our tyme that dare jangle against it.

And this might be sufficient for declaration of this rule, the antiquitie, force & vie therof. but that I can not wel omit a peece of one example out of old Tertulian about 14. hundred yeares agone, who after the words before cyted, where he fayth this rule is the fulnelle of the Apostles preaching (and note that he fayth preaching and not wryring) come downe in the Churche by diffent and tradition, he not onlie teacheth but vieth also the same rule & the eminent force therof against all heretikes of his tyme, who (as ours do now) pretended that this rule & corpes of fayth delivered by the Apostles might perchance be corrupted, altered, misunderstood, or changed by their fuccessors, and that the later Churches were not so pure, as the former, and consequentlie this rule so much vrged of tradition, and vniuerfal cofent might not be infallible, to which absurditie after many other reasons & reprehenfios, Tertulian fayth as foloweth; Age nunc Terrul lib.de omnes errauerint, &c. Go to now, let vs grant prefe conti. that all Churches (or the most of them) after 16. the Apostles have erred, & that the holy ghost A notable fent for this cause by Christ, and for this cause discourse of demanded of his Father, to be the teacher of old. Terrol. truth, vnto them, hath not respected them and hereile. that this fleward of God and vicar of Christ, hath neglected his office ypon earth permit-, ting the Churches of Christianitie to beleeue

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A VVarn-word to Syr F. Haftings , otherwise, and to vnderstand matters diffea rently from that which the felfe fame hely , ghost did preach by the Apostles. But tel me ys it likely that fo many & fo great Churches , ouer Christedome haue all erred, and yet haue agreed in one faith? Error of doctrine by all , liklihood would have brought in (as it hath , done among Protestants) varietie also of do-,, Arine among those Churches, but that Which is Quod spud found to be one, and the felfe fame among many is not invenitus no to be thought to come by error but by tradition, and can any ma dare to fay that they did erre who ent erratum lefte, behind them those Traditions ! but how-» foeuer yow shal cal yt error, yet this Error ray-» gned for truth vntil herefies rofe vp to im-» pugne yt, belike truth beeing oppressed ex-" pected the comming of Marcionither, and Valen-" tinians to deliver her out of captivity, and in A fcorne of the meane space all preaching was in error, all Terrollian 6thagianty beleeuing in error, so many thowsands of thowsands baptised in error, so many good, wpon prote-, workes of fayth done in error fo many vertues, ,, fo many graces & miracles wrought in error, " fo many priesthoods and mysteries exercised , in error, and finallie fo many martyrdomes , crowned by error,&c. Thus farre and much farther passeth on . Terrullian to vrge and conuince the heretikes of his age by force of this rule delivered by tradition of the Apostles, receyued by Chri-

fradition of the Apolites, received by Chriflendome, and conferred by the Apolites successors vnto his tyme; and the same rule of general consent delivered by succession of Bishops Bil

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AVVaft-word Enc. 1. Cap. 15. 102 Bishops do vrge all old auncient Fathers in like forte each one in his age after Tertullian, Autuft. but in freed of all let s. Augustine be red vrging Vinc. lib. this rule against all forces of heretikes, but conti heres. especially, and more largely against the Denatifis and Pelagians, and after him againe the very next age, Vincentim Livenensis who after a longe discourse to this purpose vrgeth the words of S. Paul to Timothy, o Timothee depositum 1. Tim.4. custodi &c. . Tymothy keepe wel thy pleadge or pawne lefte with thee; which pawne as wel this father as the reste do interpret to be the forfayd rule of tradition of fayth ! Quid off depofiti (fayth he) what ys the pleadge or pawne lefte by the Apostles with Timothy and other Bishops of the Churche, and he answereth prefently. Id eft qued tibi creditum eft, non quod a se inuentum, quod accepifti, non quod excogitafti: rem non ingenij fed doctrine, non vsurpationis prinate. fed publica traditionis ; rem al te perductam, non a to prolatam : in qua non author effe debes fed cuftos : non inftitutor, fed fectator ; non ducens, fed fequens, &c.

This pawne or pledge is a thing geuen, yow in credit, and not invented by yow, a, thing which yow have received, and not, deuiled: a matter not of wit, but of doctrine:, not of pryvate viurpation, but of publyke tradition: a thing brought downe vnto yow, &, not brought forth first by yow a thing where, of yow must not be author, but keep only; , not the fownder but a follower, not a leader, ,

but one that is led.

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Thus fayth he of the rule of faith in his tyme,

A VVarn-word to Syr F, Hastings

tyme, which rule also serveth vs no lesse at this day against all sorte of protestants then it did them at that tyme against their adversaryes: but rather much more, for that our prescription of this rule is by many hundred yeares elder then theirs was, and so this shal suffise about this matter of the Ecclesiastical rule of fayth, what yt was, and what the auncient Fathers did thinke and esteeme, therof, and now we will examine a little what styrre the minister maketh about his goodly rule of the present particular Churche of England.

OF THE ENGLISH

rule of beliefe set downe by O.E. And what substace, or certaintie it bath, & how they doo wse it for excluding Puritanes & other Protoslantes, and of diners shameful shifts of O.E.

CAP. XVI.

Arift lib. 1. Phis. Not his is more true in that kynd then the faying of the philosopher, Contraria iuxta se posita clarius elucescumt, That contraryes being layd togeather do make each other better seene and vnderstood, as a ragged garment layd by another that is sayre and pretious, maketh the ragges and patches more euident and contentible, and euen so this ridiculous new deuised rule of O.E. if we compare it with the former auncient rule, commended

bis VVast. mord. Enc. 1. Cap. 16. 103
mended vinto vs by the old holie fathers we
shal see more perspicuously the vanitie therof, for that he sayth. As for our felues (that is the Pag. 19.
Protestants of England) all of vs professe the doctrine
of sesse Christ according to that rule that was estabis hed by the common consent of England, and whosome doub digresse from this is not of our societie, &c.
But here I would aske him what rule this

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is and in what yeare it was established, by whom, and how many, and what authoritie they had to establish or to make any new rule from the old receyued before in matters of religion? for yf he speake of K. Henry the 8. See the ftshis dayes, when the first chaunges beganne, Henr. 1. 15.6. and when divers new rules were fet downe 14- & an. as. in parlament with this expresse commenda e. 15 & 19. tion that they were taken out of the pure and an. 11.ca.14. fyncere only woord of God, I doo not think cap 1. that O. E. wil admit them, or stand vnto them, though Iohn Fox do hold all that tyme of K. Henrie his mutations after his breach with the Churche of Rome, for the tyme of the ghospel and so doth terme it every where.

In K. Edward dayes also, he being head of the Churche, though but 9 yeares old, there An I Edward was two or three new rules made and altered and altered about matters of religion and their communion book, all pretended out of the word of God, with reuocation of that which K. Henry the Father and his Parlaments, out of the same woord had appoynted before which rule also ynder K. Edward. I do not know whether

AVVarn-word to Syr F. Haftings

whether our Protestats wil allow in all poyntes now, but sure I am our Puritanes do not, nor wil not, as appeareth by theire owne bookes; what assurance then is there in this mutable and controuerted rule of so sewe yeares in age?

But the most important question is, who and what men, and by what authoritie they made this rule? The wader knew no other when he writ, but the Lords of the Parlamet, and so called it parlament religion wherwith O. E. is very angry, and fayth where he calleth our religion parlament religion, he speaketh like himselfe, that is falsly and slaunderoufly, for albeit the same be receyued by authoritie of the Prince & ftate, yet is it Christs religion and not the Princes. Soone spoken but how doth he proue it? here is styl that old shifte of petitio principi, hissed out by learned men, which confifteth in fetting downe that for a principle, which most needeth proof as heere where our minister wil needs haue his religion to be Christs religion, whether we will or no, and that it was but receyued and promulgated only by the parlament, but then must I aske him agayne, what authoritie besydes the parlament hath determined it to be Christs religion? as also that the Puritans religion is not Christs religion, notwithstanding they pretend Christ, and his Apostles no leffe then doth the protestant? and then if we fynd that the only authoritie that defyneth this matter is the Parlament allowing

the one

Pag. 19.

bis Wast-word. Enc. 1.Cap. 16. 104 the one and condemning the other, for that scriptures of themselues can not do it (quia actiones funt fuppoficorum, as a litle after he yrgeth) and then must needs the credit & truth of English religion depend of the parlament, and therof, worthelie be called Parlament re-

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ligion. But harken (good reader) what an example he hath found to auoyd, that his religion making may not be called Parlament religion. The spaint him-Emperors Gratian, Valentinian, and Theodofiss decreed (fayth he) that all people of their gouernment Pagette. (bould hold the doctryne of Peter the Apofile , eaught by Damafus bifhop of Rome, and Peter bifhop of Alexandria, & that they [bould beleeue one God and three perfont, & yet I bope this Noddy Del not cal the fasth of the Trinitie an imperial fasth, &c. Yes see this had furelie Syr Noddy-maker, I would cal and led more proue it fo if the cafe were like, that is, if thefe fore in the three Emperors had determined this fayth as the letter of of theselves, and by their imperial authoritie, O.F. to the and that it had byn a different beliefe from " the rule of fayth receyued before, throughout Christendome, as your parlament religio was and is, having no other ecclefiaftical Authoritie for her establishment, but only the authoritie of your Prince and parlament, which defyned it to be trew religion and coforme to the word of God, and determined that the other which was there before in vie. to wit the Catholike to be opposite and contrarie to thefaid word, and therfore to be abolished so as the allowance of the one, and repro-

A brief addition about O.E.

reprobation of the other proceeded from the

parlament.

But the proceeding of the foresaid three Emperors in this their alleaged decree, was farre otherwise, which O.E.if he had had any more wit then a Noddy would neuer haue brought in, being a matter that doth cleerlie couince him &his religio of noueltie, & herefie. For that Gratia & Valetiman his fonne being Emperors of the west, and Theodofine of the East, all three do agree to commend to their subjects the romane fayth, and bishop of that place to wit Damafus the fitting in that chaire, vnder payne of herefy, infamy, and other extreeme punishments, which poynt for that the false minister after his fashion durst not put downe clearly as the woords themselues do ly in the text, least therby he should discouer ouer much the truth, I meane to do it for him, in this place without other fee for my labour then to proue him a cosening companion, and alleaging them brokenly to his owne purpose. Cunttes popules (sayth the denit.c. Chaos cree) ques clemençia nostra regit imperium, in tali velumus religione veffari, quam dinimam Petrum Apoftolum tradidife Romanis, religio v que adhuc ab ipjo infinuata declarat, quamque Pontificem Damafum fequi claret & Petrum Alexandria Episcopum virum Apostolica fanditatis, &c. our wil is that all people whom the Empyre of our clemency doth gouerne, shal lyue in that religion which diuine Peter deliuered vnto the Romanes, as the religion by him taught, and enduring to

The decree of the 3. Emp. examined.

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bis VVast-word Enc. 1. Cap. 16. 105 om the

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this day doth playnly thewe, which religion » (lefte by S. Peter) it is euident, that Damafus » bishop of Rome doth folow, as also Peter » bithop of Alexandria a man of Apostolical » holynes, &c. to wit that according to Aposto- >> lical discipline, and euangelical doctryne, we » all beleeue one deity of the Father, the Sone & » the holy Ghost, with equal maiesty in holy » Trinity, and this law whofoeuer doth fol-, low, we command that they do imbrace the » name of christia Catholikes, the rest who we » esteeme as mad and furious men we wil haue >> to beare the infamy of heretical doctryne ,

and to be punished first by God & then by vs. This is the decree of these three Emperors against heretiks for neere 1200. yeare agoe, wherin yow fee they remit themselnes all three (though one were of the east Empyre) to the Romane religion, and to Damasus the Pope his beleefe, with whom the Patriarke of Alexandria for the east Churche did also agree, and heere is nothing determined of religion as yow fee by their owne authoritie, but only that fuch as followed the Romane religion, and Pope of those dayes, should be compæd Catholikes, and the rest heretikes, which if the parlament of England had done in these our dayes, as all ancient parlaments were wont to doe (as appeareth by our statutes) then could not the religion authorized by them be called parlament religion, no more then this can be called Imperial though published and proceded by Emperors.

A VVarn-word to Syr F. Haffings

Now then (gentle reader) confider how many foliyes or Nodytismes (which the miniter obiected a wayes to me) be by him comitted in alleaging this one example of these Emperors, and on whom they light, but the principal is, that being alleaged by himfelf, and for himself, it maketh wholie against him, & ouerthroweth quite his cause which may be accopted dolt fime also in the deane, befydes Nodytisme: for it sheweth first the whole difference betweene these Catholike eree contrary Emperors decree, for defence of religion, and the modernal decrees of our Parlaments that take ypon them to appoynte and defyne religion in England, it sheweth that the Romane religion was receyued by S. Peter, and had endured so vntil their dayes, which was more then 400. yeares, it sheweth also that Damafus Pope of Rome was then the cheife gouernor of christian. religion throughout the world: it sheweth that these Emperours accounted himfor their head, and not he them in matters of religion, it sheweth how humbly these Emperors did submit themselves to the decree of the councel of Nice made before their dayes about three persons in one Godhead, confirmed by Pope Siluester, and continued by Damasus; and it sheweth how obedientlie and christianly these Emperors did hold them for Catholike christias, whom thefaid councel, and Pope Damasus did hold for Catholiks and condemned those for in-

famous hererikes, who did diffent from their

obedience

Poynts of the Bonp. deto O. E.

bis VVaft word. Enc. 1. Cap. 16. 106
obedience in religion; and now whether our
later Parlaments of England haue done the
fame by the councel of 1 rent, and Popes confirming & defending the fame (as our former
parlaments were wont to doe) I leaue to the
reader to judge, and whether this law of
these Emperors were wyselie brought in by
O. E. or no; but let vs passe yet further in examyning this rule for tryal of truth.

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The minister having shifted of wittilie (as it feemeth to him) the exprobration of parlament religion by the forefaid example of the Emperors, talleth to range, and roue wyde & far, and to obiect to vs that in Q. maryes dayes our religion was established more by parla- > ment, then by authoritie of the Apostles, that >, we are deuided among our felues, and have >> more then 200, divers opinions about the Sa- >, crament of the L. supper, that the vniuerfal >, Churche could not deliver vs our fayth, quia nifed full actiones funt suppositorum, that our fayth is ney- oblections. ther Catholyke, nor hath any certayne groud » at all, but is buylded voon the particular opi- " nions of this or that mutable and vulearned » Pope, that it is not ancient, but ful of late no- » ueltyes, and old herefyes, and other fuch stuffe >> without end, prating much, and proping nothing so as no Mountebank in Italie could shewe him-felfe lesse shameles, or more ridiculous.

And to fay a word or two to enery one of these fooleries before rehearsed, the religion that the parlament established in Q. Maryes

O 2 dayes

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A VVarn-word to Syr F. Hastings

What religion yvas planted by Q Marica dayes.

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dayes was it any new religion, or different from the reft of Christendome for did the parparlament in lament then do any other thing then the former edict or decree of the Emperors that commandeth men to hold the ancier religion of Rome descended from the Aposties? and to follow the Bishop of that Churche the living as head of all Christendome ?

And as for the two hundred different opinions that Catholykes are faid to haue, let O. E.and all his compagnions together proue but two only that are real differences, and truly maynteyned by Catholykes being opposite one to the other, and that in poynts of fayth indeed, and I shal yeild, and pardon all the other hundred nyntie and eyght differences that he objecteth, but if he cannot proue this of two only, (as neuer he wil be able) then are they not two hundred differencies of ours, but 200. lyes of his, and agayne do yow note for auoyding cauillations that I require two real differences in matters of beleef, for of other circumstances that touch not preciselie beliefe, our schooles and learned men lawfully may haue diversitie of opinios, as about the manner how bread is connerted into Christs flesh in the Sacrament, and other like, of which kynd of divertities Tertullian spake a litle before, whe he faid quaramus à noftris, que falua fidei regula in

quaftionem possunt deuenire. Let ys cal in question or dispute among our selues, and with our owne men (to wit Catholykes) fuch poynts of religion, as may come in controuersie with-

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bis VVaft word Enc. 1 Cap. 16. 107 out breach of the integritie of the rule of favth and with this only dittinction of old Terrullian of the different disputing among Catholykes and heretikes, the one without touching the integritie of the rule of fayth, the other direclie opposite against that integritie, by this onlie, I fay, all the vaine prating and babling of our adversaries, that fil vp leaves with differences among our schoolemen is quite cut of, and they like barking dogs that have weryed them-selues in vayne may shake their eares, and returne to ly downe in their kenels againe, yntil an other fit of bawling be. offred, and he that wil fee an other like bawling whelp to O. E. repealed by a vant-curre, and his chaps thut vp with the verie fame distinction, let him read S. Augustine against Iulian Aug. lib. v. the Pelagian obie ting the fame that O.E. doth corn Iulian. against Catholykes. Alia funt (fayth S. Augustine) in quibus inter fe aliquando etiam doctifimi atque optima regula Catholica defenfores (alua fidei compage non confonant, & alius also de vna re melius aliquid vences ther dicit & verius, boc autem vnde nunc agemen adipfa may be afides pertinet fundamenta. There are other poynts likes. Salua (among Catholykes) in which fometymes the fidei regula. most learned and best defenders of the Ca-" tholyke rule of fayth do disagree among the-» felues, and one doth fay better and more truly » perhaps then an other of the felfe fame thing, » but yet all without breach of the common » linke offayth, but this whereofnow we treat » (against this heretyke Iulian) perteyneth to» the very foundation of our fayth.

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I brief addition about O E.

Thus fayth he, and thus fay we, and I ad further to Q. E. that which followeth in S. Augustine against Iulian, that he change his erroneous, and furious mynd in accuming so many grave Fathers, Bishops, and Pastors, and the whole visible churche of that opprobrious shame, which is proper only to heretyks to wit of diuision, and dissention among themselves in matters of fayth.

To the other iest & boyery that followeth,

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wherin he fayth that Catholyke men cannot receyue their fayth fro the vniuerfal churche, quia actiones funt supposuorum, I might answere this fentence quia omnia plena funt pultorum, for otherwise he pretending to make his aduerfarie a noddy, would never have brought foorth fo noddilike an argument therby to increase the number of noddyes with addition of his owne person, for who wil not judge him a notorious Noddy who felling him-felf for a doughtie doctor, & deane of a Churche, vnderstandeth not a proposition in Logique, & there ore for his instruction I wil send him to no higher a treatise for this tyme, then to the introduction of Logique or summula written by Toletus, where among other diuisions of terminus singularis, he shal fynd this, Collectium autem terminmeft ani tantum plura coniunda fignificat, re Roma. &c. This I shal expound after, when I shal shew that this definition of Terminus ouerthroweth his obiection, & consequentlie that he is ignorant in ipsis terminis artis in the very termes of logique it felfe.

VVhether the valuerfal Churche may be faid to teach or no.

Tolet. in trod ad dialea lib. 1.c. 13. his VVaft-word. Enc. 1. Cap. 16. 108

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But yet in the meane space I deny not, but that thefaid proposition actiones funt suppositionil, istrue in it felfe, and founded in Arifforles Me- Afin. Bb. t. taph fires, though Arifforle have not the word must water Suppositorum, but fingularium, as the greeke word wares. importeth, but all is one in our fense. And further I grant that this proposition is vsed by many schoole doctors for better explication of divers highest mysteries of divinitie, and namelie of the bleffed Prinitie, incarnation of our Saujour, and others, as appeareth in diuers places of S. Thomas, though yet as it fee- tom in lib. meth ueuer read, and much leffe vnderstood i. sent dift. s by this rude O. E. as may appeare by his it and & foolish application therof in this place, for that idem part s. the meaning of this proposition according to 9-14-art 1. & Aristotle and schoolemen is that Actiones non art. 1. funt vniuer falium logicorum, which are otherwise called miner falia in predicando, fuch as are genus, (pecies and the like; neyther yet are actiones vmner falum in effende. as were thofe idea platonica, nor yet pa tium constituentium vel componentium , but only fingularium, aut suppositorum, this is Ariflot'es meaning when he layth actiones funt fuppofice um, but what is any of this to our quefition and speech of the vniuersal Christian Churche and her reaching, which Churche though in our speach she be called vniverfal collectine for that The coteyneth all Catholykes, yet is the reipfa, and in her felfe, truly and properlie individuum, and not vnicerfale logicum vel platonicum, but only as is said miner sale celledinum, defined before by Tolerw, when he fayth: Terminus

Awarn-word to Syr F. Haftings

Terminus fingularis collections eft, qui tantum plura coniunte fignificat, which fignineth the comprehension of many in it felt, as Rome, London, parlament, cittye, churche, congregation, and the like, which according to logique are properlie particuler individuals, and not vniverfals, though they conteyne ech of them a multitude in them, and in that fense may be called vniuerfals, as the whole and vniuerfal city parlament, common swealth &c. and they haue this nature that the actions of particulars conteyned in them, and authorized by the whole, do stand for the whole, and are faid to be of the whole as the acts of Parlament in England, though they be done by particular men (and often tymes not by all) yet are they not called the actes of particular men, but of the whole parlament and the like of the actes of the cittie, or common wealth.

the vyhole bouy.

And further when fuch an act is delivered Ales ofper to me by a particular man not in his owne probuted to name, nor as his owne acte or decree, but as the act of the Parlament and in name-therof, I may wel fay that the Parlament delivereth me the same, which I may also say when the cittie of London, the chacerie, the kings bench the court of wardes, or other comon bodyes maketh out any order though it be deliuered by particuler me, yet is it the act of the whole vniuerfal body, and so called and accounted, and not of the particuler men, that deliver or execute the same, which being vnderstood let vs now come co the application of our particuler

AVVast-word Enc. 1. Cap. 16. 109 culer case of the vniuersal Churche her reaching, and therby discouer the deep lurking of our fouldiour-masked minister.

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When we Catholykes say that our fayth is taught, or delivered vnto vs by the vniverfal The apolle Churche, our meanings, that albeit particular former dif. men as Priests, Pastors, or preachers do imme-course. diatly deliuer the same wnto vs, yet for that they do yt not as of them-selues, nor as their owne, but from the faid Catholyke vniuerfal Churche, and by her order, we fay truly and properlie, and cannot fay otherwyle, but that we are taught it by the faid vniuerfal Churche, which is the body, and not by perticuler men which are parts only, euen as when a man striketh an other with his foot or hand, it cannot be faid so properly that the foot or hand strook him, as the man him-felf, and this argumet, runneth also in our aduersaries cause, yf he had wit to fee it, for when a ma is taught at this day the protestant fayth of England allowed by the state, may he not say more truly and properly that it is the teaching of the vniuersal Churche of England, then of this or that particuler contemptible minister?but this he foresaw not, when he came in with his actionis sunt suppositorum, & therby wil see what reason I had to ad stultorum, for so much as his obiection befydes the ignorance, and falfhood therof, ouerthroweth no leffe him-felfe, and the teaching of his Church, yf it had any force Ignorence & so much of this which indeed is over much for the fondnes of the instance.

A Warn-word to Syr F. Hastings

There remayneth then that part only of his babble where he cryeth out, that our religion is not Catbolike, but his, and that ours is buylded only upon Popes which are mutable and subsect to error or his upon the eternal truth of God, &c. All which toyes though they have byn sufficiently restricted before, in that I have alleaged, and a thousand tymes before that agayne by other writers, yet these men as hungry slyes beaten of from hunny do returne still with the very same clamors agayne, for lack of other better matter, and heere yow see are two poynts the sirst, whether we or they be Catbolikes, and then whether we depend of Popes, and they of God.

16. Who are Carbolykes

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For the first which of our Churches is truly Catholike much hath byn said (or at least-wyse may be gathered) by the former discourse about the ancient rule of true Catholike sayth, but more particularly it remayneth to be handled in this sellowes first new soo-list chalenge added after this for Syr F. wherfore heere I wil say no more of that mad para dox for which shame ynough abydeth O. E. in that, when I shal come to answere it.

Now for the second about our depending of Popes and they of God, and the scriptures, it hath appeared by the two or three precedet chapters, how they depend ech man of their owne fancy and judgment of scripture, and not of God, or godlines, and as for our depending of Popes as heads successively of our Churche, we confesse it willingly, and do glory therin, that we are not heretical acherals

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bis VVaft-word. Enc. 1 .Cap. 15. 110

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as our aduerfaries are, but yet to meet with this prating calumniators exprobation we fay Horr Can that we depend not of any Pope as a private lyke men de or particular man, and subject to infirmities, pend of the eyther of ignorance, euel lyfe, or the like, but seligion. as he is head and cheire pattor of Christs yniuersal Churche, Gods substitute vpon earth, to whom he hath affured the perpetual assiflance of his holy spirit, and of the omnipotent power of his aternal Godhead even ynto the worldsend, and by vertue of this promis let Peters successor be neuer so vniearned, rude, feeble or infirme (as hardly can be chosen one meaner then himselse was in all or most of these poynts (before he receyued vertue from his maifter) yet shal his learning be incontrolable for government of Gods Churche, taking that helpe by councels doctors & other learned meanes, which he may, (and Gods prouidence wil ever prouide that he shal do) his rudenes also shalbe wysedome, bis feeblenes fortitude, his infirmity vertue, in respect of his place and dignity, and this did our ancient holy Fathers efteeme the matter, not by the talents or merit of the man as heserikes bable but by his office, place, and dignitie.

As for example who knoweth nor but that Pope Damasus before mentioned in the decree of the three Emperors was not perhaps the learnedest man in the world, nor otherwise the best qualifyed for humavne giftes (though he were also a notable man) bur other

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A VVarn-word to Syr F. Haftings

ther might exceed him in these poynes. Yet do the faid Emperors preferre him before all in directing men for their fayth and beleefe, as yow have heard; S. Hierome also was farre more learned then he by studdy, as all men wil confesse, and himselfe also, for that he wrote often to S. Hierome to requyre his opinion in poyntes of learning, and yet when the matter came to determine poyntes of fayth S. Hierome subiecteth himselfe to him, with that humility, as a chyld and scholler would vnto his father and Maister, and much more, for that he faith most absolutely in a most hard and perilous controuersie of that. tyme not yet determined; to wit, whether one or three hypoftacies, or subsisteces were to beholden in the Trinitie, the most learned humble father I say writeth thus to Pope Damasus out of Syria, Obtefter Beatitudine tuam ve mibi Epistolis tuis fine dicendarum fine tacendarum brooftafeon detur authoritas, I befeech your Hol. that yow wil give me leave, and authoritie by your letter to hold or deny three hypoflacies.

The faith & bumilitie of fayuft. Hier. coid. ad Damal.

Loe heere the different spirit in a learned humble Catholike saynet, from an ignorant prowd contemptuous heretike, S. Hierome regardeth not the personal partes of Pope Damasus, but his place, roome, and dignity of his office: our heretikes not only do contemne his place, but also most maliciouslie do lode the persons of all or most Popes with infinite calumniations and slaunders, therby to discredit

his Wast-word. Enc. I. Cap. 16. III discredit their office and ordinances, what then may we say of these men but that they are gyuen ouer as S. Paul sayth in reprobum sen-sum to a reprobate sense, and synne malicious-lie, and desperately to rayle against their owne consciences, God amed them, and let all wyse men take heed of them.

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As for the last and lowdest ly, which this prating minister affirmeth, to wit, that Ca-Catholyte tholike religion is ful of new noueltyes, and religion be old herefyes, this also is to be discussed in his des and here foresaid chalenge when it commeth to be fies. aunswered, wherunto I might remit the matter, without faying any thing here, as I meane to do, but only to premonish the reader of two poynts, that there I am to handle, the first, that if this woodcock or any of his crew can shew any one noueltie (as an article of fayth in our religion which was not beleeved in the Apostles tyme, and in all ages fince by the professors of the Catholike fayth, eyther explicite or implicite (as diuines terme it) we shal yeild in all the rest, for that we hold the foresaid rule of fayth delivered by the Apostles to haue byn ful and perfect, and that whatfoeuer poynt of fayth hath byn determined of fince, by general councels, confirmed by Popes, hath byn no new thing, but explication only of that which was before deliuered by the Apostles, albeit not so expressie knowne to all.

O.E. or his mates, can shewe any one heresie, taken

A warn-word to Syr F. Hastings

taken for an heretie by the general Churche fince Christs tyme vnto Luthers, or after, to be holden by vs truely, and in the fame fenfe wherin it was condemned for an berefy, and holden by those hererykes: if this I say can be truly shewed and not as this vice cometh in with fuftian-apes for veluet telling vs a tale of the Colleridians that offred Sacrifice to the Virgin Mary, and other like, from whom he cannot deny, but that we differ most manifestly (though his forehead be neuer so hard) If this I fay can be prooued, that any one herefy is truely among vs and not the fimilitude only or shadow therof, then wil we aske no further proof of any thing against vs, for that we hold absolutely that eyther all or none is trew in our religion : but on the contrary fyde, we shal shewe, and demonstrate most clearely, that they hold many old condemned herefies, in the felf same sense, wordes, and meaning, wherin they were condemned by the vniuerfal Churche, & held by those heretikes. And this is the true difference betweene ys and them, to wit, that they obiect to vs shadowes, and resemblances of heresyes, but we contince them of true herely in deed.

bis VVaft-word, Enc. 1.Cap. 17. 112

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(bewed by diners cleare examples, that O. E. and his fellowes do playnly dispayre of all certaine meane or rule to try the truth among them-felues, or with vs.

CAP. XVII.

Norwithstanding that sufficient hath byn 1.

Said before in divers chapters of this first sup. cap 3.4. encounter to shew that Protestants have no fure rule or certayne meanes at all for agreement in matters of Religion, or for confent, or affurance therin, yet for fo much as this is a most principal poynt to be wel vnderstood, & deeply pondered by euery man that loueth his eternal lyfe, and saluation, I have thought good to treat one poynt more in this chapter, which is the confession of our adversaries them-selues in this behalte, though not in playne words, yet in manifest deedes which are not nor ought to be of leffe authoritie then wordes.

And first of all I wil shewe this by their pasfing ouer without answere this whole matter (being the most principal of all this first encounter) when the warder vrgeth them most earnestlie in the poynt it selfe, and both of them(I meane both the K 'first, &the minister after him do answere directlie no one woord vnto the whole demonstration, which is a playne confession that they cannot answere it, but

A VVarn-word to Syr F. Haftings

it, but yet to shewe it more euidently, and to contince them in this place, I wil repeate

agayne what the warder faid before.

I would aske S. F. (sayth he) or any fuch man as he is, that determineth so resolutely » that his only religion among fo many others » (as are extant at this day) is true, and all others » falle; wheron doth he ground his certaintie?

of tryal pro-

Two onely meanes can S.F. haue to guyde himselfe in this case, first that he hath receased » this doctrine of fuch or fuch persons, preain chers, ministers, or doctors, whose learning mand knowledge in this behalfe he trusteth ab-» folutely : and then is his whole fayth buylded » vpon the credit of man, as is enident, and con-» fequently is nothing worth, nor no fayth at » all. The other way is, that he beleeueth it, » for that it is founded in Scripture; but this way to S. F. must needs be as vncertayne as » the other, yf not more, for that to be fure, that » it is foundly grouded vpon Scripture, he must » first read himselfe his whole beleese expressy » in Scriptures, which is much for a man of S.F. » occupation to do, and then he must be able to » judge of many other poyntes, belonging to the » fame, as namely that the book is furely Scr -» prure, that he readeth. And then that the tran-3) flation which he yfeth is trulie made, out of , the learned tongues Hebrew, Greeke and » Latyn : And lastly, he must be sure of the true » sense and exposition, which also are hard » matters for a man of S. F. learning, and much so more for others that know leffe then he.

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AVVast-word. Enc. 1.Cap. 17. 113

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Yea and when all is done, yf he had all thete , helpes needful for fuch a matter (as he hath , not) yet were it but a private manes opinio, & ,, confequently his fayth should be grounded, as but ypon his owne particuler judgmet, which maketh no fayth at all, but opinion only as, often hath byn fayd, for that fayth must have Gods expresse authoritie for her foundation.

So that to conclude, the first blessing which S. F. in particular thinketh to have receased, by this change of his religion, is in effect, that, whereas before when he beleeved the Catholyke and vniuerfal fayth of Christendome, deliuered vnto him by the vniuerfal Churche, 30 as founded on Scripture (which Churche, Christ & his Apostles gaue him expresse commission to credit) his beleef was properly, fayth, & founded upon a rock, that could not ,, fayle : now having left that fortreffe, & cast ,, him-felf into the waves of new opinions, he ,, hath nothing certayne at all but so much as , he lift to chole of him-felf, or of other mennes .. opinions, which choise is properly called herefie, for that the word herefy in Greek (as, all learned men know) fignifieth nothing els, ,, but a certayne election, and choise in matters, of Religion, to wit, when a man leauing the commo cosent of the general Churche choofeth only to follow that which his owne priuate judgment induceth him vnto.

And to make this more playne, how all these people haue no other rule of beleef, but Aplaymedeonly what their owne fancy leadeth them against & ?.

vnto,

A VVarn-word to Syr F. Hastings

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, vnto, I alke S. F. (not of any Catholyke Doator, nor of any ancient Father, as & Augustine, S. Ierom, or the rest, whom easely he would co-, temne) but rather of his owne Doctors, Mar-, tyn Luther, Iohn Caluin, Theodore Beza,& , fuch others, whom he supposeth to have byn , feruants of God, and indued with his holy spi-, rit & all the world knoweth that they were , more learned then S. F. yet why should he , beleeue his owne judgement more then theirs , in pointes of fayth? wherin they differ from , him, as Luther about the real presence, and the , number, and forme of Sacraments, and many , other points, Caluyn in matter of the Queenes Supremacy which he denyeth. Beza in the , whole gouernment of their Churche. Or why " should I beleeue S. F. or his new masters of " Englad, rather the these that were more lear-, ned then he or his? or what reason, rule, or , foundation, have any of these men to beleeve their owne opinion, more then others, but " only felf wil and fancy ?

This then is the first and greatest spiritual, benediction (or malediction rather) that I , fynd to have happened to our realme, and naption by this wooful alteration of religion, that , wheras before we had a directual, squyre & , pole-starre to follow, which was the vniuersal , Churche, now every man being set at liberty, , holdeth, beleeueth, and teacheth what he , listeth. Nor is there any way or meane lest, to restrayne him, for straight way he appeadeth bodlie and considentlie to the Scriptures,

his VVaft-word. Enc. 1. Cap. 17. 114 and there he wilbe both maifter and Pilot, & 20 botefwayne him-felf, to gouerne the bark at >> his pleasure, for he admitteth no judge, no interpreter, no authoritie, no antiquitie, nor any , other manner of tryal, which is the greatest >> madnes, and malediction that euer could hap->> pen among men of reason.

And the very same cause that moved the Warder to be so liberal then in setting downe this poynt, hath moued me now to repeat the

fame againe in this place.

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And what do yow think that the knight & his champion haue replyed to all this playne and manifest demonstration? would not yow think that both of them for their credits fake should have buckled vp them-selues to ioyne in this yffue with the warder, shewing what certainty they have, or which of the two wayes they wil take proposed by him, seeing he fayth there are no other, or that they should the-selues at least appoynt some other way: but consider good reader the force of euident truth they are so blanked, and their mouthes fo shut vp with this interrogation of the warder, as the K'. thought it best to passe it wholie ouer with filence, as before hath byn touched: The minister with more shame then the Kt. hath tatled formwhat, telling vs, in a grave that our religion is not Catholyke, that the question. vniuerfal Church could not deliuer it vnto ys quia actiones funt suppositorum (as yow haue heard) that stapleto teacheth that the Churche hath power to proue, taxe, and configne the

bookes

6.

A Warn-word to Syr F. Hastings

books of holy Scripture. And that vniuerfal tradition is the most certayne interpreter therof. And finally that the fayth of Papists is buylt upon the Popes sancie and opinion, and it is ful of nouelties, and old heresies, and the like, as before yow have heard.

All these tatlings he hath vpon this difcourse before rehearsed of the warder, and almost in as many words as I have recyted the: but to the matter it selfe about certainty or vncertainty in religion ne griquidem : he anfwereth no one word at all, only to the later parte, or appendix of the discourse where the warder fayth that to make the matter more playne, how protestants have no other rule of beleef, he asketh S. F. not of any Catholyke Doctors, nor auncient Fathers, whome he esteemeth not, but of their owne new Doctors Luther, Caluyn, Beza, and the like authors of their owne fects, why English Protestants at this day should preferre their owne iudgments before these also, (whom they grat to have had great store of the holy ghost) in all matters, doctrines, and interpretation of Scripture, where they diffent from them.

To this I say (all the other storme being past) it seemed good to the minister to make

his answere in these wordes.

But fayth this Noddy: Why (bould yow believe more your owne opinions then Caluyn concerning the Q. supremacy, Luther concering the Real presence, and Beza in the Churche government? I answere, fust that these mennes private opinions concerne not fundamental

bis VVass-word. Enc. 1 Cap. 17. IT 5
mental poynts of say:b; and therfore they are not to be ?ag 11.
brought footib for instance in this cause where we ish answers
talk of the foundations and reasons of Christian say:b. of O. E.
Marke wel his answere (goodreader) & iudge ther Caluya
who is the noddy, he sayth two things: the &c.
one, that the iudgments of Luther Caluin, and
Beza be but private opinions among them; the
other that the poynts wherin they differ from
them to wit, the real presence in the Sacrament, her Marie. Supremacy ecclesiastical, and
the whole gouernemet of the Churche are no
fundamental poynts of their faith.

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For the first I would gladly know what authority is an ayleable among them in teaching, preaching, and interpretation of Scriptures, yf Luther, Caluyn, and Beza be reiected as priuate and particuler men, where they differ from them ? our Doctors and Churche they do defy, the ancient Fathers they look not willingly after them, their owne parlament this ma fayth a litle before doth not appoynt but admit their religio only, who then is hee, or who are they that must determine, and defyne in this case? For the second, yf the difference with Luther about the real presence of Christs real body in the Sacrament, be no fundamental poynt of fayth (seing they accuse vs of the highest cryme vnder heaven about the same, that is, of idolatry, and holding a creature to be the creator, and we them againe of most heynous blasphemy & highest Wickednes vpon earth in discrediting Christ in his owne words, that faid it was his bodie, & his

9.

A Warn-word to Syr F. Hastings

What pointes are fundamental in protestants doding no.

his whole Church that euer so ynderstood him ynto this day) yf the matter of supremacy be no sundamental poynt of fayth, wherby all their ecclesiastical hierarchie standeth at this day in England as their Bishops Deanes, Archdeacons, and other prelates, and parsons of the Spiritualty, who otherwise must needs be playne intruders, and meere lay men,

If their whole gouernmet of their Churche be not fundamental wherofdependeth whether they have any true ministers, preachers and teachers lawfully allowed or no & consequentlie whether their Sacraments be Sacraments and be administred by them that haue authoritie fo to doe; if all these poynts I fay be not fundamental in O.E. opinion, what are fundamental? And what Atheisme doth this Martial minister & divels deane bring in vpon vs ? But beleeue me (good reader) these good fellowes do only eate of the ministerie, and beleeue as please them; and this being a compagnion of many occupations, wil line by that which wil yeild him most, & according to that also shal be his doctrine and beleef.

10. Pag. 21. O. E. his contemptious fpeach of Luther and Caluyn.

Of their great grand-father fryer Martyn Luther he layth here in the words following his former answere. VVe suspend our opinion and give no approbation to Luthers opinion concerning the carnal presence of Christs body in the Sacrament, for that we see the doctrine to be news, and not taught by the Apostolyke Churche, nay we find yt to be repugnant to the Aposiles doctrine delivered in Scriptures. &c. Marke

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hurche wheachers conbe Sathat ynts I what doth ing in these lerie,

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nant Ge.

bis VVaft-word. Enc. 1. Cap. 17. 116 Marke the arrogancy of this petty chapiain, De (ufpend, De fee; We finde; who are those wee I pray yow? Oh that Doctor Martyn Luther were againe to canuale this arrogant barking baftardly whelp of his, he would proue nim but a very demy puppie. Of Caluyn he fayth: When Caluyn Was better informed (about the Supremacy) he changed bis style and retracted bis opinion, but where and when, I pray yow? why have yow not noted the place and tyme; for Caluyn was to great a man I trow to change style or retract opinions, were it neuer so false or impious, and whether he changed in this, let his Elizeus that had his cloke & spirit of wickednes double (I meane Theodor Beza) be witnes, who is more to be beleeved in this case then O. E. that is but a fugitive of Caluyns campe, going about to be tray his Captayne.

Lastlie about the gouernment, of his English Churche, he addeth concerning Beza: I rag. 21. Jay that in external gouernment it is not necessarie that

all Churches Should concur and agree.

Loe his faying: and albeit he say madlie, yet I trust he wil not say but that in one and the selfe same Churche agreeing all in one true doctryne of Iesus Christ (as in the former rag. 18. leafe he affirmeth all sortes of protestants do) it is necessarie they agree in the substantial poynts at least of some gouernement among Atheisical them-selues, as for example, of some one head Doctrine & the cheise members therof, as whether the Prince be supreeme head ecclesiastical, and

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Awarn-word to Syr F. Haftings

may make Bishops, and whether the Bishops be true Prelates, and may make ministers, and whether they be of Gods or the diuels making that are so made, which is the proper ontrouersie betweene them of England, and Beza at this day, and was with Iohn Caluyn also while he lyued. To deny this I say, were a very mad new doctrine for souldiour O.E. to teach now under a ministers coate, to wit, that none of all these things are necessarie poynts of doctrine, but indisterent rather, and that in his Churche a minister, & a ministrel, a preacher, and a pyrate, a bishop and a bytesheep, a deane, and a diuel are all one.

The Survey
of pretended
holy difeipline &c.
printed by
Io. VVolf.
1595. cap 28
fol. 154.

And that this fellow, and his compagnions haueno religion nor conscience in saying and denying, admitting or reiecting at their pleafures, it may appeare by one of their publyke books printed, and fet foorth against the puritanes where they have a whole Chapter of accusations against the said puritanes for reie-Aing & contening new ghospelling wryters of their owne when they make against them which yet yow fee practifed here by O. E. him-felf though no Puritane, and that even against the very cheife heads and syres of both their religions, Luther, Caluyn, Beza, yea some are of opinion that O.E. was the Author of that book wherin the Puritanes are fo eagerly argued for this fault of cotemning their owne wryters whe they make against them, though I cannot easely beleeve thesame, for that it seemeth les fondly writte in that kynd, chen

bis VVaft-word, Em. 1.Cap. 17. 117 then could be expected of this manes shallow cacitie, that wrote this doltish answere to the Wardword, but be it how it wil yow shall fee the Puritanes taken vp very sharply by protestants in that book, for rejecting both their owne authors, and auncient Fathers, which yet yow fee this arrogant foole doth practife heere in the one (I meane touching their owne) and yow shal heare afterward how egregiously his fellowes do the like in the other, that is to fay, concerning the auncient Fathers. But first let ve see what is obiected to the Puritanes in the former poynt.

In a certayne place Pellican, Bullinger, Bucer, 11lyricus, and Musculus (all great Doctors among Survey c. 28. the Lutherans) being brought in against the Puritane doctrine, Cartwright answereth Puritans cothem thus ; If they were for one a bundred, they could iepe of their not beare downe the Apolle, to wit, standing with aven.

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But after these is brought in Luther himfelfe, interpreting a pecce of Scripture otherwise then they would have it, but they answere that his exposition is out of feason. Then is T.Conter li brought in Bishop Ridly, and brother Bucer 114. great doers in K.Edwards dayes in England, but the first is dismiffed, thus: Bif bop Ridley being a partie in this canfe ought to beno Witnes, the fecond thus: Bucer hath other groffe abfurdityes, fomerymes thid pag. Homer fleepeth; bis reasons are ridiculous, &c. Iewel and Fox do folow, but Fox is shaken of with this faying : that be took greater payne in bis flory to declare what is done, then bow luftle or vn-

A warn-word to Syr F. Hastings

influe how conveniently or vnconvenierlie it War dones Iewel receyued this jyrke, as a contumely ingrauen in his tombe as the Protestant complayneth. B. lewel calleth the duttyne of the gooffel Dantonneffe,

Ibi. Pag 118,

Pag. 196.

Finally they write thus of all the cheif English protestants in K. Henry. K. Edward. Q. Mary and in this Q. tyme before them-felues : T. Catrv.li.1. their knowledge was inpart; and being fent out in the morning or ener the Sunne of the ghofpel was ryfen fo high, they might ouer fee many things, Tobich thofe Dhich are not fo fbarpe of fight as they Dere, may fee, for because that Which they Want in the Sharpnes of fight, they have by the benefit, & clearnes of the Sunne

and light greater then in their dayes.

Loe heere the growing and disagreeing protestant fayth, and every man his new light and lanterne in his hand. Whofoeuer cometh after presumeth to see more then his fellow that went before him. Wher wil this matter end? but marke their wrangling spirites one Within an other: the puritanes are forely reprehended for this contemptuous ving their owne authors; but are the puritanes more arrogant or bolder in this poynt, then yow have heard O.E. before, euen with the first parent of their profession ?

As for the old Doctors of the ancient Cath. Sumey. Pag. Churche, the foresaid book of protestats, hath 329. also a special chapter of examples of the Puritanes contempt against them, calling S. Ignatius scholler to S. lobn the Euangelist, a counterfet and vayne man, S. Irenam is reiected, except

(fayth

bis VVaft-word. Enc. 1. Cap. 17. (fayth the Suruey) be wil frame bis speech after the Sur pag 912. new cut, euen according to Bezaes pleasure. Iuftinus machtait Marny being vrged, that lyued presentlie after 1. Timoth i. the Apostles, answere is made, that in the dayes of luftine, there began to peepe out in the minifterie fome things, Which Went from the simplicitie of the ghofpel. Th. Carre. Tos. luftine is added S. Hierome, whom they " 2. Pag. 634. answere thus : Corruption gro Deth in tyme, as the tymes are, fo arethey that lyue in them, there is not such finceritie to be looked for at Hieroms bands, as from others that Went before him. Clement Anacletus, T. Carry lib Epiphanius, Anicetus, Zozemenus Volutianus Ambrofe 1. Pog. 103. and Augustine are cyted by Protestants against Contempt of them; wherto they answere, the bringing of old Doctors. thofe authorities (against vs by protestants) is the surv. Pag sor mooning and summoning of hel, the typics wherin thefe men lined were not pure and vyrgynlyke, Clement, Anacletm, Anicetm, are discharged for rogues, and men branded in the forhead, Epiphanius Prote according to the tyme he lived in, Ambro e boldeth other things corruptlie, Zozemenus, & Volutianus Prote not according At that Which Was, but according to the custome and then the manner of the age Dherinther Drote, Augustines fen- cuftorn tence (fay they) If it Should be admitted would make a she age w Dyndow to bring in all popery, Loe these mennes Cathelike spirit.

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Doctor Whitgift vrgeth them with teftimonies out of Pope Sixtus the Martyr, Pope Da. D. vvirg pag mafu, S. Hierome, Zozemenus, and Socrates, they 344 answere; the of them are counterfets : Damafus Spoke in the Dragonsvoice, the best ground among men beareth thiftles : those tymes were corrupt. Twelue other Doctors are alleaged together against them.

mannero

mitr

A Warn-word to Syr F. Hastings

Sarv. Ibid.

them, but they answere, What then? If they Were for one a hundred, they cannot counternaile, truth muft not be measured by the crooked yeard of men. To sephus Indam is cyted with great commendation of Eusebin, Beza answereth, be is rediculous and foolifb. The exposition of 7. greeke and laryn Cap. 12. ver. doctors is alleadged vpon certayne words in the Epistle to the Romanes, Cartwright contemneth it and fayth that by firayning the text in

T. Cartvv. li. 2. Pag. 1.& p.

fleed of mylhe they drawe out blood.

16.

\$ qui diffri-

buir, &c.

And generally this furueing protestant sheweth that the puritanes do conténe & condene both Fathers & councels within the first 500. yeares, charging them with corruptio, & fauouring Antichrist the Pope of Rome, alleaging for this their owne wordes and senteces, as this for example of Beza: The fathers (fayth he) in the first councel of Nice underlayd the feat of the harlot. And T. Cartwright Beza his scholler; The fathers imagined fondly of Antichrist, they dealt like ignorant men : they were ouer-maistred of their owne affections: And then further of the Apostles tyme it felfe. Although (fayth he) the tower of this Antichriftian buylding Was not then fet vp, yet the foundation therof was secretlie layd in the Apostles syme,&c.

Serv. Ibid.

Pag 345.

I might passe further in raking this chanel of desperate contemptuous speaches of these new fantastical brethren against antiquitie, but what? do these protestant writers that gather these things against puritans amed the matters themselues? No trulie : but rather do worse then they, or as bad, when soeuer occa-

fion

his Wast-word. Enc. I. Cap. I 7. I 19 sion is offred, and that they are so pressed with the fathers Authorities as they cannot shift them of with any sleight or subtile interpretation, whereof let the writings of Fulke, against D. Bristow, D. Allen, and others be witnesses, as Whitakers also against D. Sanders, who hath this general caueat, if you argue (sayth he) vibilish from the winesses of men, be they never so learned and contisand auncient, we yeld no more to their words in cause of say, but and religion, then we perceyue to be agreable to vie perscripture, neyther thinks your selfe to have proned any ceaus thing though you bring against vs the whole consent, and swame of Fathers, except that which they say be instiffed, not by the voice of men, but by God himself.

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Loe heere (good reader) ponder this with they felf and let vs make an end, confider what vnitie, or way to vnitie, what certaintie or meane of certainty haue these men, who disagree not only in poynts and articles of beleef, but euen in the very principles, and first grounds, how to be tryed, who shal be witnesses, who iudges, who moderators, who interpreters, and lastly who shal determine the matter in fuch fort as other ther-vpon may be bound to obey:) all talk of Scriptures, and all appeale to Scriptures, but they agree not, nor euer wil, who shal geue the meaning of Scriptures; antiquitie they infame by obiecting corruptions, old Fathers and councels they disdayne, new Doctors of their owne they contemne, when they diffent from them, ours they hate, flye and detest, all parties do vrge

16.

A brief addition about O.E.

Low.JL

the words of S. Paul to the Romaynes : that Scriptures must be expounded according to the analogy, proportion, and rule of fayth, wherby they confesse yf yow marke, that Scriptures must be ruled by fayth, and not all fayth by Scriptures, but what fayth this is, which must be the rule for interpreting Scriptures, this is not so easy tobe agreed ypon, and for that each part hath a different fayth, and consequentlie also a different rule of fayth (which in heretykes & fectaries is their owne brayne, in Catholykes the vniforme cofent of antiquitie) hervpon foloweth that the selfe same Scriptures are differentlie expounded by them and different collections made ypon them, each man according to his fayth and beleef, and so this rule with heretykes is nothing els, but an endles laborinth, & them-selues do confesse it, and proue it also by experience, as may appeare by that which is faid before in the 4. and 5. chapters of this encounter about the euet of their Councels, Synodes and other meetings, and by other restimonies of their owne Authors.

Ty.
Reb Robert
fon Anabaptift his
meanes for
tryal.

But for vpshot of this Chapter I meane to alleage then one only that hath written of late, & printed his booke in Hollad, his name is Robert Robertson a teacher as it seemeth among Anabaptists of that country, who complayning much that his people and other of the same new ghospel who agree as he sayth in one against the Pope and Papists, and all of them professe to follow only Scriptures, can neuer notwithstanding agree about the meaning

bis Wast-word. Enc. 1.Cap. 17. 120 meaning therof, wher-vpon confidering the great inconvenience and hurt that of this doth enfue, he hath thought ypon another meane of agreement, which is to make fute vnto the States to grant them leave in some field or towne to affemble themselves severally, and to pray to God, first the one syde, and then the other, to obtayne some euident myracle for decision of their controuersies, and to know which fyde should yeild to the other. And to the end that the diuel may not enter in or deceyue them with a false miracle, this man fayth, that he hath thought of one allowed and testified in Scripture it selfe, and fuch as the diuel cannot woorke, which is to make the Sunne to stad stil for a while, & therfore would have both sydes severally to pray for this myracle, and therby end their controuersie, nothing doubting but that God (they being so special servants of his) wil of his great goodnes condescend vnto their petition in so iust and necessarie a demand.

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Heere (loe) is this mannes opinion for the meane to try out truth among them after log proof that Scripture alone wil not do it, yf O. E. and his compagnions wil accept of his offer to go and pray with them in the feilds of Holland to stay the Sunne, they may chance to agree together at the next new moone, to whose wanes and changements I leave both them and the progresse of their religion, and meane only to say a fewer

A VVarn-word to Syr F. Hastings fewe words more about the fruits of good works and temporal benedictions, and to to end this first encounter, wherin I have byn ouer long already.

OF THE FRVITES OF

vertue and good workes pratended to baue followed by change of religion: as also of eyght temporal inconveniences which may be called curses, or maledictions insued by thesame, and how O.E. behaueth him selfe in this controverse.

CAP. XVIII.

THow wilt not forget (good reader) I hope how in the tenth chapter of this Encounter we examined the fourth blessing of the new ghospel assigned by S.F.to be good lyfe, and holy woorks of Protestants aboue other men (for otherwise it could be no special blessing of their ghospel) where I shewed first that feing this blessing was testified only by them-felues, & not by their neighbours that lived with them, and ought to feele the effects of this blessing, it was vayne and rather to be esteemed a brag then a blessing, which I confirmed, for that the warder comming to the immediates, and particulars, wherin, and by what meanes good workes might be tryed,& discerned.

bis Wast-word. Enc. 1. Cap. 18. 121

good
discerned, whether protestants, or Catholykes
abound more in them, the K'. slippeth a syde,
and letteth passe the whole declaration of the
warder without so much as a beck or nod at
it, for which respect I have thought convenier
to repeat the same agayne in this place in the
Warders owne words (for that they are not

behalf, thus then wrote the warder.

many) and to see at least what the Aduocate minister supplyeth for his Clief the K', in this

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After assurance, stabilitie, and vnion in beleef, the next greatest spiritual benedictions page 6.
that can be expected of any doctrine, are the according good effects of vertue which it worketh in new religion hash mennes mynds & manners, as it was foretold prought. by Esay the Prophet, that Christs doctrine, 25 should so alter mens conditions and natures, 25 that such as were most fearce, sauadge, and 25 wicked before should by this doctrine be-36 come most humble, kynd and gentle. The Posse Esa 11.
(sayth he) Shald well with the lambe, and the parde 25 shally with the goate, the caste, spon, and sheep shalls, abyde together: and a little chyld shall be able to go-25 utine them all.

Wel then: hath the protestants doctryn wrought these effects of peace, meeknes, man-, suctude and agreement? I have touched be-, fore the bloody tragedyes raysed in France, so Flanders Scotland, and other places, wpon the shift rising therof, I might ad Switzerland, and so Germany, where their owne stories do testifie so that aboue a hundreth thousand people were, slayne within one yeare, by the rebellion and so warres.

A VVarn-word to Syr F. Haftings

Sledan.

warres of the coutrymen against their lordes, , for the controuerfie of religion: fuch humilitie , obedience, and meekenes of hart imprinted presentlie this new doctrine when it came.

But let vs see other effects, Christs do-,, Arine exhorteth to penance, to mortification , of the flesh, to continency, virginity, fasting, , praying, almes voluntarie pouerty, renoun-,, cing of the world, and the lyke. Are there more , of these effects now adayes in England, or , before? or are their more in Syr. F. and his , men, then in ours? doth he and his ghospellers , pay their debts better then Catholykes doe, or "keep better houses, or more hospitalitie, or , rayle their rents leffe, or take leffe fynes, or vie , their tenants better, or lend their neighbours , more money without vsurie?or do they help , to marrie more poore mennes daughters, and ,, other fuch lyke good works of charitie?

Is pryde in apparel, gluttony, dronkenne ffe, , lecherie, swearing, and forswearing, coue-, tousnes, crueltie, falshood, deceipt, theeuerie, " lack of conscience, oppressing of poore men, " more or lesse now adayes in vre or before, , when yet this change was not made ? Let S. , F.answere me to this, and not he only but the , whole country round about him, and then let , him tel me with witnesses, whether they be , spiritual blessings or curses that have ensued , vpon this change of religion, so much com-, mended by him, and fo I shal passe to weigh , his temporal benedictions, which perhaps he , esteemeth farre more the these spiritual. Thus he.

Toall

his VVaft-word. Enc. 1. Cap. 18. 122

To all this treatie of the fruits of vertue, & yertuous lyfe in Protestants, S. F. answereth not so much as one lyne, and therfore his prating Proctor to helpe out his maister must needs bestyrre him-selfe to say som-what, but how sit to the purpose, and state of the question his owne words shal shew, for thus he beginneth. I answere (sayth he) that the do-rag. 2. time of the ghospel hath wrought good effect in all true Christians, and albeit enery one do not so square their sues according to Gods lawe, as they should, yet compare our people with the Papists, nay with the Priess, * For his of and Popes them-selves, whom they call most body, since and not so make no question but they do save excel them.

Loe heere this fellow is quick, and refolute, he maketh no question of that which is most in question, or rather which is all the question, whether protestants in all countryes where they lyue be of better lyues generally then Carholykes, or that which is the same in effect, (but yet more easie to be discerned,) whether the world fince the rising of Luther and Caluins new doctrine (which this man calleth the ghospel, though before he haue co-sapespir. demned the same in divers poyntes as yow haue heard) the manners of men haue byn generally better or worfe, for that according to the warders discourse & Christs owne words true religion, and reformation, bringeth euer with it better lyfe, and behauiour of men, this then is the true state of the question whether protestants religion haue done this or no, wherof we have shewed the negative part

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A warn-word to Syr F. Hastings

before out of their owne wryters, and the meanest man, woman, or chyld that lyueth at this day, yf they have heard of things past, or can behold matters present with any judgement, wil easely discerne. Yet this resolute Minister, (as yow see,) maketh no question to the contrarie, and so from this general affertion passeth on to prayse exceedinglie the clemencie, and vertue of protestant Princes, and then turneth he to the contrarie (which is his only plaufible common place to dilate, and delight him-selse) I meane against Rome and her Popes : But the Whorish Synagoge (sayth he) of Rome yow must not maruaile of the speech (for that whores and knaues in his ministerie do ofte meet) (hee is red with the blood of faincts, no tyger Was ever more fearce and cruel.

Thus in general, and then layeth he load vpon Popes, Card. Priests, monasteries, both of men and women, and for proof therof bringeth out Boccas an old bawdy Italian Poet,& Pallengenius an other, as lasciuious in heresie, as the other in Lecherie, and befyds this he citeth also a worke without an author called Onus Ecclesia wherin many abuses in lyfe and maners by way of compassio are complayned on with defyre of amendment, and with this doth the minister think that he hath played the man, and proued sufficientlie that the new ghospel hath brought in great reformation of lyfe, and manners, and that now the world goeth better then before, for good works: wherin (as I faid) the best judge may be the common

AVVast-word. Enc. 1. Cap. 18. 123 common sense, feeling, and experience of men that lyue in the world, for that descending to particulers, in fo long a circuit as is the world, is both infinite, vncertayne and odious; yet yf I would follow this fowle mouthed minister in ripping vp vnsauery matters, of his cleargie as he fayneth, & amplifyeth of ours I might go but to publike recordes of his men punished by publike iustice for their outragious behauiour in that behalfe, I meane in that very point of carnalitie, which they most obied to ours in most false manner, and for auoyding wherof in them-selues each one of them have allowed his remedy most defyred, called by them-selues his vessel of ease, though with no smal disease and disaster of the common wealth as before hath byn shewed.

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But to leave this poynt, and to come to the fecond which is about the temporal respects, whether the new ghospel and change of old religion haue brought losse or gayne hurtes or benefits, conuenieces or inconueniences in this behalfe, the matter is not much more doubtful then in the former conference of good lyfe and works. For albeyt both the K'. and his procter do put downe certayne temporal benefits as blessings receyued by their new ghospel, yet are they both light & vayne in them-selues and not agreeing betwene them-selues, neyther do they satisfie or answere the great hurts and inconveniences fet downe on the contrary fide by the warder towards the end of this his first encounter,

8

A VVarn-word to Syr F. Hajungs

which being very weighty and of great confideratio the K'.leapeth ouer the altogeather, as before hath byn fignified, but the minister chattereth here and there after his fashon, but far from answering any substantial point therof, which thing to the endyow may the better perceyue, I thal take payne to repeat againe in this place the former hurts receyued by chage of religion metioned by the warder in these words.

Temporal effects by change of religion.

For better ynderstanding of the contro-Pag. 7. and 8. uerfy in question, men are wont to bring into confideration two poynts. First what is likely to have byn or fallen out yf the change of religion had not byn made in her Mauer tyme, and ; then what hath inflied ypon the change made. , To the first they say that if as her Ma" entred , most happily and joyfully into the crowne of England by general confent of all and pro-» moted especially by the peculiar forces of Ca-, tholyks that were at that day most potent » without comparison, and that as her Ma". , entred Catholikely that is to fay thewing her , selse in all points of religion and behaviour a , Catholyke according as the had done also be-, fore in her fifter Q. Maryes raigne, and was , now crowned and annoynted Catholikly by 3, a Cath. Bithop at a Cath. masse and other , like circumstances, yf she had continued that , course stil, & not yeilded to the persuasions of ,, some new councelours against the judgment of all her old (as indeed the was hardly , brought royeld ther-ynto at the beginning, for

for that the foresaw by her wisdome, divers of; theinconveniences that sithese have ensued,); then say these menysthis had byn so, both her; Maw and the realme had byn most happy at; this day, and in particular they alleadge these; benefits following, which of all probability; would have fallen ypon ys.

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This is the Warders profer in this behalf, and then do enfue, 8. special confiderations The vine of moment to be wayed in this affayre, which O.E. after we shal lay forth and examine in order. But now to consider the chattering of our parrat minister for denial of all these things, I can noe wayes make yow better apprehend yt then to tel yow of a certayne commedy which once I faw in Venice (yf wel I remeber) wherin the Vice of the play had taken for his invention to contradict every thing that his fellow should say, and so when the one said good morrow to the people, the other faid good euen, when one faid it was a farre day, the other it was a foule when the one faid it was noone, the other answered it was night, when the one affirmed that the Sunne (byned cleerly the other would needs hold that it was the moone, and fo he passed forward in contradicting all that the other affirmed, vntil the people being wearyed, cryed out that the foole should be thrust downe for he marred the play.

And this is our case now O.E. is set ypon a new deuise to drop denials with his aduersary, and to contradic what soeuer he saith, or how soeuer: yow have hard what the warder

2 4 hath

A VVarn-word to Syr F. Haftings

hath wrytten in this his preface, harken then how this fellow corradice thand with what,

and how good reasons.

The Warder faith that ber Maie entred moft happily and ioyfully to the crowne of England by general confent of all. The minister faith it was not fo, for that it greened the Papifts exceedingly. The other faid : The Was promoted especially by the peculiar forces of Catholyks that Were at that day moft potent Without comparison, this man denyeth it & giveth this goodly reason : What needed force if all were willing the thould be crowned. The other faith further that her Matie. entred Catholikly, Shewing her selfe in all points a Catholyke. This fellow denyeth yt with this reason : For if (be had so done, wby should the popish prelats feare any alteration. The Warder furthermore faith: (he was crowned and annoynted Carbolikely by a Catholyke Bif hop, at a Cath.maffe. O. E. denyeth all, and fayth : (be declared plainly, (be Would noe maffe: which how loud aly yt is, not only her Maire can testifie, but as many as yet live, and were present at that act, and him-selfe prefently touched (as yt were) with some shame of this affeueration, addeth : But Were yt true, yet his coniecture of happines is vayne, &c. Whervnto I answere, that yfit were true, then was O.E.false in denying yt: and as for the vanity of the conjecture: that yf masse and old teligion, had byn continued in England, many inconveniences had byn auoyded, we shal try

the matters in the particulars that doe enfue, but in the meane space, consider the vanity of

this

A compapilon of a vice in a play

Pag 28.

his VVaft-word. Enc. 1. Cap. 18. 125 this vice for bringing in for instance to the contrary Francis, Charles, & Henry Kings of Frace, the States of the low countreys & the people of Portugal, who have fallen into divers trou bles, warres and disasters not-withstanding they contynued the masse and were Catholyks in religion. But I would aske O. E. whether these troubles came by their chauge of religion or noe? For yf they did not, then are they impertinent to our purpose, which is to shew that by change of religion commonly do ensue troubles, but not that only by this meanes disasters are incurred, as though there were no other, for that Catholyke Princes & people also may incurre troubles by other meanes, then by change of religion, but they auoyd those which this change doth bring change of with yt. Wherfore this noddy is discouered to religion in speake nothing to the purpose in bringing in France and those fiue examples wherof foure not-withflanding are wholy against him-selfe, for that all the troubles which he mentioneth to have happened to Catholyke Princes and people in France and Flaunders haue byn occasioned by change of religion inforced vpon them by others, as the world knoweth, and not by their owne willes, and so having seene what this minister hath answered to the Warders preface of temporal hurts we may imagine how substantially he wil satisfie afterward to the points them-selues, wherof the first fower are those that follow.

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And first (faith the warder) yf religion had

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A VVarn-word to Syr F. Hastings

Warnword not byn chaunged her Mair at this day had Pag. s. had a most fiorithing Kingdome, vnited both to her and amonge them-selues in religion, Strength and felicityeby VRIOR.

iudgment, affection, fidelity and frend-ship as other realmes Cath. of the world are seene to , bee, & as ours for aboue a thousand yeares to-, geather with much honour and felicity is

knowne to haue remayned. Heerof had enfued that none of these feares and terrors of con-Security.

" quests, inuasions, assaults, treasons, conspira-, fies & the lyke, which this VVach-man endea-,, uoreth to lay before vs, had euer come in confideration for that England vnited in yt felfe, hath euer synce it was a monarchy made , other Kingdomes and prouinces round about , yt to feare her forces (as by matters happened , in France Ireland, and Scotland for many

, ages is euident) and the neuer greatly feared

Thirdly, England had had her Matte at this day by all likelyhood a joyful mother of many faire and princely children; for that the principal cause ofher graces not marrying is to be » presumed to have proceeded of the different », religion of forrayne princes, who defired the , fame on the one side : and one the other the

, inequality of blood in her owne subjects for , fuch advancement.

For to attribute this great resolution ofher ,, Mair to the only loue of sole lyfe and mayde-,, head I doubt how yt can be instifiable, seing ,, that amog Catholyks where such profesion , is more prayfed and practifed, they vie some-

tymes

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13.

Iffue of her Maichie.

bis VVast-word. Enc. 1. Cap. 18. 126 tymes to draw out even vowed nunnes from , their cloysters to marriage, for so weightie a, cause, as is the sauing of succession in so greata, crowne as England is knowne tobe. And ,, among Protestants virginity is not of that necessity or meryt, as for yt to incurre so great , inconveniences, notwith-standing the base, and seruile flattery of this crouching Knight, ,, who casteth in now and then the memory of ,... a mayden Queene without respecting the, deadly wound which his countrey receyueth ,.

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therby. Foorthly of this had followed the fure establishment of the succession of this imperial crowne in the blood and race of the vnited enablishmet royal houses of York and Lancaster, and of of successio. the lyne of the noble K. Henry the 7. which so lyne being now to end with her Made in the ,. direct discent is lyke to bring great daungers ,> to the realme. For albeyt there want not of, collateral branches, yet their causes are other- ,, wayes so implicated for divers tespects, but,, especially by difference of religion (which had ,) neuer happened yf the chaunge had not byn ,, made) as no man can tel what wilbe the end, and most men do feare extreame calamityes,

therby: Thus faith he. Wher-vnto for the first two points our minister answereth nothing in inconveeffect, but that the VVarder miftabeth S F. meaning, nience feare of be think him to have spoken any thing of feare, eyther of forrayne inuafions or domeffical treasons : but what is this to the purpole, had yt not byn

better,

A brief addition about O.E.

better, that all this had byn aduoyded? But heare him further. But suppose (faith he) Popery bad byn continued, bow could this noddy bane ginen ys Darrant, that We Should have byn neyther oppugned by enemyes abroad, nor by traytors at home? VV as mi Henry the 2. of France excommunicated by the Pope, oppugned by his subiects, & murdered by a Dominican fryar, not with-flanding his zeale in popery?

Marke heere the mannes wit, there be two parts of his demaund, the first: how the Warder could warrant, &c. wher-ynto is eafily answered that such hurts as came by alteration of religion, as division of mynds, judgements and affections, &c. had byn eafily warranted yf religion it felf had not byn altered.

The second part about K. Henry the third of Fraunce is ridiculous, for he was not troubled for changing of religion him-selfe, but for being presumed to fauour them ynder-had that meant to change religion, & for the death of noble Princes as all the world knoweth, hauing (as divers write) given his oath, and fidelitie to the contrary, and receyued the Sacrament for confirmation therof; and yet is yt eyther presumption or ignorance in this compagnion so bodly to affirme that the Pope did excomunicate thefaid King for this fact, which excommunication no man euer yet faw published.

To the third principal poynt about the probability of noble iffue, in her Matter yf change ofiffaeroyat of religion had not byn; this paralite pratleth as yf he were lack daw, shewing wil to talke,

3. Inconvemience lack

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About Hery late K. of

France.

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bis VVast-word Enc. I. Cap. 18. 127 talke, but lacking wit to fay any thing to the purpole, telling vs only, that yf it had pleafed her Maue to haue married, the might as wel haue marryed in protestant religion, as in Catholyke, and that their women may have fayre princely children, as wel as ours, and that divers Cath. Princes did seeke her marriage, and amongst others the K. of Spayne. And that the french K. fifter at this day is marryed though she be a protestant, and that Q. Mary was marryed and yet had no children, and diuers other fuch triffing toyes, which we deny not but say that they are impertinent, and do not touch the substance it selfe of the matter meant by the Warder, which is that in a Cath. state there would have byn other manner of instance made to her Matir. & other counsel and resolution of learned men layd before her for her obligation to marry in fuch a case for sauing of a common wealth and for continuance of royal issue in thesame then protestants are wont to doe, as by the exaples alleadged by the Warder is euident.

And to this the minister saith nothing at 19.

all, as neyther to the sourth about establish-4-Inconvement of succession which he saith could not cession not
have byn, but by allowance of the Pope, and established.

that this had byn dishonorable to her Man.

and intollerable to the state, to bring so great a

Prince to submit her-selfe to so base a slave (marke rag.32.

the impotent rayling of an abject parasite,)

and of him to receyve her right to the crowne. And
then he passet further to the matter of state,
saying:

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) Popery
giuen vs
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Sat is this

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oge itto A marn-wordto Syr F. Hastings

faying : But let vs suppose ber Mais. Should leave me iffue bebynd ber, is fhe the firft that bath byn in that cafe? No, S. Minister, nor wil not be the laft; but what doth this remedy the inconvenieces Heare him further. Andis there noe remedy enther by lawes already provided, or by Dife men to be denifed but that We must needs fal by the cares togeather? (about this matter of fuccession) This is the supposition of their moddy our adnersary, &c.

moddy.

Pag. Ibid.

Pag. 12.

VVho are more gatboyles in England.

God graunt S. Minister he proue a noddy Who is the for his feare with-out fondation : but how great a noddy yow are in the meane space, for fetting so light by the matter and disputing so fondly as yow do all men see. But where yow ad further to make your aduerlary odious : that be percase despreth some garboyle in England to gratifie the Infanta, & the Spaniard Whofe like to delyze flane be is. yf he be the man whome yow would have vs to weene, yt is very wel knowne, that he fetteth leffe by the greatest benefite or promotion that England or Spaine ioyned togeather, can giue him, then yow do by the least benefice of the diocesse wherin yow dwel, and are a proling minister, and much more flaue were your to yow late M. the Earle of Effex running vp and downe by by fea and land after him to gaine some scrappes at his hands for your maintenance, and yow wife with her veluet hood, then this ma hath shewed him-selfe to the greatest Princes in Christendome, with whome he hath dealr in furderance of Cath.religion:and which of yow two hath defyred more garboyles

his Wast-word, Enc. 1. Cap. 18. 128
boyles in Englad eyther he by the lady Infanta
or yow by your Lord Esfex, the euents haue
shewed, he being a man that cannot grow
by garboyles, and yow a broken compagnion
that cannot wel remedy your needs but by innouations, and with this I leaue yow, and wil
passe to the other foure inconveniences layd
downe by the warder.

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Fifthly (fayth he) yf religion in England 21.
had not byn changed, we had had no breach 5. Inconuenièce, vaion with Rome, nor confequently had the excom- with Rome munication followed, wherof fo great noise & Sea Apohath byn made in the world abroad, and fo great trouble at home. And what the vnion ,, and frendship of the Bishop of Rome may ,, import, euen as a temporal Prince, the effects,, shewed of late in France, where especially, by his endeauour and authority matters have ,, byn compounded, that seemed very hard and ,, desperate before, not only betwene that » King and his owne subjects but also be->> twene that crowne and Spayne and the so flates of Flaunders, which without fuch an " arbyter and vmpire would very hardly euer » byn accomodated.

Sixtly England had continued in her ould auncient amity and leagues most honorable feagues with Spayne & Burgundy, & with their dependants, and consequently had auoyded all, these long and costly warres, which by that, breache we have byn inforced to main, tayne with losse of so many worthie men, and expence of so great treasure, as easily,

may

A VVarn-word to Syr F. Hastings, may be imagined, and the quarrel not yet, ended.

7. Warres

Seauenthly so great & bloody warres and tumults in Christian Kingdomes round about , vs had neuer happened, as before in part hath , byn declared, and euery man doth impute the , principal causes and motions therofynto the , diuersity of religion in England.

23. 2. Damages receyued at bome.

And lastly most doleful alterations in our owne countrey had byn auoyded, as the deprivation in one day of all the facted order of , Bishops in England with their perpetual ,, imprisonment, for that they would not subof fcribe to this vnfortunate chaunge of religion , wrong out in parlament, as al men know, by , the oddes only of one or two voyces of lay " men. The difgracing and abusing of so many , noble houses with ouerthrow of others, , wheroflet Norfolk, Arundel, Northumberland, , Oxford, VVestmerland, and Dacres, give testimony, , for of the rest I wil not make mention, seing , perhaps them-felues would be loath I should, , all which had passed otherwyse by probabi-" lity if religion had not byn altered. The con-, tinual and intollerable affliction also of so , many honorable and worfhipful gentlemen had neuer happened for perseuering in their Fathers faith, wherto our countrey was first , conuerted from infidelity, without any other. offence obiected, or to be prooued against ,, them, but only refusing to accomodate them-" felues to this change. The torturing, hanging ,, aud quatering of aboue a hundred Priests for

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his Wast-word Enc. 1.Cap. 19. 129
the same cause; the most of them good gent-,
lemen and youthes of rare wit, learning and,
other parts, which other common welthes,
would highly have esteemed, and so would,
ours too in tymes past, and wil agayne in,
tyme to come, when these blasts shal once be,
ourblowen. Thus farre the Warder.

All which poynts O. E. answereth with fhifts and fleights as the former, and first to the fifth about breache with Rome, he fayth What more abfurd the to obiod the breathe With Rome When We efteeme that to be one of the greatest blefings that ener happened to this land. To the other point mentioned by the Warder of the late peace made in Fraunce betweene those Monarches by the Popes mediation, the minister saith nothing for that came not to his purpole, yet he telleth vsagaine heere now, that Henry the third late K. of France and the late Duke of Ferrara and other Princes of the Popes religion, Were not - withflending that, troubled by the Pope. A wife argument, asthough there were noe other cause for which the Pope might fal out, with any Prince, or punish him, but only for chauge of religion. But this is the manner of this manes arguing, and with these manner of elenches, paralogismes, and other deceytful Thifts of fophistry, this fellow and his companions deceaue the fimple.

To the fixt about old ancient amity and 29. leagues with Spayne & Burgundy he answereth's incomethus: As if ye were not more burtful to the Spaniard of ancient to break with the Spa-leagues and

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miard. This (asyow fee) is answered more like a fouldiar then a minister. The last two points are in effect denyed by him, to wit that eyther the diversity of religion in England hath byn cause of the warres and tumults round about vs (which yet France, Flaunders and Scotland do testifie how true or false it is) or that any doleful alteratios haue byn made at home, which bo faith is lyke that the warder feemeth to have byn hirod to fpcak in a lamentable voice; and to f bed some feto regres for compassion of the domages recepued both by cleargy and nobility, and the deathes of fo many Priests as bane byn executed for religion: Which he with a log ydle discourse wil needs goe about to prooue, that they were truly traytors both by our common, civil, and imperial lawes,

But this extrauagant excursion of his about thoselate martyrs, I am to answere afterward more at large in his new chalenge, wheras he maketh this one of his articles, that our Prietls dy not for religion, but for treason. And albeitfuture ages wilbe more indifferent judges in this matter, as more free from passion therin, yet to vinderstand better the state of the question, I would aske of this wyse statesman & lawyer, (as he maketh him-felfe) who both heere and every where els calleth me noddy, whether yt be lawful to all states, hauing taken to them-felues a forme of religion to make any articles of the opposite religion matters of treason? And whether yt had byn lawful to Catholyks in Q. Maries dayes, foto have done against protestants and whether

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the treasons so made be true, and properly treasons, and the offenders rightly to be called traytors? And when he hath answered me this, and I shall have prooved to him out of their owne wryters and chroniclers (as I can) be and by their owne publisher records, that this

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traytors? And when he hath aniwered me this, and I shall have prooved to him out of our richs their owne wryters and chroniclers (as I can) be traytom and by their owne publyke records, that this is the state of our question with them, & that many or most of our Priests have byn executed only for those articles of treason that were so made; then wil yt be easy to sudge and discerne what kynd of traytors they are, who for those transgressions have byn put to death and executed. Then wil all this vayne fellowes babling out of books of imperial and comon lawes about treasons of other kynds be quite cut of, and proued childish and to no purpose.

Wherfore to draw at length to an end of this Encounter, I doubt not (good Readers) but thow doeft fee by thy wisdome, how notwith standing the double reply made by the K'. and minister the warders discourse about these blessings and cursings remayneth yet whole and firme. And albeit the minister hath brought more words the the K'. yet no more substance but rather lesse, and both of them much fraud and folly, as in the admonition

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following in part shal appeare.

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A Warn-word to Syr F. Haftings

THE VVARNING

and admonition to Sir F. H. and his frendes, as also to his adnocate & proctor O. E. upon the first Encounter of blessings.

CHAP, XIX,

N n now for the conclusion of this Encounter I think is not amisse, to the end that this my answere and reioynder (which I calla Warn-word) may do his dury and performe fo much as the name and title importeth, I am to bestow ypon the K', in this place a breife and frendly admonition or warning, wherby he may him-felf (yfpassion wil suffer him to fee the truth) or others at least wayes that are more indifferent & lesse passionate in the cause then he cosider the difference of our manner of proceeding in this affayre, to wit, the plaine and round dealing on our fide going directly to the matter, and the shifting and shusling, on his to auoyde due trial, and how that with no probability of reason or truth can he stand in the controversy taken in hand of his blessings brought in by change of religio, his defence wherof is so impertinent, false and from the matter, as before yow have seene, yet for better memories fake, and for some aduertisment to the K'. to look over his owne faults I shal breefly heere put him in mynd of that which hath passed in this Encounter. First

his VVast-word. Enc. 1 . Cap. 19: 131

First the charge of notorious flattery in brag ging of fo many blessings come to England by change of religion, feemeth to ly ftil vpon him more heavy then before, for that he hath answered substantially to noe one argument of his aduersary to the contrary and the shift of passing ouer whole treateles and discourses of the warder (yea foure or fine as is prooned) Capital without any reply or mention, argueth great weaknes in his cause. The other shift also of excusing his flattery by the flattery of Canonists (yf it were true) is very vayne and ridiculous.

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The new ten deuised blessings are such & sopoore, as noe man would have brought nery de them in but he that eyther for lack of judg- wifed black ment, decerneth not, what is for him, nor what is against him, or whome necessity forceth to expose him-selfe to the laughter of all men. For who wil, not laught to fee vnity brought in for a blessing among protestants that cold neuer yet agree in the poynts of their religion, nor euer wil, or can, and whose badge of diffension and disagreement is so notorious Videap. 14 aboue all other heretyks before them? Who wil not laugh also and bite his lip to see good woorks & abstayning from persecution assigned for two other peculiar blessings, considering what paffeth in England and what in other countreys. I paffe our the rest asfalse or foolish or both, vntil I come to the tenth, that is copious generation of children, which in respect of the marriage of their friars, monks R 3

A brief addition about O.E.

&ministers, we yield vnto them, but deny irto be a blessing especially to those parishes, that by force are contrayned to maintay nether copious broad & of spring: & to this I cal to witnesse the Churche-wardens & parishioners.

This then is folly to bring in fuch forts and futes of blefsings as every chyld may fee there vanity and laugh at them. But that which ensueth of fraud, sleights and deceyts is farre worse, which may be discouered by the variety of shifts noted in his whole discourse, as namely that which was last recyted of passing ouer and diffembling all his aduer faryes principal arguments, realons, & allegations without mention at all, or els mentioning them only in a word or two without further answere; in lyke manner his not quoting places of books or chapters, of the authors which he cyteth when he wil deceaue, is a new trick neuer vsed perhaps before by any that hath written of controuerfies, though the other of misalleadging, corrupting, peruerting & forcing them against their owne expresse meaning hath (I grant) byn vsed by divers, and cheefly by the patrons and grandfyres of English protestancy, level and Fox whome this man principally followeth, but yet so as he out goeth his maister (yfit may be) in that art, as by the examples alleadged before of abusing S. Hierome S. Augustine, S. Bernard, & others hath in part byn seene but wil more appeare in the other incounters following, eff ecially the fecond and seauenth.

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Variety of

Vid.cap.9.

AVVaft-word. Enc. I . Cap. 19. 132

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The other shifts also of repeating againe 7. often the things before answered, as though they had neuer byn answered; of accusing others for excusing him-felf; of running behynd the cloath of state &thrusting her Maus. person and gouernment betwene him & his aduersary, his bold impudent affertions of things manifestly knowne to be false (as that the puritans and protestants are all one and that there is no difference of religion betwene them, and other fuch lyke, all these poynts (I Admonition fay) haue byn sufficiently ; layd open before as sion. they fel out, nor need they any new repetition here againe, but rather admonition, to wit that the K'would with some indiffereey cofider of these points, and enter into contemplation of a good conscience, remembring rather his eternal good, the his teporal honour, and therwithal these words of S. Augustine to Aug. cont. Iulian. Etfi coram bominibus fit dura frons tua eru- Iulib. 5. 03 bescat faltem coram Deo mens tua. Albeyty our forehead be hard and blush not before men yet letyow mynd at least blush before God: which were noe lesse wholsome then holy counsel

And this was my exhortation and Warn-word to S. F. before I faw the supplement of his proctor O. E. which being much more shamelesse bytter and false then any thing vetered by the K'. I was tempted to take this sentence of S. Augustine from him and bestow yt vpon the minister, but in the end I resolved to leave yt common to both, and to the end

for him, vf he would follow yt.

R 4

yow

Amarn word to Syr F. Haftings yow may confider how fitly the foresaid sentence as wel of a shameleffe mynd as of a shamelesse forehead doth fal vpon the masked minister O. E. yow must remember how he hath behaued him-felfe in the former combat & how even at his very first calling vpon the stage he shewed vs a notorious cosening Vid.Cap.: trik about fallifying a place of S. Augustine, Stechus, Eugobinus in naming the Pope God, and at his next goying vp, he telleth certayne notoriouslyes, which all the world cannot excuse, adding ther-vnto a lyke falsification about the counsel of Lateran, his impudency also, foolish inconstancy and contradiction to himself is to be remembred in his third admission to tel his tale, & further his egregious folly in fetting downe his English rule of faith wherby he would exclude the puritans: and a Cap. 16. & vpo his epift. no leffe folly is discouered in alleadging Cath. so the read. Emperors decrees quite against himself. And his groffe ignorance is laid forth by occasion of his argument, Actiones funt Suppositori, therby to prooue that Catholyks recease not their faith from the vniuerfal Churche. Finally his atheisme and irreligious judgement is discouered and convinced not onlyby that he faith the differences between Luthe-6 Cap. 17. rans, Zwinglians, Caluinists & Puritanes, not to be any effential points in matters of religio, but also by his cotemptible speches of the first Doctors & fathers of his owne religion, especially yf any of those two books named by me before, and wrytten against the Puritanes, I meane

Cap. 13.

Cap.15.

in annot.

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Cap. 6 7.

ger

AVVast word Enc. 1. Cap. 19. meane the Survey of disciplinar Dottrine, and Danngerous positions, were written by him (as some wil fay) wherin the whole story of the deformed Churche of Geneua by Caluyn, Pharellus, VVickednes Beza and others, and their actions, councels, Pharellus, drifts and attempts about thesame are so fer Beza, and downe and printed by publike authority in Englad, that yf a man would study to describe notorious wicked men and catylines of their countrey without conscience, he could not fet it downe nor expresse it more lively, the it is done in the foresaid books against the forefaid new prophets, and their cheefest northen Schollers, to Wit, John Knocks and his fellowes in Scotland, and Goodman and his mares in Englad, which argueth no faith or conscience in any of them but only to fay and do for the tyme & as the tyme serueth, and as their proper lucar, ease, ambition and sensuality requireth : and herby may be warned the discreet reader to look to his foule and faluation, feing thefe men for them-felues do feeme to make that the last and least part of their care, or cogitations, feeding vs with many

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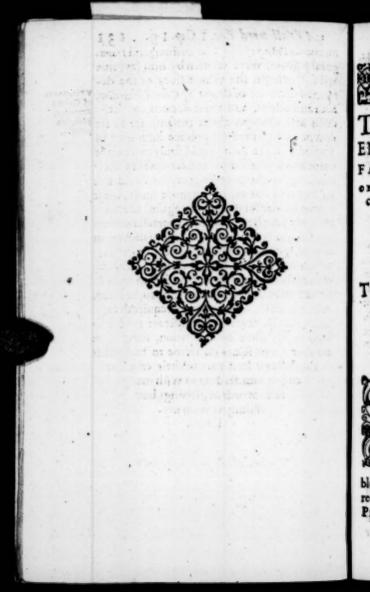
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faire words of blessings, but filling vs with myferyes.

The end of the first Encounter.





THE SECOND ENCOVNTER ABOVT FALSHOOD AND LYING

certayne absurd groundes and principles fayned by him to be in Catholyke doctrine. And how he difchargeth him-felf therof.

THE SVMME OF THAT

which before was fet downe betweene the watchman & the warder.

CAP. I.



S in the former first Encounter the knight in his vvacebrood vaunt of vanitie, & height and vanitie of heretical pryde went about to persuade vs, yea to lay before our face the ine-Rimable, and innumerable

blessings which our country (for sooth) had receyued by change of Catholyke religion into Protestancie, so for better confirmation of AVVarn-word to Syr F. Wastings

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this fo loftie a dryft he took vpon him in this fecond Encounter to make declaration that in Queene Maries raygne, and former tymes under Catholyke English Princes, there was nothing els but darkenesse, cloudes, mistes, shadowes, ignorance, blyndnes, want of learning, lack of light, and other fuch calamities, and miserable obscurities : for proofwheroshe fetteth downe as it were by way of preface or preparation to his deligned treatife certayne preambles forged by him-felf, as for example, that the only defyre to read vpon the book of God the old or new testament was held for heynous herefie in former tymes so farre foorth that for this only act or defyre men were brandled to the flaughter, and then passing further on to the depth of his discourse he setteth downe fower famous grounds or principles of Catholyke doctryne all put in order by him, as most sure, and consequent the one of the other which he calleth general grouds and Maximes of our religion. The first, that ignorance is the mother of deuotion: The fecond, that lay men may not medle with mat-

3. ters of religion. The third, that the Pope, and euery least masse-priest coming fro him must be obeyed, though he commaund that which is blasshemous before God. The fourth, that the Popes pardons are ready remedies for all synne among vs though neuer so greiuous, euen immediatly committed against God him-self.

2. For answere of all which fancyes the Warder

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Warder having made a competer declaration The VVarder to hew first how fond and ridiculous a maner against the of proceeding this was, and is in our K' after VVarehman so much folly and flatterie vttered in his for-the first pane mertale of blessings throughout the first Encourer to enter now into fo shameles a course offorging, falfifying, and lying for defacing of our doctryn and doings, he theweth first of all the smal reason the K'. had or hath to conremne so proudlie as he doth, the Clergie of Q.Maries tyme, and of formerages for darknesterignorance, and blyndnes, declaring by divers particulers, that they were farre more learned, then those that fince have stepped vp in their places, and possessed their roomes. And from this he passeth to shew, that the foresaid two preables about reading scriptures, and the punishment of death ther-vnto said to be assigned, are no wayes true, in any playne meaning sense, or interpretation, but feigned by the K'. him-felfe, and consequentlie can not ever be proved, or defended, and by occasion of these preambles, the warder ente- About reareth into examination of the things the-felues fariptures. declaring how farre the reading of holy Scriptures in vulgar languages is permitted to all men among Catholykes, and what restraynt is made therof towards forme, & for what causes, and reasons, and vpon what necessitie, and what is the true state of this controversie betweene vs and Protestants, as also what hurt, profit, damages, or commodities have or do infue therof, with alleaging both reasons.

AVVarn-word to Syr F. Hastings reasons, authorities, and experiences in the

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To all which discourse of reasons and erperiences fer downe at good length by the warder, and conteyning in deed the principal Substance of the controverse, the K'. answereth no one worde, nor so much as mentyoneth the same in this his reply, but passeth to other matters, as by the combat of this infuing Encounter yow wil manifestlie see, and behold and pittie the poore K'. for this weaknes.

The fecond perce of the Pratchmans. and wratders

After this cometh the warder to handle the fecond parte of this Encounter to wit, about gnation the foresaid foure absurd positions, grounds, and maximes fet downe by the K'.for ours, which the warder prooueth to be neyther Maximes nor minimes of Catholyke Doctryne for that to proue them Maximes all Catholyke wryters must hold them, and to prove them minimes, some one at least must hold the, but that neyther of these can be prooued. And confequentlie that they are no politions, or principles of Catholyke religion, but fictions rather of heretykes, and falle impolitions of the K'.

The firft forged poli-

And for the first sharignorance is held by vs to be the mother of denotion, for that the watchman bringeth no other proof but only that reading of Scriptures was forbidden to the lay force (at which diffinction also of layrie, & cleargie he seemeth to iest) therepon the Warder taketh occasion first to prone by many

AVVall-word Enc. 2 . Cap. 2.

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many old testimonies the vse and antiquitie of this diffinction, wher-ynto the K'. in this laft reply returneth not any one word of answere, and after this agayne the warder declareth largely that this polition is neyther Maxime nor minime among Catholykes, and that ignorance is neyther held for the mother, daughter or kinfe-woman of deuotion, which he proueth both by the definition of denotion it felf out S. Augustine, S. Thomas, and others, as also by the effects, shewing that denotion is grounded vpon know ledge & not vpon ignorance though vpon perticular causes the learnedest men are not alwayes the most deuoute. All which discourse the K' thought good to passe ouer with filence as wel as the former, without taking any notice therof in this his last reply, and therby yow may see whether yt be more and more substantial that he leaueth vnanswered then that which he answereth.

About the fecond polition imposed vpon The second Catholykes, that lay men must not medle Dith matters of religion, as the yntruth therof is more apparant then any of the rest, so was there lesse written in the refutation, but that necessitie inforced the warder to defend S. Thomas of Ca+ terburie, dishonored, and saundered intolletably by the K'. wher-vnto what he answereth in this Wast-woord now and how for defence of his former, falshoods he intangleth him-felf in divers new difficulties and inextricable absurdityes shal be seene afterward inthe haiden

in the particular discussion of matters that

The third faygned po

In the third position that the Pope or means?
Priest coming from him is to be obeyed under pape of damnation shough he command blassphemie, &c. The warder is more briefe in lyke manner, for that the euident falshood therof is apparant to all yet writeth he so much as is needful for a manifest briefe consuctation, and how little the K'. hath to answere for deuising of this position, and laying it so falsely to Catholykes charge, yow shal afterwards see discussed.

T

The fourth

And finally about the fourth and last forged ground of Catholyke religion, to wit that our chiefe remedy for finne though it were committed immediatly against God him-selfe is, (to vie the watchmans words) A parden from bis Hel, and absolution from his bolie Priefts, but of the decrees or ordinances of their Romifb Synagone Dere transgreffed hardly any mercy was to be had &c. About this I say the warder observeth only the apparant cauils, ignorances, and falshoods of the watchma, as first, that the greatest sinnes immediatly committed against God him-selfe are to be remitted among vs by pardons, which is a malitious cauil, for that we hold fuch pardons to be auaylable only for the payne due to venial finnes, or for remitting the temporal punishment, remayning after mortal synne forgeuen before. Secondlie that he conioyneth together Popes pardons, and the absolution of Priests in the Sacrament of pennance, as though they were both one, which

His VVast. word. Enc. 2. Cap. 1.

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which is ignorace, for that the later remitteth all finne, and the first not. And thirdly that the transgressors of the decrees and ordinances of the Churche can hardlie euer obtayne mercie. and that they are more hardly pardoned, then the groffest finnes committed against God himself the warder sheweth to be a most malitious fiction without any grounde or colour oftruth. To all which observations and deductions of the warder the K'. answerethnothing at all in this last replie, but filleth vp paper with tales eyther deuised by himself, or taken out of Ihon Fox as for example of one Teffelius, a merchant of Pardons, and of the absolution of one Symon a Monke, that is forged to have poyloned K. Ihon, and other fuch stuffe, which yow shal heare discussed and refuted afterward and therby see and perceyue how iustlie this last replie of S'. Francis is called a Wast-word. And so we shal passe on to the particular examination of matters point by point.

S ABOVT

Awarn-word to Syr F. Hastings.

ABOVT THE GENERAL

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charge of false dealing, layd to sir Francis in this Encounter, and how enil he anoydeth thesame by committing new fals hoodes, & treacheries.

CAP. II.

LIRST then the general charge layd to our TK'. throughout this whole second Encounter concerneth two poyntes, to wit, falfitie, and falfifying, the later wherof hath this differece from the first, that it is both witting, and willingly committed, and consequentlie much more reprehensible then the first, (especially in a knight) and how (think yow) doth he deliuer himself now from this charge? yow shal heare presentlie by his owne pen, for after a fewe words of some compunction, and humilitie (as it might seeme) wherin he wrote that he would beare this charge of lying according to the councel of an ancient Father, Who faid that God suffreth flaunders to affault vs, that pryd may not furprife vs (as who would fay, that his learned Wach-word had byn so glorious a work, as yt might haue put him into some pryd, and fer him a loft, had not the warder, by his anfwere taken him downe agayne, and taught him to know himself. After this I say he runneth presently to a certayne shifte before metioned of laying the lyke charge oflying to other

Pag. 11.

. his Wast. word. Enc. 2. Cap. 2.

other men also of our syde, as yf that might exrufe him somewhar, to have some compagnions in that exercise, and as yow have heard before in the precedent Encounter, that being charged with flatterie, he rane straight wayes to Canonifts; faying, that they flattered much more the Pope, then he the Queene and flate, so now being charged with lying, he leapeth in lyke manner to lay the same charge ypon fryars, heare his narration. VValfingham (fayth he) an ancient Chronicler Dryteth of Friars in Pos 39 Richard the fecond his tyme, that they were of long time fo infamons for lying, that it was counted a good argument both in matter and forme. This is a fryar. ergo alyar : Andit [bould feeme , the Romanifts keep fil their old Dont , by that famous ly Tobich alfo of late they bene fent vs over, not only in print, but in pidure too, namely that fome of the magntenours of their Catholybe Religion , baue byn by vs beere put into beares femmes, & fo bayred to death Dith Masftines, a ly printed in the Englis h College at Rome 1584. Dith Gregoriethe 12. bis privilege, fo great aly as no place Was fit to viter it, but only Rome.

Lo heere thou maist see (good reader) put in practise agayne the resuge before mentioned of excusing one fault by an other, which is a most absurd shifte; for as S. Ierom. sayth, peccantium multitude non para errori patrocini. The Hiero. epit, multitude or society of offenders doth not as ad Ruisprotect, or geue patronage to the errour. But aum. much more in this case when many pointes be different: for I would aske the K'. what releef or discharge is this to him, yf both these

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A VVarn-word to Syr F. Hastings

examples were true (as after they wil proue falle) to wit, yf fryars were fuch lyars in King Richard the 2: his tyme, why should knights be lyars in Q. Elizabeths tyme ? or yf a printer or paynter in Rome, or both, or those that set them a worke living a thousand myles from England, should have erred in some one particular fact written, or related from thence, what excuse may this be to S. F. who writing in England is accused to have lyed and falfified things present, and such as all England doth or may know to be false? furthermore he cannot be so ignorant, but that he must know, that there is a great differece betweene historical, and doctrinal lyes & the first much

tation betrrcene Plcffy Mormay, and the reux before the K. of Fraunce in May anno 1600.

Fox.sa.and mon 115.

*The relator more perdonable then the second and that of the dispu- one of our countrymen of late hath offred to shew an infinitie of doctrinal lyes out of diuers principal protestant wryters, and especia Bith of Eu- ally out of Ihon Fox by name this manes maister, & that within the copasse of two leaves, yet doth he pardon him all meere historical lyes, fuch as by euil information he might be deceaued in the relating of, as namely that of John Marbeck the finger of Windfore, & divers others, whome he fetteth downe for martyrs, and both printed, and paynted with fyer about them, & their bodies burned to ashes, whiles they were yet aline, and merrie, when Fox printed his book.

With much more equitie then do we deale with S.F. and his frends, then he with vs, yf the mattersalleaged were both true, & to his

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purpofe. And wheras he addeth, that this report of the beares fkin is privileged for truth by Pope Gregorie the 13. it is a childish cauil. for that Princes prinileges do warrant only the printing, and not the truth of the book; for ofher Matin prinilege to Fox and Iewels books (for example fake) or to this poore one of S.F. should be an obligation to her Ma" to defend all the lyes and falshoods therin conteyned, it were a pitiful case, and dangerous alfo to the authors and wryters them-felues, for then were her Main obliged in honor to fee the same punished when they are found out and at least to graunt the demaund of the forefaid relator of Pleffy Morney his disputation to have our protestants falshoods come to publyke tryal before her person or counsel as those of Plessis Mornayes impostures were examined, and conuinced in presence of the K.of France, which were a daungerous point in England, as matters now stand, I meane daungerons to the credit of Protestats doctrine and dealing, but otherwyse profitable for the truth, & most honorable to her Mat and memorable for posteritie.

But now let vs examine the fact it self obiected about this beares skinne (for of this I about the meane to treat first, and of the fryars after- in the beares ward) true it is, that at my being in Rome, I [kinne. fawe among other pictures, on the English Churche wals of old and new martyrs, divers representations, and of some cruel vsage of Catholykes for their conscience sake in our

A Warn-word to Syr F. Hastings

dayes, and among other this portrayture of one in a beares skyn, bayted with dogs, and for that I had not heard, nor read of any fuch matter publikely done in England I beganne to maruaile how it came to be paynted there, yet confidering on the other fyde (as every indifferent man (hould) that they being grave and learned men that were in Rome at that tyme, and gave the instructions to the paynter in that matter, and that it was not likly, they would be fo wicked, or foolish, or so litle refped their owne credits, as to inuent, or favne any fuch matter of them-felues, & fet it foorth so publikely to be seene, and red of all the world, I beganne to ymagin, that eyther themfelues knew it to be true, which I knew not, or els might perhaps by letters be informed therof out of England, fro some frends who might affirme it of their owne knowledge, to have byn done in some private manner, & for that thesaid persons in Rome were now dead, I beganne to informe, my selfe of others, and presently I fel vpon a very sufficient getleman of Linco ne fhyre, who tould me that in the parish of Lowth it is most certayne that in K. Henry the eyght his dayes a Catholyke man was so put to death, being made odious first for the title of Supremacy, and then so bayted in a beares skinne, and that this was done, by certayne vehement heretykes at that tyme, but whether by publike authoritie, or by particular fury, he could not tel, but fure he was that the fame therof is fresh yet in Louth among

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his Wast-word. Enc. 2. Cap. 2.

among all men as easely may be learned. I found also an other gentleman of good worship, who tould me that he heard S. Edward Carew (brother to the now L. Chamberlayne) talk of an other fuch like fact, practifed by certayne nobles or gentlemen, for their disport ypon a Catholyke man in this Q. dayes, bayting him with their Spaniels, and whether this be true or no, yt may be easely tryed the partie yet being a live, but by this it appeareth that they which caused that picture to be paynted in Rome, might haue more ground for yt, then every man at the first fight, knoweth: and yf they had byn misinformed fo farre of from England (as Fox confesseth he was in divers things in England yt felf) it had byn rashnes in them (I grant) to put it eyther in print or wryting. But this litle releeueth S.F. his cause, who is accused to have fet downe and printed things that him-felf did know and must needs know to be false when he printed them, which is error not of ignorance, but of obstinacie, and playn lying.

And this being the true state of our question, I come now to the fryars, whom our K'. seeketh to disgrace, with this note in his marget, Fryars brane hars, but for brauery it agreeth better to gilten spurres, then to gray hoods, and as for lying we shal now examine the matter, wherin the reader shal fynd our K'. to have vsed a far worse, 'and more dishonorable shift, the the former, that being but a sleight, this a playne imposture, abusing the Author

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Walfingham by him alleadged quite corrarie to his owne sense, dryft, and meaning, as now

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we shal declare.

And first I do grant, that the historiographer Thomas Walfingham lyuing almost 200. yeares agone or more, wryteth in effect as S'. F. alleageth, that it was a common faying in K. Richard the 2. his tyme, that fryars were Tyars; but what fryars were these trow yow? for herein lyeth the whole matter which the K'. very craftely concealeth, and yet might he imagyn easely that it would be espied by his ad uersarie; for that Walfingha being a Catholyke and religious man, cannot be thought to have condemned all fryars in general, & who then were those fryars by him condemned ? surely he sheweth yt euidently that they were more of S.F. humour, then of S. Francis holinesse, for they were such begging fryars as Wicklif, newly sprong vp, had corrupted with his pestilent heresie and had set against other religious orders that had possessions (for that was Wickelifs first cunning wickednes to set begging fryars against monkes, and such as had riches) & to make these mankss more odious to the people, these fryars gaue themselves by Wickelifs good instructions to invent infinit. lyes of them, wherby they made not fo much their adversaries as themselves infamous for lying, and Thomas Walfingham beinge one of thefayd Monkes of S. Albans monasterie no maruayle though he complayned of them.

Behold heere the state of the question, and

Fryars corrupted by wickelif in K. Rich the '2 his tyme.

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bis VVaft-word. Enc. 2. Cap. 2. the honest dealing of S. F. which point that yow may the better vnderstand, yow must know, that the fayd Thomas Walfingham doth describe the most barbarous rebellion of the common people vnder Wat Tyler and lack V Var Tyler Mral, and others in the 4 yeare of K. Richard the ves sebellio 2. (in-which they spoyled London, took the anno. 1381. King, beheaded the Archbishop of Canterbury, and the L. Treasurer, and meant to haue flayn all the Bishops, and other Ecclesiastical

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And to the end we may understand that all this proceeded of Wickcliffes doctrine (as the lyke did in Germany in the yeare 1 5 2 5. of + vide fup. Luthers) walfingham in the beginning of this Enc. 1. cap. 3. lamentable storie, wryteth thus in latyn: Anne yvalfing an. Dominica incarnationis 1 3 8 1. Gc. In the yeare of the 1321. lub incarnation of our Sauiour a thoufand three hundred 316. fourescore and one, and in the 4. yeare of the raigne of K. Richard the fecond after the conquest, That true Hypocryte, the Angel of Sathan, the forerumer of Antichift, vir worthy to be named, I meane the beretyke John Wickelif, er rather Weekebeleefe continuing bis dreames, feemed that he would now drinke up the ryuer of lordan, and saft all good Christians into the dungeon of Hel, Gc.

and religious men of possessions within En-

gland, referuing only the begging fryars.

Thus beginneth Walfingham this yeare, and presently entereth into the pitiful narration of the former tragedy of the popular rebellion of wat Tyler &c. & having ended all, beginneth to fearch the causes why God did fuffer fuch exceeding calamities as these to happen

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A Warn-word to Syr F. Hastings

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happen vpon the land, and fayth that some did lay the fault ypon the Bishops and Prelates of Mobility and the Churche for that they had not looked better, and more diligently to stop and punish Wickclifs heresie at the beginning, Cum nouiffent indigne agere filios suos, loannem V Vickelif, & eius fequaces, dagmatizando per uer fam, & damnatam dollrinam, &c. Wheras they knew divers of their Children as John Wickcliffe, and his followers to liue vnworthilie, & to fet abroad peruerse and damned doctrine, &c. Others, he fayth, did attribute this calamitie to the finnes of the gentry, and nobilitie, Quia maiores pene Prouinciarum corum fequebantur errotem. For that the principal almost in every shire did follow these mennes errors, & agayne, Quia in Deum erant ficta fidei, nam quidam illorum credebant nullum effe Deum, nibil effe facramentil Altaris, nollam >> post mortem resurrectionem, &c. And for that they » were of a fayned fayth towards God, some of 3) them beleeuing no God at all, and that the Sa-, crament of the Altar was nothing, and that , there was no refurrection after death, but that " man endeth as doth a beaft, &c.

II.

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VVickelifs Doctrine.

The comons corrupted.

WValfing. Ibid. Pag. 781.

Behold the yffue presentlie vpon heretical doctrine, what effect it brought foorth in the nobilitie. But what? brought it forth any better fruite in the common people? No, for that their acts do shew in this barbarous rebellion, wherin they made profession to slea every one that was learned, or bare a pen, and ynkhorne at his gyrdle. And befyds, Walfingham fayth, vinebant rixando, litigando, fraudes, & falfihis Wast-word. Enc. 2. Cap. 2.

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dfalfitates ingiter meditando, libidini dediti, adul. terüs maculati, &c. Et Super hac omnia in fidei articults plurims claudicabant. They lived in brawling, and contention, denifing falshood, and deceyts day and night, geuing them-felues ouer to lultes of the flesh, being spotted with adulteries, and befydes all this, most of them

did hault in the articles of their fayth.

And after this he cometh to talk of religious orders in lyke forte, and principally of Religious those that having no possessions lived by al-men also con mes, and were most corrupted, and set on by wicliffe, against those that had possessions, of whome Walfingha fayth, fue profesionis immemores, &c. & poffesionatu inuidentes, &c, being vnmyndful of their profession, and enuying such of other religious orders as had possessions in tantum illam veritatis profesionem fuam maculabant, ve in debus illis, &c. They did spot so farre, foorth their profession of truth, as in those,, dayes yt was in enery manes mouth, that this is a Fryar, ergo a lyar.

This is the discourse of Walfingha, wherin yow fee first that he speaketh not of all fryars, nor against the profession it selfe of fryars (which he fayth was the profession of truthe, but against such as being forgetful therof, and brought to maligne, and enuie other orders that had possessions (which was the art and doctrine of Wicliffe) became lyars, so as these were S'.F.his fryars, and not of S. Francis (as before I noted) and when he telleth their faults, he vttereth the shame of his new

ghospel,

A VVarn-word to Syr F. Hastings

For in Calend 2 lan.

ghospel, which begane in England by VVicliffe, as Fox doth testifie, who maketh this first prophet of theirs a Saynt, and kalender Martyr, though he died in his bed at his benemer. Pag 421. fice in Lincolneshire, as Fox denyeth not, yet fuch was his talent in making martyrs. And befydes this he discouereth to the Reader to much false dealing in that amog all the faultes of Bishops, nobilitie, comonaltie, and religious orders touched seuerally (as yow have heard) by his author walfingham, he culled out only the lying of Fryars, and those not of ours, but of his fryars, who were made lyars not by their owne institution, or by our religion, but by the principles of Wiclifs Doctrine which S.F. acknowledgeth (I think) for his. Confider then the mannes wit in alleaging this exaple, and his truth in handling the same. And by this one judge of the rest, though there wil not want other occasions after to cotemplate

Syr F. taker la falle dea-

> And hitherto now we have talked of the general charge of lying, and falshood layd to S'. Francis, and how he hath fought to auoyd the same by recharging vs, and some of ours againe with like fault, which as if they were true and could be verified they deliuer not him of his fault: fo being found also to be false, they double his former error, and make him more culpable: to which effect, and for iustifying more the charge layd vpon him of bould falle affertions, we are now to examine some other particulars of lyke qualitie. For more clearer

perfor-

also the same much more.

14.

hie Wast-word. Enc. 2. Cap. 2. 10
performance whereof I shal fer downe some

lynes of the Warder which conteyne the first controuersie or charge. Thus then he wrote

at that tyme.

But before S.F. cometh to the matter, that It. is, to fet downe those absurd principles of ours Yyardrood he maketh for his preface, a certayne poetical Pag. 12. description of the darke, cloudy, and mistie, flate of things in Queene Maries tyme, in these , words. It is not vnknowne (fayth he) to many pet 22 living, neyther can it be altogether hidden from the ,. yonger fort that hued with them, what a darke miftie , cloude of ignorance (which brought in pepif b Idola- Denifed trie, and all manner of Superflition) did ouer Shade the darknes. Dhole land, &c. And again eafter. In thefe darke & so cloudy dayes, leaft the Sunfhine of knowledge should ,> disperse the miftes of ignorance, and gene light to the so dimme offight, &c. Doth it not feeme that this , grane getleman describeth the lake of Auernia ,, in Italie, or some foggie marsh in England, or ,, some smokie kitchen, or woodhouse of his, owne without a window, when he speaketh, of our famons country in former tymes? for ,, aboue a thousand yeares the state of England; ,, and the Princes, people, nobilitie, and learned, men therof had continued in that Egyptian, or ,, rather Cymerian darknes, which this gentie-,, man describeth under clouds, mistes and shadowes, vntil his new funneshine doctors came, toinlighten the same. And it was accompted, then, as wyfe, learned, holy, valiant, noble, and, florishing a kingdome (aswel for religion as ,, otherwise) as France, Italie, Spayne, and other,, Catho-

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A VVarn-word to Syr F. Haffings

, Catholyke Kingdomes be at this day, where , if one of these our inlightened and new sunne , brunne English Ministers should appeare, he would not dare to ope his mouth in schooles, , & vniuersities for matters of learning among , the great nuber of most excellet learned men, which there are found, as we have wel expe. , rieced by fuch of our Protestar people as now , &then do goe abroad to forrayne vniuersities, , & are quickly brought to cofesse their inequa-, litie in this kynd, for that they scarse ofterymes , vnderstand the verie ordinarie termes of the " learned sciences whichour men do possesse.

This was the warders former speech, and to this be added a particuler collation ofdiuers Bifhops, and learned men in Q. Maries tyme knowne to be entinent for erudition & Wisedome, as Tonftal, Gardener, VVatson, Bonner, Heath, VV bite, Christophor fon, Feck nam, and others, comparing them with those of the Protestats Religio that have ensued fince, alleaging their workes yet extant for a tryal. To all which declaration what S. F. replyeth now, yow

thal briefly heare from himfelf.

First he having set downe his owne wordes (which are thesame that I have cyted before) and confessed them to be his, he answereth them thus: All this Which I then trulie affirmed of your darknes, senorance, and mifles, I do agayne aner now, neyther fee I any cause (for ought you alleage)to retract it, feing it is enident that the people neyther haming libertie to reade the Scripture prinately, at bome, neyther in Churches to heare it read in a tongue that

Pag. ja.

bis VVaft-word, Enc. 2. Cap. 2. they underftood, muft needs be deftitute of the light of Christian knowledge.

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Lo heere the summe of all his replie prefented in his owne wordes, wherin (if yow about light confider it.) yow shal fynd two points. First ordarknesin great audacitie in auouching that againe of Q. Maries senorance darkenes , miftes , and f bado wes which was so clearlie refuted by me, & this without answering to any one of my reasons. And secondlie singular folly in ascribing all light of Christian knowledge in our country to reading of Scriptures in English. Wheras notwithstading he cannot denie but that thow ands of Proteflant vnlearned people at this day cannot read Scriptures, nor vnderstad the if an other read them, & yet he wil not fay that they remayne in such darknes, but that they may be (according to his owne doctrine) faued, and many that do read do take no good but hurt therby as before hath byn declared, where this reading of Scriptures by our K'. is made a blef- Ene. 1. cap.7. fing, vnto which treatie I refer my selfe, not meaning to handle twife the same thing as neare as I may, albeit this poore K'. leapeth hither and thither so often vpon the same points (hauing nothing els as it seemeth, but certayne notes of common places gathered to that end) as it is hard to follow him, and not fal into this inconvenience of treating one thing in fundry places.

Wherfore to passe ouer all the impertinent speach that he hath in this behalf, as that the common people being debarred the light of

reading

19.

A warn-word to Syr F. Hastings

reading the scriptures in English could not judge, whether matters of doctrine and religion taught them by their Prelats, were true or no (as though now they could do it by english reading) and that for this cause, and for lack of Scriptures in English a number of lying miracles were beleeved, and in steed of Christs blood, the blood of a duck was worshipped, as the blood of Hales was playnly proued to be, and openly shewed at Paules Syt Francis posed in dicrosse in K. Hen. dayes (which yet I would aske our K'.how a ducks blood could be difcerned fro other blood after so many yeares,) All this I say and many other such manifest vanities, and knowne yntruthes, as that Bif hops in Q. Maries tyme did not preach nor others for them, except certaine frambery fermons of trotting frans, and the lyke. These bold affertions I say, and contumelious irrinons being knowne to be false aswel by all that are yet living and sawe those tymes, as by the books of Homelies, and fermons yet extant, I meane not to stand ypon

> the answering in this place, but to passe ouer to matter of more substance, and to consider of an example or two of ignorance in Q. Maries tyme, and before. For this K'. for a ful and irrefragable proof that all was igno-

cerning a duckes blood from other.

See afretward cap. 6. what O. E. writteth alfo of this matter.

VVaftyrord. Pag. \$2. The storie of D. Basinet a postata Fryar.

rance among Catholykes before the light of Luthers Gospel began to shine, he bringeth vs, the only examplr (as he fayth) of D. Basinet a a frenche A. man of great learning, and authoritie in France, Who confessed bis owne ignorace until be fel to read the Scriprures, though be had byn a ladge upon beretiks before.

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Look heere (gentle reader) the important proof that he alleageth for his purpose, cyting only Iohn Fox his Acts, and Monuments in the Margent, but neyther he nor Fox do al- Foredit . Tet leage any one Author where we may read the Pag. \$62. florie (for this is also Fox his shift among others whe he meaneth notorious treacherie) and of the whole narration of this Bassiner confessing himself to be ignorant before he fel into the new ghospel, were true, what authoritie or credit may the faying of an Apoflata Fryar fallen into herefy haue against his former state and condition? is it maruaile yf he fay, that he was in ignorance before, or is it ftrange that he should pretend to come to this new light by reading Scriptures? what other pretence did euer auncient heretyke or new take vpon him? or what other excuse could this man make of running out of his Cloister, or taking a fister to his Compagnion, or from a Judge of heretykes (while he was a Dominican fryar) to become an heferyke himselfe, as appeareth blainly by Fox his whole discourse, though S. F. so telleth the tale as he could be content we thought him to be a great learned Catholyke, and for that cause betweene Ihon Fox and him they have doctored the poor fryar, without euer hearing him dispute much lesse do his act, only to geue him more reputation and reuerence With the reader.

And on the other fyde they do bring in the Arch-bishop of Aix, who was against him T (and

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A. warn-word to Syr F. Hastings

(and calleth him wicked Apoltata) to speak most absurdly (though he were knowne to be a most reuerend, and learned man) and among other wordes they make him fay thus. Thu doctrine is contrarie to our boly Mother the Churche, and to our boly Father the Pope, a most undoubted and true God in earth. And did not those haynous woords deserue I pray yow some quotation where they might be found? but neyther the K'.nor the Fox youchfafeth vs fo muche, but as though the matter were most certainethe K'. braueth in a marginal note with these woordes, O blyndnes, O blasphemy: But a man might more justly fay. O cog ging, O cofenage, that dare auouche so horrible a slaunder, against so honorable a personage, without cyting the place or Author for the iustification. But we must passe ouer many of these absurdities with patience, & fo go on to other matter.

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His VVast word Enc. 2. Cap. 3.

HOVY LONG THE CA-

tholyke Romayn Religion bath floris hed in England: & of the authoritie of S. Bede & Arnobius abused by Sir F. togither with a comparison examined betweene our learned men , and those of the Protestants : and first of thon Husse, bragged of by Syr Francis.

CAP. III.

FTER this the K. before he come to Lanswere in particuler to the yntruthes obiected against him wil needs say somewhat to those woords of myne, that above a tho D fund reares the State of England and the Princes, people, nobiline and learned men therof had contynued in that Egyptian or rather Chimerian darchnes, which he Pag. 14. describeth, under Clowdes, Myftes and Shadowes, unil bis new Sunfhine Doctors came in &c. Which woords of myne he having corruptly alleaged (as often his fassion is) fayth two things, first that my bold affertio of a thoward yeares is vayne for that yt is euident by Bedes playne testimonie, that in his tyme this I land had the Scriptures in their owne language (as though this only were sufficient to make that age to be of Protestants Religion though it had byn so) and the fecond, that we do fecretly yeild the first 600. yeres after Christs to Protestants, seing we challenge commonly but a thowfand for our felues.

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A VVarn-word to Syr F. Hastings

But by this last point to answere this first, yow may see how wife an Answerer this is, feing that when we name a thowfand yeares we ynderstand from the first conversion of our English nation vnder Gregory the first, which no man can doubt of but yf fyr F. wil goe higher vnder the Britans, we shal easely also shew the lyke in that tyme. But in the meane space yt is but a hungry trick of this needy knight to fnatch that which is not give him, to wit 600. yeres together of the primitiue Churche; wherofour meaning is to give him no one yeare, nor half one, wherin his Religion was extant or had any one that pro-

Enc.7. e. 4.5. feffed thesame in those daies as he doth now,& this I shal largely proue & declare afterward,

and this to the second point.

But now to the first point of proof alleaged out of S'. Beede, yf it were true as Syr. F. citeth thesame (& surely knights should have truth in their allegations) to wit, that Scriptures were in those dayes read by some people in their vulgar languages and tongues which Bede nameth, yet were yt nothing against vs, who do vse thesame libertie, and haue done in all ages to permit some vulgar translations for suche as are thought meet to profit, and not to take hurt therby, as before hath byn declared, and after shalbe shewed more at large.

But now yow must vnderstand, that this playnerand euident testimony of S. Bede which Syr F. braggeth of, but quoteth yt not,

Enc 1.8.& infra cap. 5.

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(as commonly his shift is, when he would not have matters examined, or his fraud found out) this place I say of Bede which he alleageth is quite contrary to him: for this sayth Bede. Hac in prasenti inta numerum librorum qui. Beda lib s. bulex diuma scripta est, quinque gentium linguis rnameandemque summa verstatis & vera sublimitatu sientiam servatur & consitetur, Anglorum vz. Britonum, Scotorum, Pictorum & Latinorum, qua in meditatione Scripturarum cateris omnibus est facta communi, &c.

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Scriptures.

This Iland at this present according to the number of the (fyue) Bookes, wherin the law was written (by Moyses) doth in fyue tonges search owt and confesse one and the self same knowlege of the highest truth, and of the true A notable highnes (which is the Religion of Christ abusing of S. lefus) to wit the tongue of the Angles (or Ennine. glishmen) of the Britans, of the Scots, of the Pictes, and of the Latines (or relykes of the Romanes) which Latyn tougue ys now made common to all the rest in meditation of the

Thus fayth Bede wherin 3. things are to be observed first, that all these fyue nations ly-uing together in one sland, and in continual enmitie and warres in other pointes, yet in Religion and profession of one truthe they all agreed, which sheweth notably the vnitie of Catholyke doctrine even among enemies, and overthroweth that fond siction of protestats, who in all their bookes give out and avow (especially Fox and Hollinshed) that the reli-

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A VVarn-word to Syr F. Hastings

For monu. peg 107. 108 Holint h.def crip. Angl. Cap.p.

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gion of the Britans was different from that which S. Augustine the Monke brought in from Rome to the English nation.

Secondly yt is to be noted that fince the new Religion of Protestants came up though all the liand aimoit be of one tonge, & throughly frends in other matters, yet in points of Religion they agree not, as in Bedes tyme when they were enemies, which is the vertue of their vnitie. And thirdly may be noted the euil dealing of Syr F. himself a so, who in this place flicketh not to auowche to the Reader that by these woords of Bede it is euident and plaine, that the Scriptures were now in all these tyue tonges, where as S. Bede fayth the quite contrary, to wit, that the Latyn tongue was made common to all fyue nations in the meditation of the Scriptures, which could not be spoké to any purpose, yf the Scriptures had byn common to all before in their languages, so that S. Bedes meaning must needes be, that albeit all fyue tongues confessed one and the selfsame highest truthe in one Catholyk Christian Religion, yet in reading and meditation of scriptures and divine service, the Latyn togue was the common togue. This is his plaine sense though (as I have said, I doubt not but that in those dayes there might be some Catholyke traslations into the vulgar tongues, permitted then and after also, as in tyme of K. Edgar and other Kinges we read of, and after that againe under K.Edward the 3. Thomas Arundel Archbishop of Caterbury

per-

bis VVaft word. Enc. 2. Cap. 3. permitted and appointed the fame in a Synod de Magistris. holden at Oxford, and in all Catholyktymes Hore for after that againe were neuer forbidden all lattons of vulgar translations wholy, but to be yfed with Scriptures fuch prudence and moderation among the permitted. ignorant & rude people as might do good & no hurt.

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Wherfore yt was not needful that Syr F. should adventure to shame himself by abusing S. Bedes name and woords to proue a thing that we deny not, though in the fense he would have yt we fay yt is most false, to wit, that Scriptures were publikly and promifcuously red in vulgar tonges at that tyme, & fo fayth S, Bede also, and being an Englishman himself, as he was, might have an action of force (yf not offorgery) against Syr F.for that he hath wrested him against his owne playne meaning: as might Arnobius also whom the K'. cyreth a litle after in the next page against the Christian vse of Images, for that in his bookes aduer (in gentes (which title he cuningly omitted, least it should discouer his fraud, for that Arnobius speaketh against heathenish Idols and not Christian Images) he detesterh (fayth our K'.) Simulachra & Deos malleis fabricates. Idols, Gods of Gentils made with ham- Arnoblus mers. But what ye this to Christian Images spure. which are no Idols? and what dealing is this? VVaft-vvoid what cosenage in a K'. what violent laying of Pag. 15. handes on Authors against their owne sense and meaning, & vpon Gods servants contrary to their owne intentions, what author may

Asourn-word to Syr F. Hastings.

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may not be abused by this boldnes? what wryter may not be wrested against himself? when that their woords expressly vereed against gentils and Heathens be impudently vrged against that Christian Religion which themselves professed. But let vs permit this shift to the Protestants pouertie and so

There remayneth yet one shift more, which is nothing els indeed but a certayne pettie cauil picked by those woords of myne before rehearsed, That England Was accompted vnder those mists and clowds wherof Syr F. talketh) for as Wyse, learned, valiant, noble and shorishing a Kingdome, as France, Italy Spayne, and other Catbolyke Kingdomes be at this day, Where ys any one of these our inlightened and sunshined Ministers (which Syr F. braggeth much to have enlightened the world) should appeare, he would not dare to open his mowth in Schooles and matters of learning, &c.

To this the K'. answereth two things: first that Rome also when yt was beathen was as welllearned and valiant, and yet was yt in darchus of Religion. which I denie not, but yt was not as wyse and learned in Christian religion, nor in comparison of other Christian Kingdomes, as I compared England with France, Spayne & Italy & other such states in respect of darcknes mysts and clowds which Syr F. would lay upon yt. So as both the matter, subject and object being changed in the comparison, no maruaile though yt hold not, and yt is called among

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his Wast-word Enc. 2. Cap. 3. 16
among Logicians a fallacie or elenchus, and

in English a cauil, and this to the first shift

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The second point which he answereth ys, that my vaunt of vnmachable learning on our syde (as he tearmeth it) ys vayne and childis b, and that our diminisie is clowdy and owle-lyke diminise, yf his Ministers can not vnderstand yt, (as I sayd in the wardword) they did not, and then for the proof of the great learning on his syde, he alleageth the offers of disputation made by Iohn Ausse at the councel of Constance, and by Martyn Luther at Wormes and Augusta and of Symon Grinzus at Spire, and of Beza with others at Poysie in France.

To the first point of which reply I answere, that for comparison of learning in Protestants and Catholyks I remit me to the proof and indgment of the wyse, that shal read the books and woorks of both sydes, for better or briefer trial then this we can not assigne, seing they slie the publyke trial of equal disputation, which so often we have desyred and offred; though their maner of teaching (having excluded all substantial and scholastical method and matter out of their Schooles) doth easely

flew and conuince the same.

Wherfore to the second point answered by Syr F. I say that if yt follow, that our divinity is therfore to be accompted clowdy & owled lyke, for that his Ministers can not understand yt, then are all other good scieces also in a pittiful case (wherof for the most part they are igno-

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A Warn-word to Syr F. Hastings

A foolifh confequence of the Kt.

ignorant) & this a new consequence or kynd or argument invented by our knight, that lack of learning should be attributed rather to the obscuritie of the artes and sciences, then to the defect of fuch as want them.

13

To the third point wherein Syr F, alleageth the disputatio of John Husse. Martyn Luther, Symon Grinaus and others, feing he cyteth no

The flory of his disputation at the councilof constance.

Author at all to iustifie his vayne affertion Thon Hulle& therin (as his maner is when he would not haue his matters examined) I had thought once to have fayd nothing: but confidering on the other fide his bold impudencie in anouching things playne opposite to therelation of all Authors that wrote in those dayes, when the thinges them-selues fel owt, I can not choose but shake him also here by the fleue, to fee whether he wil blufh or any frend of his for him at this shamles dealing which I am to discouer.

14. WVaftvvord. Pag. 37.

First where as he wryteth, that John Hu came to the councel of constance there to defend publishy bis affertions, and that those grave Fathers did learnedly refute him by clapping him in prifon, loding him Dith chaines and fetters, and condemned him not only not being consisted, but not fo much as heard, &c. This I say is to to shamles, yf we wil beleue eyther the acts and records of the councel yt lo. Dub.li 24 felf, yet exstant, or the grauest Authors that John. Cochl. haue written fince that tyme therof, as Eneas Syluius in the history of the Bohemians, Iohanes Dubrauius B.of Olimutz, Iohanes Coch laus, in his history of the Hussits and others.

Tomo 4. concil. Pag. \$13. Aen. Sil. hift. Bohem.c. 36. of

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For as for the acts and gefts of the councel

yr felt which are the best witnesses) the whole tyftenth fession contayneth this Storie at large of John Hus, his comming to the councel, his examination, conference, peruerfitie condemnation and the lyke. And first ye is declared therein how that after Maffe of the holy ghost being song by the Cardinal of Viuaria, Legat for the Pope, the Letanies also sayd, and The number all the Princes both Ecclefiastical and tem-that came to poral fet in their order, (which in the begin- Arch and ning of the fayd Session are recounted by By hope 346. name) Iohn Husse was brought into the podon 164. councel voon a Saturday the 6. of July anno princes nodomini 1415. Who being placed as mediate their trayne. concily, vbi erat leuarus in vnum altum (camnum, &c. 16000 For. in the mydest of the councel, raised vp, vpona sessio 15. high stoole, to the end that all men might fee ras 114 him: there was a learned Sermon made first by the B. of Laudium, vpon these woordes: Defruatur corpus peccati Rom. 16. and that being ended, there was first made by the councel decretum filenti, a decree that all men should hold their peace, and after were read the articles of John wicklief, vnder whom Husse had studied in Englad, to the number of 60. or there about condemned before in a councel at Rome, which Iohn Husse was accused after that condenation to have preached and defended in Bohemia. And after this his owne Articles to the number of 30. were read also publykly and condemned : the last therof Was this. Nullu oft Dominus civiles, nullus oft Pra-

this councel.

A VVarn-word to Syr F. Haftings

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A wicked article of John Huffe.

latus, nullus eft Epi copus, dum eft in peccato mortali no man is a civil Magistrate, nor Prelate, nor Bishop so long as he is in mortal sinne.

After this doth follow in that fession 2 great copany of other articles (for the former were foud ynder his owne hand) which were proued by witneffes & processes against him, all which being vrged, and shewed to be wicked false and seditious, his refuge was (when he was pressed by the councel and learned men therof) that he did appeale to of lohn Hus Iefus Christ from them all, flying thereby (as the councel fayth) all ordinary Ecclenaftical iurisdiction as heretyks are wont to

his anfryere.

Sef. 1 5. Pag.

doe, when they can not defend their fancies, And whe after the condenation of these articles diuers Cardinals, Archbyshops, Bishops and other men (which the records do name) were appoynted by the councel to conferre with him agayne, and to persuade him to follow reason, and not to stand only in his owne Iudgement. Respondit, quod vellet stare in eo quod fcripfit manu fua in prafenti parte : & faltu binc inde suafionibus quod non vellet inbarere sua opinioni, Sed potius flare cum tota Ecclefia, &c. He answered that he would stand in that he had written with his owne hand in the present affayre: & then divers persuasions being made to and fro vnto him that he would not fo flick in his owne opinion, but that he would stand rather with the whole Churche and with the learned men therof in this present councel gathered together: Finally he flood ftiffe

bis VVaft-word. Enc. 2. Cap. 3. fiffe in his owne purpose &c. Thus far the woords of the register.

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And then agayne a litle after: Reperto demam Iobanne remanere in perverfitate fua, and di- beld Huffe cente, quod propter bomines ques docuit de opposito from couernon yelit absurare &c. And finally finding that John Hus did perfift in his peruerfitie, faying that in respect of these men whome he had taught the contrary he would not abuire, for that yt would be scandalous &c. Heereypon they proceeded to this condemnation. And thus much of that poynt wherby appeareth (contrarie to S'. Francis affertion) that he was both heard, disputed with, and charitably persuaded to returne vnto the truthe.

But besydes the former articles of doctrine, he was conuinced also of two notorious vntruthes, one a ly, the other a forgerie concerning England: for first he had published in Prage, that in a meeting of many Catholyke learned men against bis Maifter Ihon VVicliffe in 326. 8. Paules Churche in London (which I gheffe to be that which Iohn Stow mentioneth in the Two famous end of K. Edward the 3. his lyfe, anno 1377. truthes of when Iohn of Gaunt Duke of Lancaster vpon Husse. contention against the B. of London, stood for wicliffe and defended him in S. Paules Churche, Huffe faid that fuch a Thunder, and lightening came from beauen vpon the fuddayne as brake up the dorer, and fo chafed VVictifs enemies, as with much a do they escaped into London. This was one notorious ly which is conuinced also by our histories.

A VVarn-word to Syr F. Haftings

The fecond was, that Huffe had brought a forged testimony of the vniuerfitie of Oxford, affirming that Ibon VVicliffe both lyued and dved a Catholyke man, which thing was proued forgerie by testimony of thesame vniuersitie. which vnder their Seale had gathered 260. errors out of the books and wrytings of Wicliffe, and fent them to the fayd councel of constance, to be seene, judged, and condemned, as they were.

All this and much more is related of Ihon Huffe in the fession of the councel by which is convinced the falfitie of S. F. who favth that he was condemned, not being fo much as heard, but loden with chaynes and fetters, wherof no Author els that euer I readdoth make any mention, but that the K'. as 'yt feemeth hath deuised yt at home in his studie.

And finallie why he should labour so much

for the prayle of this Ihon Huffe or bring

Corrarierles betveixt Huffe, and

An.s. Pag.

21.

Syr F. religio. him in for one of the learnedest and chiefest champions of his Churche, I fee no reason but beggarie on their behalfe, and penurie of men to fil vp their Churche. For that Huffe confesseth many things in his articles for vs against S. F. as the seuen Sacraments, and dyners others poynts of Catholyke religion. And on the other syde hath many propositions which S. F. wil not dare to admit in England, eyther for shame or feare, as that 'aboue mencioned of the civil magistrate,

Pastors and Prelates to lose their authoritie,

Art. 10. Pag. ...

and that they are not to be obeyed when so cuer

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bis VVaft-word, Enc. 2. Cap. 3. 19 ever they fal into mortal finne, which were a very hard case for both cleargie, and laitie this day in England.

And an other that beginneth thus : Quilibet Trannus potest & debet licite, & meritorie occidi per memcumque vaffalum fuum vel Inbatum, Ge. Euery tyrant may lawfully, and meritoriouslie, yea ought' to be flayne by any vaffal or fubiect of his, whether yt be by force or flatterie, or fecret traynes, notwithstanding any former othe of fidelitie, or confederation made with him, and this without expecting any fentence given against him, or the commande-

ment of any Judge what soeuer.

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This was one article of Ihon Huffe condemned by a special decree of the faid councel ? in the end therof, as is to be feene, and the reason why the councel condemned it so solemnly was both the falsitie of the doctrine, Deferate & and the scandal which the Emperor, & other dangerous Princes there present took of yt. And finally doctyneof for that he referued to his owne censure and to those of his sect, who was a Tyrant, and who was not, to wit, any Prince that should be contrarie to them, as before I have shewed Enc. 1.esp. 6. of our Puritan Caluenists.

Andthis being so, what gayneth S.F. by vaunting of the learning of Ihon Husse, yf all were true that he alleadgeth for him, and being false (as I have shewed) what booteth him to ly so shamefully for his fake, and how doth he alleage Ihon. Huffe, who teacheth fo many things contrarie to him, and to Caluins doctrine

AVVarn-word to Syr F. Hastings

to Cochl de dodrine and from whome Luther in his difed Luth an. 1519. Pag. 16. putation with Ecchius at Lipsia in Saxony in the yeare 1519. did openlie disclayme

together with all his Sect in Bohemia, faying Numque mibi placuit, nec in aternum placebit. It neuer pleafed me, nor euer shal yt please me.

example not only in this K. but also in Ihon Fox the Saint-maker, who having layd out to the reader an infinite rable of things about this Ihon Husse good and bad, true and false

By this then a man may fee what vnion ground, or certainty these me have in religion that gather such members as these into their Churche, nay what conscience also they have in treating these matters, wherof take an

mad treatife of Io. Huffe.

but all to his prayle for 80. columnes or pages together of his vaste book (but with such confusion as no man can tel what to say or judge of yt) at length he commeth to repeat the ab. furd propositions before mencioned namely about Prelats and Princes, that they leefe their authoritie When they fal into mortal finne, which Fox is so farre of from misliking, or denying, as he wryteth, that Husse defended the same, and faydhe would prone yt, not only out of Jox Pag. 364. Scriptures (by example for footh of Saul that seel num s. was deposed and slayne) but by the authorities alfo of all old auncient doctors, to wit, S. Augufine, lerome, Chryfoftome, Gregory , Cyprian , & Bernard, (a most impudent brag of a shamels heretyke) and when Ihon Fox hath told all this, and much more, and made a long Catalogue or tretal of his worstarticles, he putteth downe

bis Wast-word. Enc. 2. Cap. 3. 20 downe his Judgment of him in those words.

Thefe brings (fayth he) thus declared, a man may essely undestand that Ibon Husse was not accused for Fox Pag. 149. bolding any opinion corrary to the Articles of our fayth, but because be did fo wely teach and preach against the Kingdome of Antichrift, for the glory of Chrift; and reforing of the Churche.

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Lo heere the truth of Iho Fox, that Huffe, was not fo much as accused (much lesse condemned) for bolding any one opinion against any article of our Christian fajth, But let the reader fee the articles in the councel, and then wil he cry shame of Ihon Fox, and all his crooked cubbes though they have no shame, especially in that they obied to vs so often the doctrine of our schoole deuines for allowing the punishing of Tyrats infome cases with fo many limitations, conditions, and restrictions, as by vs are set downe therin. And yet these me, approve the wicked opinion of Husse in this place as also of the Puritans before recited, that permitteth everyone of their Sell to attempt it at their owne pleafure, and indgment, which all Catholykes do condemne as doth also this councel of Constance, that condemneth Iohn Husse nominatim of the fame.

But let vs passe on to the other famous Champions of their Religion before mencioned. For of Ihon Husse, this is sufficient yf not ouer much, he being so contemptible an heretyke as by this storie appeareth. Yet Ihon Fox sanctifieth & canonizeth him in his Calender as before hath byn fayd, & the Hussites in Prage

Arourn-word to Syr F. Haftings.

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in Prage do keep for an honorable relyke of his sanctitie an old payre of leather breches in their publyke Churche, and do shew and kisse the same with great reuerence at certayne tymes, which yet I thinke both Ihon Fox, and S.F. would take scorne to do, and so do Catholykes also, and thus much of Husse which in the Bohemiam tongue signifieth a goose & the K'. sheweth himself but litle better for bringing him in and giuing him place in the forestrunt of his champions.

OF THE LEARNING

& glorious disputatios of Martyn Luther, Symon Grinaus, Peter Martyr, Beza, and other protestants boasted of by our K.

CAP. IIII.

Must now come downe lower to other more fresh champions of Protestant Religion, to wit, from Io. Husse, to Martyn Luther, and other by him named. Andas for the first that is Luther, I wil be much shorter detecting only some notorious false points affirmed by S.F. partly as I take it of ignorace, partly perhaps of worse meaning: the ignorance appeareth in that he sayth Martyn Luther first to have gone to Wormes there by disputation to defend his doctrine before the Emperour, and States, and after agayne to have

bis Wast-word. Enc. 2. Cap. 4. have gone to Augusta to the same before Car-

dinal Caetan the Popes Legat : wheras in Cochl. See. deed his going to Augusta was three yeares be- histories an. fore his going to Wormes, to wit 1518, where 1518, & 1529 the other was 15 2 1. as both by Cochleus, Surius, and Sleidan, & others both Catholyke andheretical writers is manifest. Secondly the whole narration of S.F. is false touching the four behaviour of Luther to the Cardinal legat, to wit, that he flood to infife his affertions, and offered there or els where to defend them, VVall. Pag. 37 fending a wryting in defence to the Card, to

iustifie his opinion by the Scriptures, and that the Card would heare no Scriptures, but wilketh him to come no more to his presence, vn-

leffe he would recant.

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In all these words I say, though somwhat be true yet are there many falshoods, and diuers yntruthes ioyned therwith. For first it is fet downe both by Cochleus that was present and Surius that lyued soone after, yf not at that same tyme, & had authentical relation of that which passed, that Maximilian the Emperor, being yet aliue called this yeare a diet at Augusta, partly for warre against the Turks, partly for troubles rayled up by Luthers new doctrine begunne the yeare before, Pope Leo decimus sent Card. Caetan for his Legat Luth, et Authither for both causes. For albeit he had cited gusta 1518.

Luther to Rome before, vpon relation of his new opinions, yet by intercession of Frederick Duke of Saxony defyring the Judges might be appoynted to heare the cause in Germany, he

A VVarn-word to Syr F. Haftings

had committed the hearing yf the faid cause vnto the faid Card. to whom Luther came by force and not of free wil, as our K'. fayneth, neyther had he yet fafe conduct of the Emperor, but only the letters of his patron Duke Frederick in his commendation to the favd Card. Legat requesting that he might returne fafe.

lation of Martyn Luther with Card, Caètan

Luthers first

an.1518.

Wherfore he being afrayd what the Card The dissimu- would decree of him, gave him the fayrest words in the world, and the first day being vrged to recat his opinions defyred space only to deliberate: and the second day comming to him agayne, and finding foure of the Em. perors counsel with him, to dissemble the more gaue vp this protestation in wryting, protestation. Ego frater Martinus, &c. I Fryar Martyn Luther » of the order of S. Augustine do protett, that I

» do reuerence and follow the holy Roman » Churche in all my fayings and doings both » present past, and to come, and that if any thing » hath byn fayd by me, or shal be said contrarie or otherwyse then this, I do desyre, that it

, should be esteemed and holden as not spoken. And after this being vrged agayne by the Oochi. & Sur Card. to reuoke his errors perticularly, he defired that he might answer in wryting, flattering the Card. with many pray les, and fair words, but yet so tempered he his style in answering, as the Cardinal easely did see that he meant to proceed in the faid errors stil, and fignified so much vnto him, whervpon he being afrayd, least the Card. would imprison

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bis Wast-word. Enc. 2. Cap. 4.

him, he procured by his frends a publyke fafe coduct of the Emperors officers which affone aseuer he had, he appealed from the Legat to the Pope, and put the appellation ypon the walles of the towne, & fo stole away, wryting first notwithstanding very fayre letters to the Card. at his departure, but vnto others very skoffingly, and contemptuouslie of him, This is the summe of that which the two foresaid Authors and others do write of the doings of Luther this yeare at Augusta let the readerjudge how worthelie S. F. doth yaunt of his chalenge and disputation, and how many lyes there be in his words before fet downe.

The fecond vaunt of Luthers disputation at Wormes before the new yong Emperor gromes Charles the fifth, and his parlament there ga- 1521 before thered together three yeeres after, to wit, 1521. the Emperor. is much more yayne, and yntrue. For wheras S.F. fayth, that before the Emperor himfelf, and the VYaft Pag. Whole flates of the Empire be mayntayned his doctrine, an Wered the aduer faries, and With the Emperors fanour departed in fafetie, though ful fore against the mynds and wils of some Papists. Yet the truth is this that enfueth for which I alleage my two Authors aforesaid, one of them present at the act it selfe which he published soone after in print S. F. alleaging none at all for his vanities.

At the fayd diet or Parlament of Wormes when the most learned man Ieronimus Aliander the Popes Nuntime had propounded the great troubles and diffentions which had ryfen the

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A VVarn-word to Syr F. Hastings

Cochl.in vita Lutheri. Sur. in hil anno 1511.

last three yeares fince Luthers being at Augusta by continuance and increase of his hereties, and had recyted out of one of his books, De captinitate Babilonica lately come forth about 40. places which rended all to fedition, & perturbation of the common wealth, Fredericus Duke of Saxony his Patron being much aftonished to heare those things, requested that he might have safe conduct to be sent for, and so he was by a Pursevaunt of the Emperors, named Sturmius: fo that this tyme also his coming was not of free wil as S. F. wil haue yt, but of necessitie, nor came he to dispute but to answere for himselfe. And the foresayd Authors do name his compagnions that came with him, the sumptuous and delicate manner of his iorney the good chere, and mutick in his Innes, and how he himself being yet ina his iomey to fryers weed played opely on a Lute as he rode in the Coache, and other fuch things as Coch-

Ionas Scurfus Ambidorfius.

Luthers behanjourin the Empetour. laus being present did see with his eyes; and I

ries fake.

But for the principal matter in hand which is his braue disputing wherof S. F. braggeth I read of none at all. For in his first comming before the Emperor and States the first day he was commaunded to harcken only, and to speak nothing that was not demaunded : and then the Catalogue of his books going in his name before recyted publykely, he was asked whether he acknowledged them for his or no? which he faying that he could not deny but

they

let passe to recount yt in particular for breui-

Luthers anfweers and behaufone the firit day before the Emperour.

bis VVaft-spord. Enc. 2. Cap. 4.

they were his, & being asked agayne whether he would recal them or noe ? he defyred most humbly to have space of deliberation, which

with much a doe they graunted him vntil the next day at the same houre, which being come His safreen he appeared agayne, when not answering fin- the scenad ply, but deuiding his books into three kynds, day. fought only to draw out the tyme, which they perceyuing, he was fo preffed by the Emperor, and nobles present to say of or on, that in the end he fayth he would do nothing against his conscience, nor recal any book of his except he were conuicted first by the restimony of the Scripture, and then he concludeth

with these German words Got belf myr, Amen. that is, God helpe me, Amen. shewing therby the feare that he was in.

Then followeth the sentence of the Emperor some dayes after given against him; written with his owne hand to the Lords and Princes of the Empire, a noble sentence, and worthy to be read by all Princes, he being not mination of palt 20. yeares of age maketh fuch a Protestatio Charles the ofhis Catholyke fayth according to the belief against Luof all his Ancestors as may be an example to all ther, after he other Princes. And towards the end of the had beard faid Parlament he published an Edict against Luther, and all his followers by consent of the whole concel, affirming, amogst other things, Lutherum non hominem fed diab olum effe fub bumana foce. That Luther was no man, but a deuil vnder the shape of a man, and this was the end of that combat of Luther.

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AVVarn-word to Syr F. Hastings

But he wrote afterward these Actes of Wormes himselfe, and sayth among other vayne adulations of himselfe, that the people so much sauored him, as one of the companie cryed out (belyke some poore woman that was his Hostes, or other new sister bewiched by him) Beatus venter qui te portauit. Blessed was the belly that bare thee, which yet other Au-

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Luther in act.

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thors do not testifie. But yf it were fo, yt was no leffe vanitie, & arrogacie in him to report yt of himfelf, then madnes in the other to make that comparison of him with Christ, and yet it seemeth he was made therby both more proud and obstinate. For albeit he were dealt with all afterward by divers fent vnto him by the Archb. of Triuers, and others of that counsel to reforme himself, yet would he not, but stil remitted himself to the word of God: which the Emperor ynderstanding sent vnto him his Secretarie the chancelor of Austria commanding him, that within one and twentie dayes he should depart, and put himselfe within his owne securicie agayne, vpon his owne peril, And this was the Emperors favour of which S.F. so much braggeth that Luther departed from Wormes in lafetie, which was to much fauour in deed confidering eyther his merits, or the publyke dammages infued by him afterward to the world, and happie had yt beene for many thousand soules yf he had byn dealt withal as John Huffe was.

But now touching Symon Grinzus, which is his

bis VVaft-word. Enc. 2. Cap. 4. is his third example, brought in to shewe the For Ad me great learned men of his lyde, which he took mon pag. out of Ihon Fox (though for pryde he wil not ment. Me. confesseyt) what doth it proue to his purpose lanch in e though yt were in all respects as Fox alleageth yr out of Melachton, as good an author as him felfe, the storie is this. Symon Grinzus being The vayne at the towne of Spire in the yeare 1 5 2 9. brag of Symo when Ferdinandus K. of the Romanes was Grynzus his learning, & present, and hearing Faber Bishop of Vienna disputation. a famous learned man make a Catholyke Sermon, he went to him fecretly (as Melanchton reporteth) after the Sermon ended, warning him of certayneerrors in his Sermo, ashetermed them, being in deed points of Catholyke doctrine, & offring to conferre with him yf he would about the same : But the Bishop being called for at that present by the King told him he could not then, but deferred the same vntil the next day, and in the meane space the Kings officers being informed that Grynaus a Lutheran was in the towne, and feeking to apprehend him, the Protestants hearing of yt, they attributed it vnto the B. procurement (which perhaps was false) and Crynzus rane away by night ouer the Ryner of Rheene, and fo escaped.

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This is the storie of Grynzus, as his best frends tel it, wherin yow see there is no mention of disputation, but only of running away, and how then doth this proue that S. F. men are better learned then ours, especially the last two Luther and Grynzus a Lutheran, who 11.

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A VVarn-word to Syr F. Haftings

are as eager against S. F. with all the learning they have as they are against vs, 'as I have she Enc. 1.'cap 4. wed at large by their words deeds and wrytings in the former Encounter. And moreouer the learning they had, they receyued fro vs among whom they were brought vp, and not from those of S.F. syde. And consequently we may better brag of them then he, yf any thing were in them worth bragging at all as in deed there was not when they fel from the Catholyke Churche to wrangling and herefic.

11. Abour' the Poyfie betyveene Catholykes, & protestants.

A s.

There remayneth then the last brag of our K'. about the colloquy at Poyfie in Franceby Colloquie at Peter Martyr, Beza, and other 12. ministers, wherof S. F. vaunteth asthough the Catho. lykes had receyued the worst in that meeting: but who shal be judge of this? S.F. alleageth no Author at all, but his owne word, faying, that our Card of Loraine Was in a pitiful taking there, and YVaft. Pag. that I muft needs yeild, that eyther their men Dere more learned the ours there, or that (which he more defyreth) that their canfe was better. Wherfore I thal alleage here the fumme of the matter out of the belt authors that have written therofas Belleforeft, Surius, Pegnillus B. of Mets, and Claudius de Sanctis who was present, and then let the reader himselfe be Judge.

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First then the truth is this, that Charles the nynth K. of France being newly come to his Kingdome (a child of 12. yeares old) & finding all in warre and garboyle, and that the murder of his predecessor had byn designed

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bis VVaft-word, Enc. 2. Cap. 5. in Geneua the yeare before, by Caluyn, Beza, Chro.geneb, Otoman, and others, as Genebrard and Surius surin iuft. do testine, thought yt expedient (or at least- 19.1361. waves his mother the Queene) to permit this meeting, fom what therby to mitigate the hererykes that were in armour, though it being amongst swords on euerie syde the Catholykes did mislike therof, and some resused to come thither: others that came complayned greatly, and among others Iacobus Laynets a Complaint Spaniard, and great learned man, General af- of the colleterward of the Iesuites, who spoke openly quie at Pointe against it in the colloquie yt self, shewing that it was rather a betraying of religion, then defending yt, to put it in dispusation with such disaduantage, when the Hugonots were in the ruffe, and had taken Newhauen, Roane, and most of the chiefe holdes round about, threatning also to ouer-rune all France, as for the greatest parte they did the yeare following and so was this colloquy dissolued (fayth Ge-Geneb. an nebrad) without any fruite at all.

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Herevpon divers bragging, and lying books were fet out by the heretykes of this meeting, and their victorie therin, as though they had gayned all: and one shamed not to say and write, that the Catholykes had yeilded, and offred to become all Protestants : wherof Genebrard writeth thus : Impudentifimum eft Geneb. Pag. mendacium quod Lauaterus (cribit, colloquutores Ca- 464. tholicos confenfife cum miniftrie. It is a most im- Launt. in pudent ly that Lauater (a Swinglian histo- sacrament riographer) doth wryte, that the speakers of

A VVarn-soord to Syr F. Hastings

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the Catholyke partie (in Poysie) did agree in opinion with the Ministers, And then he addeth that the sequel of this Colloquie or conference was most bloody warre that ensewed presently throughout all France, and endured for 18. yeares together, and in the verie next yeare after, be fayth that France suffred more in that one yeare of Frenchmen themselves enraged with herefy, then in all former ages by strangers. At what tyme also England took Newhauen into their hands delivered by the Hugonots.

Cloud.de Sain@es in sefp.ad Apol. Beze.

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Sur in hift. anno. 1561.

and other Ministers.

This was the case then of the temporal flate when this armed meeting of Hugonots was appoynted in France, rather vpon necesfitie, and feare (as the Queene mother of Frace after excused hirselfe, and that famous learned Bishop Claudius Sanctius testifieth it ofher owne mouth) then of election & deliberation, And to this colloquie for the Protestants came 12. ministers, wherof 8. or 9. were Apostata Pryars as the fayd Claudius (that was prefent) and Surius do write, and testifie wherof the chiefe and head of those that came from Ge-Theod. Beza, neua was Beza, but of the other that came Peter Many fro Germany the principal was Peter Martyr, who disagreing from Beza almost in euerie one point to be disputed on (especially about

the Eucharist, and baptisme, for that Peter was a playne Swinglian, and no Caluenist) no one thing could be thorowly cocluded betweene them, which was no smal help to the Catholykes in that terrible tyme, who notwith-

flanding

His VVast word . Enc. 2. Cap. 4. sanding loft not their courages, but flood to it and rook their places as superiors and Judges of heretykes (especiallie the Bishops, and other Prelates) next to the King, and other Princes, and made the ministers that would have thrust themselves in also, to stand a loof, with this reproch as Sanctius fayth, foris aurem canes, Apocasi and yt was no litle mortification to their high flomachs to heare those words, and to be so contemptuouslie vsed, who came into France to that meeting most proud, & magnificentlie prouided and more lyke warlyke triumphers, Refp. ad then Apostolycal teachers, as the same author Apol Bezze describeth yt in a book dedicated to Beza himfelf.

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And first he sheweth how and in whose Coches, horslytters and other such furniture The pompe they were brought into Fraunce, how fump-lution of the tuouslie feasted, & entertayned vpon the way Caluinian ministers with concourse, and meetings of noble men, going to but especiallie of noble wome who receyued, poi fie. cherished, and banketted them most sumpmoully, with some wherof he sheweth, that Bezas owne compagnions accused him to haue byn ouer familiar, & to haue had sometyme fowre houres conference in great fecrefy, to wit, he and shee in a Chamber alone, and moreover he sheweth that Beza his creditors whome he had deceyued at his first flying out of France, were now vpon his back agayne and called vpon him hotly for their money, but in vayne for they had both fauour of great Princes, and good Hargu-

A Warn-word to Syr F. Haffings Hargubushes also to answere for them.

After this he sheweth that passing through France with an army following them, when they came to Poyfie, they were lodged all in a monasterie, where there was such wonderful provision of delicate bedding, furniture of chambers, and good cheare made for them by those of their faction, as yf they had byn Princes of the blood royal of France, and that whenfoeuer they went thence to the affembly so many chaynes of gold, so many Captaynes & noble men went before them for their honour, as was maruelous, and ridiculous, but much more when they returned home againe fro the assembly, they had procured that each of them should have some great man, and gouernor of some place or Prouince ready to delicatenesse leane ypon, and to lead them by the arme to their coaches or horselitters, as though they had byn verie wearie which earnest disputing for the Chospel.

VVonderful of Apollolical Mini-

18.

17.

But let vs heare that most learned man Bishop Sanctius his owne words, that was present, and sawe yt, and obiecteth the same to Beza himselfe as principal actor at that

tyme.

Spinet in Benz.

Do yow remeber (fayth he) when twelve pefp. ad Apol. of yow ministers, were caried from S. Germas ,, towne (by Paris) to Poysie, in noblemens " coches, and horselitters couered with silk, " & accompagnied with great troupes of Soul-

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bu VVaft. word. Enc. 2. Cap. 4. yow had eyther some great man, and Gopernor of Prouinces at your fides, when yow so went out of the Monastery vpon whose arme >> yow must leane lyke delicate virgins, or noble so women great with child, and then going into >> the Inne of the figne of the Angel, yow were » richlie banqueted all in filuer and gold plate, >> good exquifite wynes, pleasant Mufick, and » great concourse of nobles to cogratulate yow » the victorie against Catholykes: and then » your bankets ended, your fashion was (yf yow » remember) to get yow to coche agayne, and to " runne up and downe woods, and feildes for m ecreation, fouding out your Geneua pfalmes, " and other fongs to refresh your spirits. Oh what a fight was it to fee 8.or o. of your , Company that were poore Monks and Fryars Wonks and alitle before, and most of them of the poorest Fryars made begging orders, who had scarse dry bread at nerv Gospethome to feed on, and were commonly the, refuses and worsser sort of their Monasteries, ,, now to be so pampered in filke apparel and, with delicate fare, and to haue great part of,, the nobilitie of France to wayt vpon them, ,, and to lead them vp & downe, leaning vpon , their armes and shoulders, as if they had byn ,, Mayden Queenes, or great noble women, and ,, no lesse delicately then yow Beza at home in , Geneua lead vp and downe your Candida.,, And this was the preface or proeme of the,, new reformation, which these Apostolical,

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men were to make in France. Thus farre wryteth the learned Bithop Sanctius

A marn-wordto Syr F. Hastings

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Sanctius. And furely the pitiful Tragedie that followed prefently vpon this proheem before these fellowes left France are incredible, (yet much therof may be seene in Bel forest, Surius, and others in their histories of the yeare 1562. to which I do femit the reader) and only for our purpose of disputa-The good tion I fay, that albeit any great event could not which came be expected of this meeting formatters of reof the Colloquicofforfie ligion in fuch tymes of garboyles, and with fuch men : yet this good came to the Catholyke cause therby, that yt was easely perceyued by discreet men, what difference were was betweene the teachers of the one, & the other fyde, both in lyfe, and substance of doctrine For as for lyfe and manners divers of their owne syde were so fcandalized with these twelve Champions behaviour, as they never after liked their fect, but returned by litleand litle to Catholyke Religion agayne. And as for substance of doctrine this at the least was feene of all, that the Catholykes agreed in one

Diffention of the miniflets of Poyfie. former ages.

But the new ministers could not agree fully (as hath byn sayd) in any one point. For about the Eucharist Peter martyr following Swinglius held yt for a figure and trope only, and the bread but a bare signe. But Beza following Caluyn, had a new deuise that yt was the verie true real and natural body of Christ, but yet spiritually, and with this word spiritually, he curteth of all agayne that he had yeilded before,

and shewed their lyke agreement in and by all

bis Wast-word. Enc. 2. Cap. 4. fore, and yet would he not agree in any cafe that yt was a figne only with the Swinglians.

The lyke controuersie was among them about baptisme to wit whether yt were good, and anaylable or no, yf yt were done in tyme of necessitie by a private man or woman, and not by a Minister, which the most parte of Pegnil 1.de those Ministers denyed, as appeareth by the fres in Cotproper letters of Beza and Tahnus head Mi- loque Pois. nifter of Mets, which Pegnillius Bishop of sandinger that cittie fet forth in print, translated into ad Apol Laryn out of French, as they were taken in Bers. Chalon of Champayne, and Sanctius teftifieth to have seene the originals, and knowne

the subscription of Beza his owne hand. So as these fellowes beeing at such warre, & variance among themselves, & beeing able to agree fully in nothing, but only to be contrarie to Catholykes, what victorie could they get in this Colloquie at Poyfie? or to what purpose think yow hath S. F. alleadged it, to proue therby the excellet learning of his syde, feing yf there were any rare or fingular learning in these 12. Ministers, as God knoweth there was litle befydes pryde, & a wrangling spirit, it were rather to be ascribed (as before hath byn faid) to our fyde then to his: feing the most of them were Apostata Fryars and fugitiues of our campes, where they had studied, and learned their knowledge (yf they had any) except only the art of diffolution, and luxurie, which I leave to S. F. his schoole. And so an

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AVVarn-word to Syr F. Haftings

end of this matter, & of the comparison which (as I said before) is hardly tryed by woords, & particuler examples, but yet whosoeuer wil make but a general viewe of the schooles and learning in the world at this day, may easely ghesse, yt he wil judge indisferently.

An addition about O.E. vvhat be fayth touching the differrence of learning on both fydes.

The Champion O.E., whom we have kept from the stage hetherto, as saying nothing to this effect, steppeth in heere, as hot as a tost, shewing desyre to have the matter tryed by disputation, and saying that our learned men being challenged by theirs to dispute in the beginning of this Q. veterly refused it. Procure in (sayth he) the lyke libertie to dispute in Simi, Paris, or Millane, and see whether we wil refuse to come or no.

But seing we challenge them for so many yeares to dispute with them at home with lesse trouble, peril, and charges, and they resule hitherto, who wil believe this yelle vaunt of going abroad? wherby the reader may see, that these men talk not what they think or meane to do, but what may entertayne tyme, and sil vp paper. And so much of his brag for the present, afterward we shal examin him more at large.

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OF TVVO NOTABLE

vntruthes layd unto S. F. his charge for a preface by the warder before he come to the foure fayned positions, and how the K'. defendesh himself therin.

CAP. V.

LL this hitherto that hath byn fayd in this Enconter, is but by the way of Pre amble vnto the 4 falle forged positios induced by the K'. which is the proper subject therof: and yet one poynt is to be hadled more, which is, that before the warder entreth to treat of the said positions and grounds which S.F. assirmeth to be principles in Catholyke Doctrine, he chargeth him with two notorious vntruthes. For declaration wherof, I shall ay downe his owne words in this manner.

But let vs see (sayth he) how our K'. goeth forward in his tale, after he hath told vs of Pag. 12. these clouds, mistes, and darkenes, that then Manisest variagned, he added these words. VV ber uso (sayth trubes he) was added, and wher with was mixed all bloody & >> sauge cruelize against those that desyred knowledge, & >> were any way enlightened by Gods grace, with a glim >> mering, or smalinfight into true Religion. For though >> ys were but only a desyre to read upon the holy book of >> God, eyther the old or new Testament, then beretick >> was his tytle, heresy was his fault, and for this was be >> called

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hey must A warn-word to Syr F. Hastings street be mealled before the Romish Cleargie to receyne there all ed beforg censure. And such never departed from their clouches hern or hand til they had transled them to the flaughter. This is as none , his narration, wherin first we must separare ther Clear, open and manifest lying from fond and rude ic then m, ignorance : for that the former is leffe fuffebut the " rable (in a Kithat holdeth accompt of honor) Roman ,, then the fecond, especiallie in matters of diniwhat , , nitie. And then agayne. edheared

And heere I must beginne in this very place n to her , fayth the warder to tel him, that two manifest ,, vntruthes properlie called lyes, (for that they ,, are wilful) are fet downe by him in the words " alleaged, & knowne to be fuch to very Childre

truth.

The first va- and nouices in the Catholyke Religion. The first that it is holden for heresie, or euer was " amongst vs to read vpon the Byble, or book " of God (as his phrase is) in what language " soeuer. For euer in vulgar tongues it is per-" mitted to infinit lay people in all Catholyke ,, countryes by licence of the ordinarie as all ,, men know and yt cannot be denyed, which ,, would neuer haue byn permitted, yf we had , held yt for herefie.

The other ly is, that for this fault only men were called before the Romish Cleargie in England and brandled to the flaughter. These , I say are apparant fictions, let the K'. defend his honor in anowing them. This was my faying then, and how doth S. F. think yow defend his honor now in auoyding them. He beginneth thus. Soft fir you fhal fynd yt harder to consince me of one ly then to charge me with many.

The z. vneru.f.

To

His VVast word Enc. 2. Cap. 5.

To whome I do answere, that I that willingly go as foft as he wil haue me to heare his proofes: only I wilad this about the first vntruth obiected, that in deed it is farre greater and more abfurd, wit be wel confidered, then the warder before vrged, for that S. F. not only faid in his watch word, that we hold the actual reading vpon the holy book of God be it old or new Testament for herefy, but also the see more of only defire therof to be no leffe, which is fo 6. num. 12, farre from all shew or shadow of truth in deed, as the playne contradiction therof is enider to babes among vs, to wit, that the Catholyke Churche doth not codemne, or punish ontwardly any inward defyre be it never for wicked, and heynous, so it break not foorth into act, for that as the law fayth Dem folisin ; dient de occultis: God only doth judge of inward hidden things, as delyres are. But let vs pardon the K'this overlashing, seing he never read (I suppose) what Catholykes do hold in this behalf. Wherfore let vs fland vpon that only which was before objected about actual reading of Scriptures, how doth he proue now that we do hould it for herefie ? and much more that we do brandle men to the flaughter for the same, which is his second vntruth. Surely except he proue it substantially, he must remayn conuinced of two great calumniations.

For proof then of the first he alleadgeth three reasons which are these. First that Catholyks do forbid vulgar translations not only

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AVVarn-word to Syr F. Hastings

3. Reafons for S. F. his neuer a one concluding. Pag. At. Fox act and monu. Pag. 3006.col. 1. num 65.

of Protestants but also of their owne men. answere, and except the Bishop or Inquisitor gine special licence erge we hold it for herefy. Secondly that yt was objected to lohn Lambert for an hererical opinion (which he alleageth out of Fox though he name him not) that he held. That all heads and rulers are bound by necesitie of Salnarion to gine the holy Scriptures, to their people in their AC SHOW IT mother language. His third argument is, for that 45 Elle eid our Rhemists in their preface of the traffation of the new Testament fay, They do not publish the Testament in English vpon any erromieus opinion of necefine, that the Scriptures [bould almayer bein our mother tongue, or that they ought or were ordained by God to be read undifferently of all. By which three Reasons he thinketh it sufficiently proued, that we hold the reading of Scriptures for herefy.

The a.reafons of S. F. examined.

But who feeth not that no one of thefereafons nor all together do conclude any thing to that effect. For to the first though Catholykes do forbidmen to vietheir owne vulgar tranflations but with licefe; yet do they not forbid yeas herefy for then (as I fayd) they would graunt ye to hone: but they forbid it as a thing wherofbeing abused herely may follow, as it a Father should forbid his children that are weak, or indifcreet to drink strong wynes without water, least they be droncke, or catch an ague, he fayth not that the drinking it felf adrunkennes, or an ague, but that being abufed it may cause the same.

And fo to the fecond : the reading of Scri-

ptures

his VValt word. Enc. 2. Cap. 5.

ptures was not obiected to Lambert as herelie, but for that he was charged to hold it neceffarie vnder payne of damnation to give the faid Scriptures in vulgar languages to all people, which was an heretical, and falfe affertion. The Rhemists also (which is the third obiection) do cal the faid opinion of Lambert about the necessitie of reading Scriptures in yulgar tongues by all fortes, erronious, and not

the reading of Scriptures yt felf.

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Now then let vs heare and examine S. F. argument made yoon the words of our Rhemits before recited. Now (fayth he) If to think The abford, the Scripenres may be read indifferently of all be in your & vulcarned judgement an heretical opinion : then for men to read manner of tirm is in your judgement, an heretical action. Mark vied by the (good Reader) S. F. manner of argument first Knight. he peruerteth the words alleaged by himself our of our Rhemists. For they say, It is erromom to put necessitie for all to read. But he fayth, they affirme it beretical that all may read. Now betweene must & may erromow, & heretical, there is much difference. Then doth not this second proposition follow of his first, for though it be erronious or heretical to hold necessitie of publishing the Scriptures in English to all (as Lambert did hold) yet followeth it not, that the reading it felf is heretical : for a man may haue leaue to read and so auoyd all fault, and a Catholyke man vpon curiofitie may chauce to read without leave, and yet not beleeve heretically, that it is necessarie to permit them to be read of all. And to the end (good reader) thow X A

A VVarn-word to Syr F. Haftings

thou mailt fee the vanitie of his former consequece, contider thesame in an other exaple. It is an erronious and heretical opinion to fay, that all men and women may or must preach, reach and administer Sacraments without ordination or licence, ergo it is herefy, or at least wayes an heretical action to teach, preach, & administer Sacramets, who seeth not the folly of this confequence.

The cheefe fubftance of the matter omitted by Syr F.

3.

But now where-as the warder vpon this occasion entreth into the verie substance of the matter, shewing at large how and in what sense reading of Scriptures in vulgar tongues is forbidden in the Catholyke Churche, and vpon what causes and how farre, and to what persons, and to what end, and with what limitations, and how falfely heretykes do cauil, and flaunder them in this behalf and confirmeth the same by many authorities, arguments, and euident reasons: as also that the right vnderstanding of Scriptures is a peculiar gift of God and not common to all, and that experience both of our, and old tymes, have taught vs the great euils, and daungers which had enfued by schismes, herefies, and varieties of opinions gathered out of Scriptures by euil interpretation, alleaging also divers examples for the same.

To all this (I fay) being the pith and fubstance of the whole matter S.F. answereth not one word according to his shift of omission before mentioned when he hath nothing to answere and therfore vsing silence in this he paffeth

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bis VVaft-word, Enc. 2. Cap. 5. paffeth ouer to the fecond vntruth objected. that men are brandled to the flaughter for only reading vpon Gods book, leauing the first flicking on his fleaue, as yow fee, and much more confirmed then removed by his anfwere. For seing he affirmed it so stoutlie before that we held it herefy, euen to think or desyre to read Scriptures in English; why had he not alleaged some one playne text, some Canon, some one sentence, some one Author of ours, some book, scrip or scrolle, where we fay fo, and where we do pronounce that first for herefie? why runneth he to so blynd & weake arguments, and coniectures as yow haue heard? Heerby yow may fee what men of their word conscience, and veritie they be, and I may fay of this K'. as Tertullian faid of Marcion the heretyke, quantas foueas fecit aufe- Terrol. lib. s.

rendo que voluit how many great gappes hath ad Marc.caphe made in my book leauing out what he would, or could not answer?

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But now to the fecond vntruth whether men were put to death in deed for only rea- About the ding scriptures: this dependeth of the first. For truth, wheyf it be euident that we hold not that the only ther men reading of Scriptures is herefie, as he affirmeth death for and we have shewed the contrario, then follo- only reading weth yt not to be likely, that we brandle men vyaftyvord. to death with fyer for this fact : which is apu- Pag. 41. nishment due to heresie. Let vs see then what the K'. fayth heere.

First of all he picketh a quarrel as though Pag. 43. I had added somewhat to his wordes saying,

XS Before Awarn-word to Syr F. Hallings.

Pag-43.

Before I proced to the inflifying of my fpeach, geneme leane to tel you that this word (onely) by yold thruft into my Words is one ly of your corning though ne the only one lye.

10.

Heere(gentle Reader) I wil make the Judge of this new quarrel, to wit, whether this new one ly lyeth on his fyde onlie, or on myne, and I wil cal no other witnesse, but the K'. owne words to try the controuersie. Can I deale more franklie then this? Heare then himfelf against himself, for thus he wryteth. For though at Trere but onely a defyre to read voon the boh book , Oc. heretike Was bis title herefie Was bis fants, and for this he was called before the Romif h Cleargie, brandled, &c. If yow fynd only in his owne worder, then do yow laythis new one ly where yow find yt, and there is an end of that matter, for with so open impudency I wilno further stryue.

Pag 41. S. Francis evorthy to ly for the wherelone.

It shalbe to no purpose also to refute that notorious, and ridiculously, where without cyting any author at all the K'. fayth that an old Doctor among the Sorbons protefted that he had fludied more then 50. yeares ore be could tel What the new Teflament Das, &c. Wil any man beleeue him in this? or is he not worthy to ly for the whetstone, that wil anouche this in print? And yow must vnderstand by the way that the Doctors of Sorbon are Doctors of divinitie, and have much exercise out of the Scriptures before they can take degree, how the did this Doctor neuer fo much as heare of the new Testament in 50. yeares studie? But heare yet another as

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bis VVaft word. Enc. 2. Cap. 5. improbable as this without author alfo : An Italian Bifhop (fayth he) told one Efpencaus that his contrimen durft not read the Scriptures, leaft they (hould become beretiks therby. A goodly tale, And what author is cited for this? none at all. Yow

must take it youn the K".credit, and what that is or deserveth to be his doings declare.

But now to the principal poynt, how doth he proue that men were brandled to the flang liter for vvall-rood only reading the old or new Testament? he alleageth Pag-44divers exaples our of Ihon Fox in these words Outftorier are fal of Examples out of yeur oline retifiers that reading of Scriptures was accompted by. Fox all and tehe and not to fland vpon many : vnder Longland B. of 731. & dein-Lincolue Agnes Welles Das convented and examined ceps. Whether Thrustan did ever reach ber the Epistle of S. vvel proued lames in Englif b, and Thomas Chafe has charged for bearing the faid Epifile read in Englifb; Agnes Af hford for tearbing lames Norden tertayne fentences of Seriptire in English, Robert Pope, Ihon Mordon and bis Dyfathat they recited the ten commandements in Englif b Ibon Fippes for that be R as rype in the Scriptures and the like proceeding Tras veed by other Bif bops, as namely by Tonffal, then B. of London, before whom many were conurated for that boly herefie of reading Scriptares, &c.

Thus he fayth of whom a man may hardly fay whether he brought these exaples to prone or disproue his owne saying which is great simplicitie in any writer not to discerne what maketh for him, or what against him, seing by these examples in steed of prouing his second proposition he ouerthroweth both the first, &

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A Warn-word to Syr F. Haftings

derous fecond: The fecond about brandling to death would for that these his owne examples do shew Magift that none of them that were accused were pu men th to death for reading, but had some lighter pufaring nishmet only for their disobediece in that ad acts W his first proposition he ouerthroweth also not, b which was, that reading of Scriptures Was account berefie, for that the fault of reading (criptures in this place is ioyned, and equalled with things which no man wil fay that we hold for herefies, as the reciting of the ro.commandements in English, and the cyting of certayne places in our English tongue out of the Scriptures. And consequently these exaples if they be graunted to be true in fact (as the most of them are amplified by Ihon Fox) yet proue they not, but directly rather do disprove that which the K'. should proue.

Examples fondly alle adged that

Wherfore the only thing that these exaples do proue is, that the reading of Scriptures in vulgar language without licence, and perhaps make against heretical translations in tymes of heresies, and by fuch persons as can not be presumed to profit therby, may be a sufficient cause to the B. to conuent, apprehend, or examine them vpon suspition of heresie, as yf a ciuil Magistrate in tyme when many robberies are committed, shal cal in question, apprehend or examine certayne men that spend much and haue litle of their owne, go gay in apparel & play at dice, and the lyke, by which they may be suspected of these though the verie act of playing be not theft: and as yt should be slaun-

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derous and ridiculous in that case yf any man would crie out of that common wealth of Magistrate, saying, it were tyrannical, that men should be imprisoned for costly apparel, faring wel, or playing at dice, as though those als were theft, or fellonie (which in deed are not, but only may induce to theft or give fufpition therof) even fo in our case, it is as meere acalumniation to affirme that we hold reading of Scriptures for herefies which is false though in certayne persons in whome ye may perhaps engender herefie, or give suspition therof thesame may be punished for disobedience and disposition to heresy. And this is sufficient, or rather superfluous in so vayne a matter against the babling of our fond kinght.

And by this is answered a log tale also that he hath out of Fox of a book feller of Auinion in France condemned to death by the B. of Aix for felling french bybles in the vulgar tongue of whom S. F. concludeth in these words: And fo exhorting the people to read the Seri- Yvaftrroidplures, be was for this cause only cruely put to death. By which he would have his reader vnderstand, that only for reading Scriptures, and exhorting men ther-vnto he was cruely put to death which is playne cosenage. For in the ftorie of Fox himselfe, which the K'. craftelie omitteth it is conteyned, that the bookseller vpon examination was found, an hereryke, & denied the authoritie of the Bishop and his office, and other ecclefiaftical Judges, faying:

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A VVarn-word to Syr F. Haftings

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I.

For all and Thatthey Dere rather the Priefts of Bacchin and rene then the true Paftors of the Churche of Chrift, Deer. ppon (faych Fox) he was condemned, &c. Soas S. F. corruptesh also Fox, and addeth more lyes so the most famous lyer, that ever perhans took pen in hand, and with fuch men have wee to do.

THE EXAMINATION

of that which O. E. bash written concerning the former poyntes bandled in the precedent fine chapters; and that it is farre more impersines & desperate, shen that which the Knight him felf bath an fwered.

CAP. VI.

T may seeme much perhaps to the Reader that O. E. hath byn kept so long tyed vp from barking somwhat in these affayres before handled, but now we shal yncoople him, and yow shal heare how he wil behave himself. I am constrayned to hold him back and to let him come in but heere and there for the causes before mentioned, to wit, that hauing ended my reply to S. F. a good while before I receased this parteners book, I could not wel giue him accesse at euery Q, where the matter required without disordering my whole former answere, and consequentlie I resolued to bestow a chapter on him here and there

his VVaft-word. Enc. 2 Cap. 2. there alone, wherin he might be heard, and all that he bringeth discussed, which is commonly worse, and in worse order and methode, and with leffe thew of truth or proba-

bilitie then thar which the K'. & his ministers doe alleage. But as for scurrilitie of speech, infolencie of brags, malepartnes in scolding, and Th impudency of lying he is farre more exorbi-tant manner rant, not only then any K'. or knowne honest of venting of ma hitherto heard of, but even then any other O.L. K. what foeuer hath to this day (I suppose) vt-

tered, or put in paper, which in parte yow shall perceyue by this my answere, albeit many things belonging to this poynt, I shal be forced for very shamefaltnes both here, and otherwhere to passe ouer with silence. But now to

the matter in hand.

Wheras before in the fecond Chapter of this our answere is handled the controversie, Cap. 2. BB. 15. whether the state of matters in Religion during the tyme of Q. Maries raigne, and of other former English Catholyke Princes, was altogether in darknes, clouds, shadowes, mists, ignorance, and the lyke, as the watchman had affirmed: The warder by many cleare reasons and demonstrations sheweth the contrarie,& that among other poyntes, there was not a more learned Cleargie for many ages in England then vnder Q. Maries gouernment. Wherynto what the K'. hath replyed agayne in this his answere, yow have heard before, now that yow heare how this his prating procter O. E. doth jump in with him, aduer-

ed vp fayres oople ehaue back e for e hawhile

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AVVarn-word to Syr F. Hastings tifing yow by the way (yfyow have not obferued yt before) of one notorious cogging tricke which this gamester hath aboue all the test that ever I knew of his occupatio (though I have knowne fewe good, and many bad A notorious ynough in this point) which is to interlace every where almost his adversaries words in a different letter, but euer commonly with Some corruption, eyther in the fense, phrase or words themselues, puting downe somwhat of his owne oftentymes for his aduerfaries, & fo of this we shal note yow examples now and then, as we shalbe forced and the matter

vrge vs thervnto, though many tymes we shall

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let it passe, not to spend tyme in brabling at euery meeting.

Pag 42.

3.

cogging tricke.

Sup.cap.4.

Ibid.

Now then to the foresaid enumerations of good, and learned Bilhops, and other cleargie men, in Q. Maries dayes, he answereth thus! First admit these men Dhom be nameth Were great Doctors, yet it followeth not therof, but that the people fined in great error and blindnes. Yea S. wil yow fay fo? and what (I pray yow, doth make the people intelligent, and skilful, in that which they ought to beleeve, & do, but the learning and skil of their Doctors, & teachers? But (fayth he) fewe of the people could far their Pater nofter, and beliefe, and of those that could by harte fay them, not one among twentie under food them. And how can O.E. proue this in particular? If he were in forrayne Cath. countryes at this day, and did heare the common people, yea children and babes to answere in these, and lyke poyntes of Chribis VVaft-word, Enc. 2. Cap. 6.

Christian doctrine set foorth by the Churche. and exercised in all places, not only particular Churches, houses, colleges, and communities, but even in market places also vpon all sondayes, holy and festival dayes, and other dedicared to this exercise : If our peare minister (I fay) did fee this, and how farre this diligece piery, and charity of our Catholyke Cleargie exceedeth his for instructing youth, & comon people in the necessary points of Christian infitution he would eyther be ashamed of his vayne bragge, and false exprobation, or with a brasen face deny that which his owne eyes, & eares should be witnes of against him.

But now eyther not knowing this or not thinking it convenient for his honor to confesse somuch, he goeth forward in this his folly. Like parrats (faith he) they faid Creds in Ibid, Deum, but underflood not What they faid. A lack poor men, and was there no creed in English for them that understood not latyn? and was there no ma to teach them, what Credo in Deum meant, before Martyn Luther came, who taught vs among other points, that Zwinglias Vid Energy and Caluenists Maisters of O. E. are wholie possessed and guided by the deuil as largely we have shewed before. But let vs heare him further. They prayed like wife (faith he) but wnder Ridiculous reasoning of food not what they prayed. But I would afke him, the minites. whether God vnderstood them or noe, to whom they prayed for whether themselues understood their owne meaning, & intention, and what they needed or defired most to ob-

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A VVarn-word to Syr F. Haffings

tayne at Gods hands? And if neyther of these points can be doubted of, then is it foolish which followeth immediatly in the minister: Now what anayleth is to pray with the lippes, if the hart understand nothing? This I say, is a foolish inserfece, for that the heart of him that prayeth understandeth his owne affection, and God that knoweth all languages understandeth in like manner the sound of his lippes in what tongue soeuer.

245-42.

The fruite of denotion by being at publique Catholike fetuice though it be in La.

He goeth forward. Likewise they came to Churche and heard Mattins, enenfong, and maffe in latyn, but What Were English people, that underflood no laryn, the better? They were the better S'. for that they were pertakers of the publike prayer of the Churche made for all, by those that vnderstood latyn, and befydes this publike merit of the whole Churche (which in such devout meetings is the greatest) they enjoyed the fruit also of their owne private devotions, petitions, prayers, and holy desyres, which in tyme of the publike euery ma exercised, which is an other manner of fruit, & worketh farre different effects of pietie, and good lyfe then doth the presence of the protestant common people fitting downe & looking about or talking & bargayning one with an other, neuer kneling, praying, or attending lightly what is faid or fong by the Minister, but so much as may concerne their temporal affayres, vnderstanding commonly as litle of the sense of that which is fong or faid (though they understad the English words) as when it was in latyn: and

bis Wast-word. Em. 2.Cap. 6. 37 & this is feene by the bad fruits therof which both England, and other nations doe dayly

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And as for the publike service, & Christian facrifice it felf called the Mafe, wherunto Ca-About the tholyke people do refort withal reuerence, to be present and assist, for acknowledging their boundduety, and humble deuotion towards almighty God, by this publike adoration appointed by him in his Churche, it is not necesfary, that all particular people should understad all the words therin vied by the Priest and publike minister in administration therof: to which effect read in the beginning of S. Lukes ghospel that Zacharias the father of S. Ihon Baptist being a leuitical priest and comming to his turne to do the publike feruice for the whole people, the Scripture faith of him. Sorte Luc. 1. exit ve incensum poneret, ingressus in templum Domini, & omnis multitudo populi erat orans foris bora incensis. It fel to him by lot that he should go into the remple of God to offer incense, & all the multitude of people did pray without at the howre of incense.

Lo heere the whole multitude of people came to the publike feruice appointed in the A ponders-Churche, though they neyther understood all tion of the of them the language, wherin it was made (for charie father it was in Hebrew, and their vulgar language to 5 lben Bardit. Was Syriack at that tyme) neyther yet if they had vnderstood it, were they admitted so neare, as they could heare it, but standing a farre of were content to pray alone, and to

joyne

A VVarn-word to Syr F. Hastings

charie, and God we see was highly pleased therwith, and sent an Angel to talk with him in that place, and to tel him the good newes of his sonne S. Ihon Baptist soone after to be conceaued and borne into the world, all which speach and conference the people heard not, but wondred to see him come foorth dome, but yet were they partakers also of his blessing, for that the Chyld was to be borne no

lefle for their good, then for his.

By this then we see the pratling of O. E. against prayers in latyn, Maffe, mattins, and euenfong. de. is partly falle in the fact it felfe, and wherin it may be true it concludeth nothing to his purpose, yet he goeth on in his rayling manner, faying; they Were like wife taught to pray not only to Angels, Saints, and to our Ladie; but before flocks and flones, &c. But let this whipfter tel vs, where they were taught to fay o stock, or o stone helpe vs, or pray for vs &c. As for our Lady, Saints & Angels, they living in glorie, & enioying the perpetual presence, sight,& high fauour of Almighty God, they may piouslie be prayed vnto for their assistance to their Lord & maister, without any derogation of his divine honor, but rather with much encrease therof, and so were they wont to be praved vnto in the ancient Christian and Catholyke Churche by better men, more learned and deuout then ever O. E. or any of his compagnions are, or meane to be; as namely S. Bafil hom. 20. in 40. Martyrs, praying to the faid martyrs.

Pag 45

About praying to our Lady; Angels, & Sainces.

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martyrs, S. Greg. Nazsanzen orat in landem Cipriani Matirus, maketh his prayer to thefaid S. Ci- of sadent prian, as also vnto S. Athanasius, and to S. fathers in Bafil, after they weare dead. orat. de laude Athan. Ginds. & orat. funeb. in land. Bafili, S. Chrifoftome alfo prayed toS. Peter. Ser.in adorat, venerabilin casena. TH S. Apoftolori Principis Petri, in his fermon ypon the adoration of the venerable chaynes wherwith S. Peter Prince of the Apollles was tyed. S. Ambrose inuoketh also thesame Apoltle. comment, in cap. 22. Luc. S. Hierome doth the like to the holy widdow S. Paula then dead, in Epitaph. Paule vidue. And S. Augustine to S. Cyprian and other faincts lib. 7. de Bapt. contra Donat.cap, 1 and els where. And thefame might I shew by infinite other examples of those, and other tymes enfuing. And now if any man wil be so mad, as to preferre the scoffes and contemptuous words of a contemptible broken fouldier minister, cotemning both faincts and sanditie, God and godlines, before the facts and deeds of fuch, and so many worthy farhers, and most notable pillars of Christs

And with this would I shake of this barking whelp but that he runneth after vs stil crying that our forenamed Bishops and Prelates of Q. Maries tyme shewed themselues O. L. Pag. on. valearned, for that When in the beginning of this Q. dares , they were chalenged to diffoute , they feeling their owne weaknes veterly refused. This for the most part to be a notorious ly, both thon Fox, and our common Chronicles do testifie,

Churche, let him do it alone for me.

parachie.

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305.44

A Warn-word to Syr F. Haftings

Storr. 18 Eliz reg-1

About the disputations betweene Catholikes, and Prote-flants in England.

who write that they accepted of a certayne conference at westminister, but if they were not willingly drawne therunto, or that the fruite therof was like to be litle, feing the conditions both of the tyme, place, judges, and order of disputation it selfe were nothing at all conforme to equitie and reason, the tyme being wholy bent to a change, the state against them, the place inconvenier the Judges eyther aduerfaries, or Atheists, the manner only by way of dialogue, or conference in writing without admitting of scholastical argument, but formany offers of aqual disputations hauing byn made fince that tyme by Catholyke Priests, both in woord, writing, and books printed, and somany earnest petitions geuen vp about the same together with most indifferent, and reasonable orders of trial appointed thervnto, and refused euer hitherto by protestant ministers: All this (I say) being so, it welsheweth of what truthe or substance the brag of this litle mounte-banck may beare, (which I meane for his litle learning judgmet or honestie, though otherwise they report him to be a compagnió groffe ynough) when he writeth : Procurevs the like liberrie to dispute in Sinil, Paris, or Millane, & fee Whether We Wilrefufe to dispute Dith these great Rabbins or no. And agayne a litle after, Wherfore let this lunatical, and extatical friat eyther forbeare to brag, or els procure vs libertie to dispute.

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Pog.43.

Thus fayth this feruent, and forward gentleman, who dyeth with defire of disputing, &

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bis VVaft-word. Enc. 2. Cap. 6.

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great pittie it is that the good man had not byn of yeares and wit, when the councel of Trent was, who gaue liberty to all Protestants to come thither, and to dispute their fil, for then by his iorney thither he might have both satisfied himself, and saued the honors of his brethren the English Ministers that durst not goe, And as litle meaneth he to go to Simil or Milane whatsoever he talketh in this lunatical, and extatical fervour of his to entertayn tyme, and such simple people, as wil beleeve him.

And now from this matter he leapeth to a new without order, method, or coherence of one with an other (for so is his fashion) more like indeed to a wel tippled head, then extatical spirit, neyther can any methode set downe in the wardword hold him to any, as it doth oftentymes the K'. but that he wil ruth ypon that first which I handle almost last, and consequently trouble order in enery point; And as for the learned me of his order alleaged by S'. F. to wit Ihon Huffe, Martyn Luther, Symon Grynaus, Peter Martyr, Beza, Baffanet, and others before treated of, this fellow doth not so much as name them, esteeming himself as aqual with the best, and a principal pillar of his poor churche.

He falleth then vpon the controuersie before handled by me against S'.F. whether Catholykes do hold reading of Scriptures to be heresie, S'.F. (as yow have heard) wet so farre in that matter, as he said, that though it were but

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A Warn-word to Syr F. Haftings

Inly a defyre to read spon the boly book of God, eyther the old or new Testament, then beretike was his name,

Cap. 5. mu. 1. and berefie Das bis fault, &c. But feing him toto farre over the shuwes in that exaggeratio of WVbether **Catholiks**

fpeach, I dealt more mildly with him, to recal bold reading his wordes from defire to deed, and fact of of Scriptures in volgerlan- reading, shewing against him that not only bereit. the inward defire, but neyther the external reading it felf was held by vs for herely con-

firming thesame with divers reasons, most euident, and manifest, as that it can neuer be found in catalogue of herefies written by any of oursyde, neyther that it can be conteyned in the definition of herefie, genen by vs. And finally for that we do permit reading of Scriptures in all languages, yea vulgar translations also with discretion, and choyce, and with licence of the fuperior, which we would not or could not permit, if it were he-

But on the cotrarie syde as yow have heard the proofes which the K'. alleageth to proue, that we hold reading of Scriptures for herefie are fo chyldish, as they need no other answere. but only to relate them, as namely; for that we forbid some vulgar translations, and diners of the common people to read them, that some baue byn apprebended, and put in prifon for reading Scriptures, and the like, which yow may fee discussed more largely in the foresaid chapter. But now after all this faid and done, and the same both seene and read by O. E. doth this wife noddle, that enery where calleth his aduerfarie noddy, eyther

Cap fint 4. 5.6.&c.

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bis VVaft-word. Enc. 2. Cap. 6. eyther hold his peace in this controuerfie, or bring matter of more moment ? no truly, for he can do neyther, pryde and lack of wit forcing him to the former, and truth & learning fayling him in the fecond. But let ys heare his owne words (yf yow please) and mark that when I cyte his wordes in a different letter, it isever with all finceritie, & exactnes of truthe, but he contrariwise, maketh me speak oftentymes after his phrase, and therby altereth the whole fenfe. For the first (faith he) it is very Pag 41. enidently dispressed (to wit) that we accompt not reading of the byble to be herefie) by diners examinations in K. Henry the eyght, and Q. Maries dayes, Phere it is obiected to lay men, that they read the Seripures in English, Which (bould not baue byn done, rnles by that article they I bould have byn conumced of berefie.

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Lo heere his whole argument, and all that heyfeth in this behalf; fo as where Sir F.had alleaged 3. arguments, fuch as they were, and published thesame in print before, this poore compagnion comming after him, and feing what he had done, would needs be tampering The minialso and make a new shew, by alleaging one flers fond of the three, and the worst of all, adding vnto behaulour. itachildish consequece, that some men being examined in Catholike tymes vpon suspition of herefy, for that contrarie to their bishops, and Princes commandment, they were found reading of pohibited vulgar translations of Scripture. Ergo the verie reading of scriptures it felf is accompted by vs for herefy. The

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A VVarn-word to Syr F. Hastings

ridiculous fondnes of which inference is ex-Sop. Enc. 1. amined before by divers examples, as yf play. Enc. s. csp. s. ing at dice (for examples fake) should be tear. med theft, for that lometymes it may induce fuspicion of theft, and the like. And this for the first poynt whether reading of Scriptures

be herely in it felf? As for the second, wherin Sir F. also was 15.

conuinced of falshood, affirming, that We did bradle men to death for only reading Scriptures; This copesmate is no lesse therin rash and ridiculous then in the former for thus he proueth it. In the beginning of King Henrie the eight his raign (faith he) certagne Dere condemned for reading the Epiftle of S. Paule in English as appeareth by the regifler of Lincolne, Dioces. Wel, & what if it were fol condemning and burning are two things, a man may be condemned in other punishmers then burning, and yet here is no author cyted for this at all, except Ihon Fox tel vs this tale, as he doth many other as fond and false as this. But it followeth in this good fellowes narration. And B. Longland preaching at the burming, faid, that they were damned that moved their lippes in reading those chapters of Scriptures, &c. Yea? and who restifyeth this, for heere is no author cited, and the tale is so improbable to them that knew how grave and learned a man B. Longland was, as without an author, they wil not beleene it, though this compagnion do wearie his lippes neuer fo long in telling it.

Lag. Ibid.

Pag-44-

cap.8,& 9.

Wherfore at last the minister commeth to proue both these points with one authoritie of much

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bis Fraft-word. Enc. 2. Cap. 6. 41 is ex-fmuch leffe force, and with much more im-f play. udency then the other. Both these points be tear. (aith he) are proued by the prouincial contiinduce mion of Thomas Arundel (Archbishop of his for caunterberie) who faith in a prouincial conftimion ; flatumus, vt nemo textum aliquem facta Conft. Prouaptura authoritate fua in Linguam Anglicanam, feu cerel de hahem transcrat, per legatur aliquis buiufmedi liber vel reticis. whice velocculte sub pana maioris excomunicationis. Ouvero contra boc fecerit, vt fautor harefis, & erpris fimiliter puntatur. We do ordayne that no >> man, vpon his owne head and authoritie do >> ranslate into the English or other tongue, any » part of the holy Scripture, nor that any fuch >> book, if it should be translated, be read eyther ,, publikely or privately vnder the payne of the ,, greater excommunication. And he that shal do ,, contrarieto this ordination of ours, let him be ,, punished as a fauourer of error and herefie. This ordayned that Archbishop almost three hundred yeares agoe, And yet yf yow remember I have shewed "before, how the "Cap. s. Enc. fayd Archbishop in his Synod holden at Ox- anum.6. ford dyd appoint, that there should be a true English traslation of the whole Byble permit- Linvod lib. ted (by approbation of the Bishop) to all such side Magicommon people as should be thought apt to profyt thereby, which being confidered, and that heere only he ordayneth, that no particular man of bis obne authorytie [bould translate the scriptures into English or publish thesame to other mens reading Without lycens, I Would know of O.E. why this constitution was alleaged by him,

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A VVarn-word to Syr F. Hastings feing it proueth nether the one nor the other

permit herefy: secondly for that the punish.

ment of excommunication is neyther death

nor burning : ergò for this they were not

brandled. Now then look yow in the fore-

head of this brandled and masked Minister

O.E. who concludeth his former discourse in

of the forfaid poyntes (both which he fayed are proued thereby) to wyt that reading of Scripture was accompted herefy, or punish The Archb. by brandling, nay both these affertions are b vrho alles refuted by this: the first for that translation & & reading of scripture in the English tongue by lycens of the Bishop was permitted, ergo, it was not herefy, for that noe Bishop can

conflitution . is against O. geth it.

Pag. 45.

these woordes: So it appeareth that the challenger our aduerfary lyeth notorioufly in both thefe pointes. Thus he fayeth wherof let the Reader be iudge.

18.

And a litle after disdayning that I should fay this prudent ordinance about translating and reading of Scripture with difference and choice of men to be the ordinance of the Catholike churche, he commeth into his accustomed vayn of scurrilytie saying. If be meane by the Cathol. Churche the connenticle of Trent, be is an absurd fellow, to think that Shum & finke of prieftes and fryars pobich there gathered a councel against Christ, to be the Cathol. Churche. Let any man judge of this vncleane and vncircumcifed tongue. And for the thing it felf I would Cath churche aske him yf the Councel of Trent consisting

Pag 45.

About the

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bis VVaft. word. Enc. 2 Cap. 6. e othe churche at that day what other Catholike fayer churche can he shew yero haue byn extát at ding o har tyme, seing as he faith in his definition of unithed Catholike after ward in his challenge out of ons are Vincentius Lirinensis: VVe are to hold that Which O.E. chalengtion & drayes buth byn beleued of all Christians, for that is 1. Fag 1. tongue where buth byn beloued of all Chrisftians, for that is 1. rag 1. rule and properly Catholike. Which if it be true vincent. Li-, ergo, thym thew vs, that in the tyme of the coun- hatters ca. 4. op can color Trent, there was any other Christian unishfaith alwayes beleeved of all christians from death Christ to that day but only the Romane, and then we wil fay, that albeit for his scurrilytie of speech he be to be accompted of as he deserueth, yet that in the rest he hath some reafon: But if he can not do this, then she weth he himself shamles in both.

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And this might be fufficient for fomuch a concerneth this point of reading scriptures, wherein yow fee how vaynly this vnlearned and ydleheaded Minister behaueth himself running in and out, forth and back without rule or order sense or reason. But yet I must follow him a litle further in certaine quarrels picked against me. The first wherof is, for that I do alleage these woords of S. Paule, Intera occidit, Spiritus autem vinificat. The 2. Cor. 3. letter killeth but the spirit giueth lyfe, therby to proue that it is not sufficient to read only the woords of scripture except they be rightly also vnderstood, and consequently that all flandeth not in reading specially amongst the ignorant who oftenrymes recease more hurt

19.

then

A Warn-word to Syr F. Haftings

Pag-47-

then good thereby herevpon commeth in the theil Minister very horly, faying: He doth shameful som abuse the Woordes of S. Paule to the condemning & Lyb reading of Scriptures. But foft Sir, I neither Mat abuse nor vie the woordes of the Apostle to nist the sense yow falsely say, but to that sense of the which other holy Fathers before me have this S. Hier. Ep. ad yfed & alleaged them, as namely S. Hierome and S. Augustine cyted by me in the Wardwoord, and passed ouer crastely by this companio, as though he had never heard of them. And besides that which there I said I wil heere adioyne an other place of his, lib. prime at Simplician, q. 1. where he faith: Lex tantummode

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tune enim appellatur littera. The law of God

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being read only and not vnderstood nor fulfilled doth kill, for that it is called the letter, by the Apostle.

20. Examination of the **evoords** of S. Paul.littera occidit. 1. Cor. J.

Thus faith he, and where as our Minister addeth Bellarmyne bis companion may instruct bim that none but the Swink feldians and Originists by the letter that killeth underftand Scriptures as this Node, doth: [belving himfelf therein a playne beretike and enemy to the Scriptures. This I fay the weth who is the Noddy, who is the heretike and who is the enemy to Scriptures, yf lying and cogging do put enemytie betwene the lyar and the Scriptures, which are truthe it Dellarm.lib. e felf. For Cardinal Bellarmyne doth notioyne de verboDel. Swinkfeldians and Originists together in denying scriptures as this man doth, but cyting only an interpretation of Origen improveth the-

his Wift-word. Enc. 2. Cap. 6. h in the thefame in one fense, though in an other he hamefal admitteth it. The Swinkfeldians indeed and maing Lybertines (Children of the new Gospel of neither Martine Luther, and consequently our Mioftle to nifters brethren) did deny the external letter at fense of the Scripture founding themselves you ne have this place of S. Paule, litera occidit, which Belerome, larmyne denyeth to serue to that purpose, But Ward this is nothing to our sense who deny not s com- nor condemne (as this Noddy flaundreth fthem, vs) eyther the external letter, of Scriptures I wil themselues or the reading therof with discreprime at gion, due reuerence and order, but only rashe and presumptuous reading and interpreting the same, according to their owne sense and vnderstanding, different from the meaning and interpretation of the auncient Fathers & Catholike Churche.

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But yet let vs heare somewhat more how he goeth foreward in this matter : He telletb vs Pag. 48. further (faith this Minister) that the understanding of feriptures is a particular gift of God reserved espetialy vnte Chrift, and by him bestowed vpon the Charche which be proneth by this place. Tunc ape- Luc 14. mit eis sensum vt intelligerent scripturas: then Ad.s. beopened to them the fenfe Dbarby they might underfand scriptures. And againe by the example of the Imuche that Without Philip the Apostles help could not under fland the prophecie of Ifay. Thus fayeth O. E. and how doth he answere think yow all these reasons of myne? yow shal heare in few woords all he fayth. If Chrift be the best In- Par 48. terpreter (faith he) Where fhould De better ynder-

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Awarn-word to Syr F. Hastings.

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fand Tobat bis interpretations are then in boly Scrip. sures ! Here is one circle heare an other. If he bath bestowed the gifte of interpreting foriptures on the Churche, bow [bould the people be better afured of the excellency of the Churches interpretation then by feing the-fame confirmed by scriptures. This is the second circle more foolish then the former. And mark heere (good people) the affurance which these men doe teache yow for your fafty in reading scriptures, when yow vnderstand not the letter of the Scripture, first (saith he) yow must goe to Christ the best interpreter, and when yow understand not Christs interpretation, yow must returne to the letter of the Scriptures to know the excellency of Christs interpretation, and yf yow vnderstand neither, then must yow goe to the interpretation of the Churche, and yf yow vnderstad not that, then must yow goe backe againe to the scrip-Intriest des. tures to affure your felf (as he faith) of the excellency of the Churches interpretation. But in all this going and comming, turning and diog of terip- wynding, I would aske our whirle-headed Minister who shalbe judgesor where shal the stay be? or how can symple people discerne of these things which he prescribeth? One wil think he hath the letter with him, an other the sense and spirit, a third the inspiracio of Christ, a fourth the interpretatio of the Churche, & then wil all foure fall out, where and what and which is the Churche, and must

returne to the Scriptures againe, and to their

ling of hegericks about vnderftan-

bis TVast word Enc. 2.Cap. 6. owne fancies and interpretations about this and all the reft. And this is the grave and fure direction which O. E. deline-

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reth vs. To my other instance and example of the Eunuch (Apostle afterward of Ethiopia (as S. Ireney and other fathers do cal hym) to whom reading and not understanding the Prophet Ifay, Christ by his Angel sent Philip to be his interpretor, this fellow answereth nothing but that it was not Philip the Apostle, but the Deacon who was fent : But what of this, yf it were fo? Doth this answere the argument ? The gloffe vpon that place of the Acts faith, that divers learned men were of incust. Ac different opinion about that matter, whether it were Philip the Apostle or Philip the Deacon that was fent to the Eunuche, And Tertullian more neare to that tyme then Testal Ha our Minister by a thousand and foure hun- de Bapte 18 dred yeares, and more learned then he by ten thousand and fyue hundred yardes doth call this Philip an Apostle twise within fine lynes. But what if it were Philip the Deacon? what hurteth it my argument?eyther of them issufficient for our purpole, to proue that this Eunuche being a principal cheef man, and a Profelyt ore Iew by religion, and not vnlearned in both their law and language, as appeareth by his reading their scriptures, yet had he need of an external interpreter to be fent to him by God. Wherof is inferred, that muche more valearned & fimple people rea-

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A VVarn-word to Syr F. Haftings

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ding fcriptures traffated into vulgar tongues and for the most part corrupted by Sectaries to their hands have need to be moderated and wel directed in this matter; to the end they gayne and not leefe therby : which poynt the Warder proueth by euident effects of inf nit herefyes ryfen by rash and vnreuerent reading of the Scriptures, in which respect Luther himself against other Sectaries ympugning hym by thew of Scriptures calleth it, Librum bereticorum, the proper book of heretikes, whence all of them by euil interpretacion doe frame their herefyes. Wee fee alfo within the space of these sowre score late DALLAN yeares, fince the Byble hath byn layd open to all fortes of people in all vulgar languages, what a Sea of monstrous fects and divisions haue flowed ypon vs, wherofthe Warderalto giveth divers particuler examples in England it felf, and those punished also by Protestants, as of loane Burcher, William Hacket, William leffrey and others.

Vnto all which experience & declaration, this good fellow answereth breeflie thus. It is not reading of Scriptures Which be ftyleth rafh reading vfed by lay people, but neglect of scriptures bringeth forth errour and herefy. So that fay what yow wil, and proue what yow wil, this fellow wipeth of all with a bare denial. Yet whether neglect of Scriptures or rathor vnreverent reading, which he doth here bring in as opposit may not in some sense be the self fame, I leaue to discreet men to ponder, and thereby anib

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24-Pag 49.

bis Wast-word. Enc. 2. Cap. 6. 45 thereby the wit of this wryter. And where ashe faith that heretiks by Tertullian are called Lucifuga Scripturarum, the bats of feriptu- 164 res, for that they fly from the true light of scriptures, I would pray the reader by this one place to ponder wel with himself of this the fraudulent cogging companion, for he would have it seme (and to that end he bringeth it in) that Tertullian did assigne it for apeculiar propertie of heretikes to fly reading of scriptures, wherof here we entreat, which is fo false as nothing can be more, and that wel knoweth the seared conscience of this deceitful Minister, seing that the whole A norable abusing Tes karned discourse of Tertullian, De prascripno-tullian. whe adver (w beresiess, that is of prescriptions Terul lib.de or prescribing against heretikes is principally prescrip. ad. to exclude them from tryal by scriptures, ap. 15. wherof they bragged, and wherevnto they would seme to runne, as ours do now adayes, & this he doth from the 17. Chapter downewards: and before he entreth into this demonfiration he vieth this Preamble, Ipfi de Scripturis agunt, de scripturis fuadent, scripturas obtendunt,

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ple, &c.
And in the very book alleaged by our Minister out of Tertullian, De resurrestione carnis, he sheweth that heretikes are great scripture men, but to peruert, and not to understand

Gc. & bac fua audacia flatim quofdam mouent. He-

retiks do treat of scripture, do perswade out

ofscripture, doe pretend scriptures, and with

this their audacytie doe moue some peo-

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AVParn-word to Syr F. Haftings.

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them aright, and that without scripture no herefy can be founded, Harefes (faith he) effe Tenul.lib de non poffent, fi non & perperam feriptura intelligi pofcarnis celige. 200 C.40.

Ibid c.to.

fent. There could not be herefyes, yt the scriptures could not be euil ynderstood. And in the very particuler place and controuerly handled by him of the resurrection of the flesh and body against heretikes that denyed thesame vnder precence of scripture, he saith to one of them. Tenes feripturas quibus care infufcatur? tene etsam quibus illustratur. Thow dost alleage scriptures wherby the basenes and infirmytie of our flesh is set forth, harcken also to those scriptures, by which thesame is exalted and glorified. And then passing ouer to an other poynt of proof, he alleageth a place out of the Apostle, 1. Thes. 5. for resurrection of the flesh faying thus: Age sam quod ad Theffalomicenfes, vt ipfius folis radio putem feriptum, ita claret, qualiter accipiant Luci fuga ifti scripturarum. Go'to then, how wil these scripture-bats (the heretiks) vnderstand this place of S. Paule to the Theffalonians, though it be so cleare as I may think it to be wrytten with the very beames of the Sunne it felf.

26.

Ibid e 47.

Here then yow fee, that heretikes are not noted or called night-battes by Tertullian for flying the reading of Scriptures, as this false lad would perswade his Reader, but rather the quite contrarie, that reading and bragging of Scriptures more then others, yet are they so blynd in the true light therof (through their owne pryde and malice) as they fly the true

tiks are ferip. ture bars.

bis VVaft word. Enc. 2 Cap. 6. true fense and interpretation held by the Catholike churche, as night-bats do the cleere day light and thyning of the Sunne, which Tertuilian in the forenamed book of prascription and els where doth largely declare: and it is our complaint also against Sectaries of our tyme who fwarming ouer fcriptures like blynd bats in the darcknesse of theyr owne passions and imaginations, and flyeng the light of auncient doctors and Churches interpretations do break their owne heades and necks oftentymes vpon scripture walles, inrespect wherof thesayd Tertullian in this very book by O.E. alleaged concludeth thus, and therein giueth vs good counsel saying. Secundum praiudicia tot authoritation feripturas in- thid e. 11 telligi oportebit, won fecundum ingenia bereiterrum de fola incredulitate venientia. Scriptures must be understood according to the fore established judgments of so many authorities (as I haue now alleaged) and not according to the wits or wrangling inclinations of heretiks which proceed comonly of only incredulitie which is asmuch to say as that the natures of heretikes being inclyned to incredulytie, & not

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kriptures to their owne phaniyes.

Thus wryteth he, and his reason is for that heretiks reading scriptures with curiosytie for feeding their owne humors, and being bound to no rule or prescriptio of interpretations,

to beleve what the authoritie of the Catho-

like Churche hathe set downe before them,

they feek to draw the interpretation of

27.

A VVarn-word to Syr F. Hastings

but to take and leave or like at their pleasures commonly their wits guyded by humaine spirit inclyne to incredultie, calling in question what others have held or beleved before them, and shaking of the soundations of all former belief by their new quarrelling: and whether the Sectaries of our tyme have done this or no by their much reading and tossing of scriptures, let experience teache vs. And this shal suffice for this place.

THE SECOND PART

of this Encounter contayning foure abfurd groundes of Catholike religion fayned by Sir frauncis: and first whether ignorance be the mother of deuotion: as also about the controversy of fides explicita, & implicita.

CAP. VII.

I.

The softhese our aduersaries vettered in their preambles as we have not byn able to come to the principal subject of this Encourer, which is a quadruple number of absurd grounds & positions, which the knight affirmeth vs to hold for general grounds and Maximes of our religion: wherof the first and ringleader is, that ignorance is the mother of denotion, which

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bis VVaft-word, Enc. 2. Cap. 70 4 47 he vitereth in thefe woords. In thefe darck and V Verch par clowdy dayes (faith he) leaft the Sunf bine o, know- The fire forlege [bould difper fe the myftes of ignorance, and gine ged polition. best to the dymme of fight, this polition Das fet downe for their Maxime or rule infallible, that somerance is the mother of denotion, & that the facred woord of God which was given to be a Lanterne to all our feet and a light to our fleps was forbidden to the la forte (for fo they called them) as matter vnft for them to look mio, To which the warder beginneth his answere thus.

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Summitully.

How manifelt a falthood it is that reading of scriptures is forbidden to all lay men is Ward p.ry. fufficiently shewed by that which goeth be->> fore, for in any of the three learned tonges, ,, any lay man or woman may read them at is their pleasure, and in vulgar translations also » fuche as have lycens: and I thinke Sir Frauncis >> wilnor deny that many of the laytie vnder. 35 fland Latin. How then and with what face » complayment he so piteously or rather hypocritically, that the facred woord of God, which was given to be a lanterne to our » feete, &c. was forbidden to the lay fort. To this interrogatio-of the warder Sir Francis vvheher replieth now noe one fyllable more then be- ignorance be fore is fayd. And further where as the war- of denotion. der chargeth him forely with malepart ignorance for scoffing at the woord (laymen) and at the diftinction betwene Lagricand Change, and by this occasion Theweth the true meaning of those woords, with the auncient begynning vie and practize of the primitiue

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h tA Warn-word to Syr F. Haftings

Churche, out of Origen Epiphanius Hierome and divers other fathers, doctors & general Coucels, the patient knight diffembieth all this according to the first Shift d. scouered in the beginning and faith nothing at all to it neither doth his Proctor O. E. helpe him out herein with any one woord, though woords

bevery good cheape with him.

After this the warder cometh to the politio , it felf, faying : But we deny this Maxime or , infallible rule to be ours, and do fay that it is , your calumniation only, and not our position, and that among vs it is neither Maxime nor , Minime. And for yow to proue it a Maxime, , yow must shew that all Catholykes or the , most part do hold it and to proue it a Minime, at least yow must shew that some one doth , hold it : neither of which yow can euer doe, , and so yow remayne disgraced. Thus said Wall pag. he what answereth Sir F. Thus: A strange accufation and grieuous flaunder (no doubt) to charge those men With nourifhing the people in ignorance Dobom all the World knoweth to have veed ftrange meanes to bring them to knowlege. For What meant they by the castly setting up of many farze and wel guylded Images in Churches ? That it not that they might be lay mennes bookes, and by reading on them they might attaine knowle ge?

To this I answere first, that this proof is far of from shewing that it is a Maxime and infallible rule among vs, that ignorance is the mother of denotion, why is not this proued, especially seing S.F. is required in honor to do it? Is the run-

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bis VVaft-word. Enc. 2. Cap. 7. 48 ning to the controuerly of I mages a fufficient discharge for this? Due not all men feerthis kyndor shifting? But let vs fay somewhat to his infrance of raire gui ded Images, as though they made to his purpofe. First then I fay that thole faire Images of Christ and his Saints. against which he enueigheth, if they be joyned with other instruments of light & instruction as are preaching, teaching and suche other like, vícd among vs, can not be a hinderace to knowlege as the Kt. would seme to affirme, but rather a furtherance; for that otherwise, why hath thon Foxe fo many pictures and payntings in his book, but to teache men therby the contents of his writings. But confider reader here (as before I have fayd) the fubflance of heretical answering, which runnerly vp and downe & neuer commeth to the purpole. Hath northe warder offred our watchman fa re and frendly, that whereas he hath affirmed, written & published in print, that it is a Maxime among vs & rule infallible, that ignorance is the mother of denotion, we are content that he proue it only a Minime ? And where as for proof of the former he was bound to flew that all Catholike wryters or the most part of them auduched it, we are content to accept the woord or testimony of any one Cath. author, learned or vnlearned that ever wrote or printed fuch a polition ?

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And is not S'. F: then with his whole prefbyterie of ministers maruelously shamed yf impertment dealing of they bring not forthe some one suche wryters our adverte-

Warn-word to Syr F. Haftings

Can a more easie or indulgent satisfaction be required of fo rigorous a charge ! wel what then do they? After running hither & thither and telling vs a tale how Paus Quintus went on foot for edifying the people (asmuch apperteyning to this matter as the steeple of Caterbury to the Church-yard of Paules) they come out at length with this proofe. I far that Doctor Fulke doth iuftly charge your Rhemifts Dichthis ald impudent proposition, that ignorance of the fcrip. sures is the mother of deuction : for What meant els then fo frickt forbidding to Laymen the reading of Compenses in the vulgar conge? Loe here a witnes & a reason againe repeated of this Maxime. To the witnes the answere is quickly made: Aske my fellow whether I be a theef. The reason being ridiculous and refuted before bringeth a new forged affertion with yt, that laymen are by name stricktly forbidden the reading of (criptures (which is as shamles as the former yf he meane it generally of all lay men as the woords doe stand) and consequentlie noe lesse impossible for Sir Frauncis to shew out of any Cath. Author liuing or dead, then the former polition of Ignorance to be the mother or daughter of denotion. And besydes it is apparantly ridiculous to very chyldren, who fee how many laymen are learned and reade scriptures daylie, and some laymen haue wrytten also commentaries vpon the scriptures; So as to be a layman bringeth noe impediment init felf to reade Scriptures. Wherfore

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A nevy falle position brought four h by the knight. bis Wast-word. Enc. 2. Cap. 7.

Wherfore after this he runneth to an impertinent excursion by iesting at our distincrion of Fides implienta & explicita. Hence (faith Pag. 49. he) bath grolben jour deufe of fides implicata a faith The contromapped of foulded under the obedience of the Church, nerty about namely that it is sufficient, though they know not di- o explicite. findly what they ought to beleue, but obediently fubmit their understanding to the Churche, beleuing as the Churche beleneth, though What the Churche beleueth ther know not. This Carbonaria fides or Colliars faith

is tighlie commended by Card. Hofius, &c.

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Thus wryteth the K'. and as for the later part of this affertion cocerning Card. Hofins we shal handle yt a litle after when we come to coople with the Minister O.E. shewing how egregriously he abuseth both Card. Hotius & his reader in this point. But for the former about the diftinction it felf of fides explicita and implicita, we must handle a litle here with our K'.aduertifing first the reader, that by fides explicita we meane a cleare, distinct and particular faith or belief of any article, point or parcel of Christian Religion: and by fides implicita we meane a more darck, secret or hidde faith, implied as it were or wrapped (to vie S'.F. woord) in the belief of an other more general poynt, which includeth this: As for example, in the article of Christs incarnation we do beleue clerely and distinctly, not only that the sonne of God was made flesh for vs. but further also in particuler that in two distind natures there was but one person, and yet not one will only, but two diftinft wils, & the like

A VVarn-word to Syr F. Hastings

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the like : and this is fides explicita.

But some other men that are not bownd to know all these and other particularities belonging to Christian faith in these and other mi-Iteries may beleue the same things per fidem inplicitum, by an implied faith: to wit, by beleuing in general, that the Sonne of God was made fleih for our redemption : and moreouer beleuing whatsoeuer other points Gods holie Churche teacheth deduceth or beleueth in this behalf, albeit they do not clerelie know them or ynderstand them in perticuler.

And this is so necessarie a point of doctrine

The necessytie of fides amplicita for fort of Chrifljans.

for the saluation of the common fort of people, as yf we take it away (as Sectaries doe who vnderstand it not) it must needs follow, that thowfands yea millions of Christians must perish for lack of fayth, seing the whole first Alustion of Councel of Nice fet downe this dreadful the common foundation, as appeareth in the creed of S. Athanafius : that it is neceffarie for bim that Wilbe (aned to bold the To bole Cath. faith, Tobich of any man doe not, be must perifb eternally, wherof must needs be inferred, that for so muche as the far greater parte of Christians do not know or understand the forsaid pointes of faith and manie more belonging to many mifteries of Christian Religion and consequently can not beleue them but only by fides implicita as hath byn shewed, it followeth (I say) that if we take away the truth and vie of fides implicita which euer hitherto the Cath. Churche hath taught yow must needs teache desperation and damnation

bis VVast - word. Enc. 2. Cap. 7. nation to the vnlearned fort, that eyther for lack of tyme, capacitie, learning and other fuch lets, can not come to know and beleue all particulars belonging to a Christian set downe in bookes or handled by learned men, but content only with the cleere and diffin & beleef of fuch articles as are most needful and important, do beleue the rest fide implicita, that

is, by the implied faith of the Churche.

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Wherfore how so ever this distinction of fides explicita and implicita may trouble the vnlearned Sectaries of our tyme, and give them occasion to iest at that they vnderstand not, as S'.F. doth here, yet the thing it felf is most euidently true and necessary and the same diflinction in other woords is fet downe by S. Augustine, where he speaketh of the differens of the faith of holie men vnder the old testament, he not being able otherwise to defend the position of S. Paule and other Apostles, affirming the old good Iewes to have beleved also in Christ, & to have had the felf same faith that we have in substance, but only by this diflinction, though fer downe in other woordes, For thus he writerh : Tune occulta erat fides, nam Ang. lib.15. eadem credebant, eademque sperabant omnes iufli & cant. Touth Sandi temperum illerum, &c. Then (vnder the old teflament) the faith of Saints (wherby they beleved Christ to come and all his mysteries) was hidde or couered, for that all iust & holie men of those tymes beleved the self same things that we do now, and did hope for the lame, but now our faith is cleere & renealed.

A VVarn-word to Syr F. Hastings

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Thus faith S. Augustine : making thesame difference in effect as yow fee, betwene the faith of vs (Christians) and of those wnder the old restament, as we do betwene learned and vnlearned men at this day, the one being cleere, distinct & particular, the other obscure, confuse and more general, for so much as those points of Christs incarnation, diuynitie, person, natures, wils, sacraments, passion, refurrection and the like, which we beleve now diffinctly and cleerly, and in particuler, they beleued obscurely and more confusedly as ynder a vaile, as the Apostle termeth it, and as it were in groffe and general: in that they beleued whatfoeuer the Prophets and Patriarches had fortold or beleued of Christ to come, and his doctrine and mysteries, as the more vulcarned fort of Christians do now, in beleuing whatfoeuer the Churche holdeth, though in particular they knew not every point which the holdeth but only the most notorious and needful, as those general heades commonly called the Articles of the Creed,& some other deduced therof, and appointed to be taught and explaned to euery Christian more in particular, though not all, but so many as are necessarie to be knowen for their faluation. And this simplicitie of belief in the common fort which our scoffing knight calleth the Colliars faith (himself being more ignorant in divers pointes of true faith then many Colliars or Coblers in the Catholike Churche) the forefayd holie father and learned

2. Cor. 3.

9.

his Wast word. Enc. 2 Cap. 7. 51 ned doctor S. Augustine doth so highlie esteme as he dareth avouche against as stowt an heretike as our K'.or his Mmifters, this fentence : Imbam, non intelligendi V.uacitas fed credendi Aug Lebits

implicites tutifimam facit. The vulgar fort of Christians are made most sure of their falua. tio not by the vivacity of their vnderstanding

but by the simplicity of beleeuing, &c.

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Wel then (good readers) all this that his therto hath byn faid hath byn to lay before yow the fond cauillations of wrangling Sectaries, about fides explicita and implicita, they ynderstanding nether the nature, vtility, or necessity therof. For the truth is, that Cath: religion doth hould them both, and judgeth both most necessary in all forts of men, though they are more in some then in others. For as The necessit for fides explicita all Catholyke wryters do agree wof fancathat all forts of Christians what soener must please in all haue it in the principle articles of Christian beleef vnder paine of eternal damnation; that is to fay, that all Christians learned and vnlearned of what fort fo ever must be taught to beleeue expressely, cleerly, and distinctly, theprincipal misteries of Christian religion, as for example the misteries of the Bleffed rimity, and incarnation, &c. This doctrine is so ordinary and vniuerfal among Catholiks, as S. D. Thomas Thomas hath divers whole articles therof and 2. 9 2. art. 6. all other schoole divines do agree about that 7.5. de matter, though our K'. would gladly have men to think that we do not teach this fides explicits as necessarie to any almost of the simple fort. Secondly

A VYarn word to Syr F. Hastings Secondly our Churche teacheth, that albeit it. this cleere and diftinct faith be necessary to all Christians in certayne articles, yet not-to More thinks accellary to be believed all a like, but that the learneder fort are bound to know & beleeve by this faith more thinges by fome than the the simple especially those that must reach others. others, as Curars, Pastors, Preachers, and the

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like, and more then all the reft, Bishoppes and Prelates, which S. Thomas declareth in these Sectide, 1. 9 words : poft tempus gratia tenelata, &c. After the comming of Christ, as wel teachers as the » people are boud to have fidem explicitam, electe , and expresse beleef of the misteries of Chri-, ftian faith especially touching those points , that are folemnized in the Churche, and are so publikely proposed vnto them, as are the articles of the incarnation before treated : But s as for more higher confiderations some are , bound to beleue more and some lesse accoras ding as the state and office of each one requip reth,&c.

12. Bid.att.6. ed primum-

And againe yet further : plura tenentur explicitè credere maiores, qui babent efficium alios infruidi, quam alij: Those that be in Ecclesiastical authority, or have obligation to teach others, are " boundalfo to beleeue more things expressely and distinctly then others. Thus reacheth our Churche, and the discreet reader wil easily judge, with how great reason, piery & necesfity, for the faluation of those that are committed to her charge.

And to the end yow may fee with how litle 13. judgment the lectaries of our tyme, and namely

bis VVaft word. Enc. 2. Cap. 7. mely our Knight (taking thefame out of John Caluin Infl. Calina) do cauil at our doctrine herin ; I shal tut haces 4. make yow fee, and him also to confesse, yf he benorshameleffe, that himfelf & his men do vie & put in practife the very fame diftinction offides explicita and implicita, & are forced thervinto, yf in truth they wil confesse to have any

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faith at all.

For I would aske him first, whether every protestant do not professe to beleue all that The necessie Christ and his Apostles and the Prophets be- implicate end fore them have taught, or at leastwayes, so in heretiks. much as they have written and fer downe in scriptures? And then would I aske againe how many English protestants do know distinctly at this day, all that is in the scriptures, touching Christian fayth? And if to the first there be no doubt, but that he wil answere affirmatively, and that to the fecond he must needs answere negatively; than it followeth, that those protestants who beleeve all things that are in scriptures, and yet do not know expressely or distinctly what they are; in particular thease I fay do beleeue those points which they know not, fide implicita, that is to fay, by an implied faith: in that they beleeve in general, whatfoeuer is contayned in the scriptures.

Another like demaund may be to the fimpler fort of Protestants, and perhaps to Sir F. Another de himself though he take not himself for such, Sir Francis. which is whether he beleeue to be false, all the errors and blasphemes which the lewer. Turche, Mores, or auncient heretiks have held

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A Warn-word to Syr F. Hastings

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against Christ, and the Catholike faith, for the space of these fiftene hundred yeares togeather; wherto (no doubt) but he wil an-Iwere yea. And yet if I shouldaske him againe whether he ynderstand or know, distinctly & clerely all thefaid particular errors, and blaf. phemies which these sects have set downe in their books against Christ, and his faith ? he would (I think) euen for modestyes sake anfwere no, or at least wife he would be eafily forced thervnto, yf he were wel posed:wherof it ensueth, that this faith wherby he beleeueth all those things to be false must needs be fides implicits an implied faith which heere he so much scorneth and impugneth; &confequently he both scorneth and impugneth himself. And so much of this.

An impertinent iest in fteed of ansvvere.

After this excursion he yseth an other, alleaging vs an impertinent tale out of John Foxe, how ignorance was not only the mother, but a fruytful daughter also of denotion, by mouing English Princes to buyld monasteryes, as though ignorance had byn the cheifest moryue to their woorks of charitie. And then he alleageth half a tale and half a ly togeather out of D. Iohn Reynolds, that Franciscus Samfon general of the Friars Franciscans (bould fay, that Fryars had firft Conscientia, then leefing the first Syllable, they remarned only with Scientia, and then leefing againe an other first syllable there remayned only entia: a jest fit for John Reynolds wit, with which kynd of deuises he answereth Card. Bellarmynes serious wryting, or rather

D.Ram. de ecclesia Rom. lib, 2.cap. 5.

his Wast-word. Enc. 2. Cap. 7. rather the litle peece therof, which hath held hym occupied so many yeares with shame enough. But why doe not D. John or Sir F. tel viche original, or cyte some author where we may read this goodly mery tale, which yet euery man feeth how litle it is to the purpose we have in hand; and yet notwithstanding as though he had faid something to the purpose, yeaproued clerly the former propofition, that we hold seperance to be the mother of denotion he adjoyneth immediatly these woordes:

To ad further proof in a cafe fo manifest were to light a Candle at noone day, yet this wil I ad ex Pag. 31. abundanti: yf publike prayer in the Carbol. Churche and congregation of the faithful be a cheef & a principal part of denotion ! made you not ignorance the s. F. fighted mother of denotion , When as you would not allow candle to h their publike prayers in a tonge that the people vn- oveneigno. duffood! Surely Sir we are muche beholding rance. toyow for adding this aboundant proof, and for lighting vs a candle to fee and discouer your ignorance therby, who understanding not what denotion is, though the Warder at large layd yow downe her defynition with the causes and effects therof both out of S. vvhatdens. Augustine, S. Thomas and others shewing tion is Aug. largelie, that denotion is a religious vertue de- 1 esp 10. D. pending of the inward affection and will of Though man, denoted to Gods feruice, which thing the knight and his Ministers either vnderstäding not or caring not for it, doe come now

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AVVarn-word to Syr F. Haftings.

prayer in the Churche is the chief and principal part of denotion. Which yf it were true, then fingers, readers organists and other that performe the faid publike service should be euer most deuout, wherof commonly notwithstanding the contrary is found by experience. And it is a most absurd thing in the knight and his Ministers to defyne an internal vertue by an external act, albeit thesaid act of prayer may sometymes be an effect of denotion in good men, though not alwayes or of necessitie, for that a man may be inwardly deuout, and yet not pray externallie: and. againe he may fay many external prayers with the lyppes without true internal denotion of the hart, as beggars are wont to doe for an almes, and ministers for their fee. And thus I am forced to leefe tyme in teaching this old knight very ordinarie groundes and principles not only of true divinitie, but also of very moral philosophy.

But let vs goe foreward, and fee whether

D. Stapl. a art 3.P.75.

18.

he haue any more proofes for his false former affertion ofignerance to be the mother of deuntion, for that these hitherto are found to be none at all, but shiftes and follies. Our contriman (saith he) the Popes Champion D. Stapleton confidently afgainst level, firmeth, that denotion is not furthered but bindered by a tonge that is understood. Loe here a goodlie proof, and welro the purpose. But I answere yow that he affirmeth it not so confidentlie (Sir) as yow guilfully relate him) corrupting both his woords and his meaning: For he faith

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bis VVast-word. Enc. 2. Cap. 7. not abfolutely as yow would make him, that How a knee the act & exercise of a mannes denotion is all vven tong wayes hindered by a knowen tonge, but that ward denofometymes in some case it may be ; as for tion more them an vaexample, if a devour man understanding not knowen. Laryn would exercise his privat devotion & contemplation a part in S. Paules Churche at London when your Ministers are chaunting their English service : cleere it is that the lesse he should understand the woords of the fingers, the leffe diffraction he should have from his inward deuotion and recollection of mynde, so as in this case, a knowe toug would hinder deuotion more then an vnknowen, which is the case wherof Doct. Stapleton and other Catholykes doe speak, and in this sense it is most true and euident to all that vnderfland the nature of denotion, which Sir F. and his Ministers seeme not to doe, eyther in

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Wel then we have heard his proofes hitherto for the polition before fet downe, no one of them prouing anything at all, or being to the purpose. Now let ys heare his last, and most substantial proof. In a woord (faith he) D. Cole deane of Paules in the dispusation at VV estminfler did auto even in the honorable affembly of the Councel and Nobles, and frequent concourse of the Commons Dith great vehemencie this proposition in these woords. I fay, Ignorance is the mother of denotion. Lo, heer what a goodly birth is brought forth after Aa 3 fo long

the nature of her definition, or in tendernes of affection and inward feeling, as the Warder

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AVVarn-word to Syr F. Hastings

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** ** TELES

folong traueling, no book, ne wryting, no one letter can be alleaged to proue this Ma-ADDING MISSY'S xime, but only the faying of one in vehemency of disputation, and this also without any ceran na dode inorrent. tayne witnesses bendes the adversary himself. Yf Doct. Cole should have verred any suche woord in that yehemencie which heer is fignified, were this sufficient to make it a Maxime and infallible rule of belief among all Catholykes? Or can this deliuer S'. F. from rashnes and leuity to have written and printed, that we all hold it fo? Doctor Cole might fay perhaps, or any other, that the leardnest men are not alwayes the most deuout, and so doth the Warder also, setting downe the reason therof out of S. Thomas at large, for that deuotion depending more of the affections of our mynde then of our knowlege and vnderstading, is found more aboundant oftentymes in the simplez forte. And if S'. F , ynderstood the nature of vertues and were not obstinatin respect of mayntayning his owne heretical credit, he would fee and acknowlege fo much allo, and recalhisformer mad calumniation, that we hold Ionarance for mother of denotion : but as Tertullian faith : It is eafier for Sectaries to al ten new errors then to recal one. For which cause I wil vrge this matter no further against him. לצים הוחל שנים ילדי ב בין בסביבום

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THE MINISTER O. E.

is called up, to belp out his K. in defence of this first forged position and bow be performeth the fame. On all al

GAP. VIII.

A Nd yet before we leave of this whole A treatie we have thought it best to cal vp the stage once againe O.E. the knights proctor and fouldiour of fuccour, to heare what he bath to fay, for it is likely that comming after the K', he wil ad somewhat to the others innention, and bring some new knack or other to help out his graueled K'. and to intertaine the reader withall, wherfore it shal not be amisse to give him the hearing : thus then beginneth this new Mowntebank his tale : Ljayabatit is moft true that S'.F. doth obiett viz; that Pag 420 Papifis bold Ignorance to be the mother of denotion. Loe here a new Pithagoras that wil be beleued athis woord, I fay (quoth he) And what are yow fir I pray yow, that we must beleue yow after the K', and more then him, who having faid it, oftentymes before, hath not hitherto bynable to proue it? Let vs heare then how yow wil play your parte, who came in fo freshlie and auouche so stoutlie: Let vs heare your proofes. Yt followeth ymodiatlie. Doctor Cole (faith he) in a certaine disputation at Evest-minster did openly affirme it. This is no more then was fayd before and not proved,&

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therfore foolishly brought in now againe by the supplier. But heare hym out further for he hath yet more to fay : Hofins (faith he) offirmeth, that ignorance is not only Worthie pardon but An iffue ioyrepard alfo. And is it fo Sir & wil yow stand to ned vpon the vvoords afcri it? wel then let vs ioyne vpon this yffue, & fee who shalbe cast, & let the reader first note that the false Minister setteth downe these woords ascribed to Hosius in a different letter, to make them more markable, as yf they were Hosius his owne woords indeed, And secondly let hym confyder, that whose woords fo euer they be, yet do they not proue the former propolition that Ignerance is the mother of denotion, but only that some kynd of ignorance or lack of some knowlege may not onely be pardonable but meritorious alfo, which is a different thing from auouching Ignorance to be the mother of denotion,

But let vs examyne the point, whose woords these are, & therby discouer a notorious trick of a coofening companion in this Minister, who reading these woords in Hofius, & feing him to alleage them out of S. Hilary a most auncient and authentical author, would not cyte them as the woords of S. Hillary, least they should have more credit with the reader then himfelf, that fought to diferedit them, but thought best rather to forge and father them vpon Card. Hofius, albeit he told hym expresly that they were the woordes of S. Hillary, and so cyted them with the place quoted in the margent, for that Hofius hauing

Ibidem.

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bis VVaft-word. Enc. 2. Cap. 8. having fet downe many other authorities of auncient fathers, to proue what a great and fingular benefyt we recease by the force of that article of our Creed, Credo fantam Eccle- A coofening fam Catholicam, I beleue the holie Catholike Churche, and all that the holdeth & teacheth, he sheweth that among other commodityes which we recease from thence, one is, that simple men vnderstanding only the principle and necessarie points of their faith, and professing with S. Paul, that they beleeve Christ le- 1. Cot. 2 (w crucified (and therein all that belongeth therevnto) for other matters and mysteries of higher capacitie, it is not absolutely necessarie for every particular man and womá to know and beleeue them fide explicita, that is, by di-Sopra cap. 7 find and cleere belief, as before hath byn Num.6. shewed, but that by a more general and ymplied faith, wherby we professe to beleue his holie catholike Churche, and all that shee teacheth and beleeueth, we include also these other pointes necessarie to our saluation. To which purpose Hosius having alleaged the faying of S.Clemens Alexandrinus & other fathers more auncient then S. Hillary be addeth thefe woordes: Et eos fecutus Hilarius, babet Hofius, lib. (inquit) non tam veniam quam pramium ignorare de fide & quod credas, quia maximum fidei ftspendium eft , fpera- 14. re que nescias. S. Hillary following the fore- millar. lib. s. faid fathers faith, that to be ignorant of that de Tria. 1879 thow beleuest is a matter woorthie not so much of pardo as reward, for that the greatest reward of faith is to hope for that which -000 10 Aa 5

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thow knowest not: These are the woordes of that great and auncient Catholike doctor S, Hilary, whose name our Minister durst not cyte, but of purpose omitteth thesame and affirmeth most falsely that they are Hosius his woords. And this is one cosenage, let vs examyne an other.

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Tyro nototorious Cofenages of O.E. Pag 41.

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Terrul.de przicript. cap.14.

And in an other place (faith he) Hofius affirmeth that, nihil scire ijs, Omnia scire, to know nothing is to know all thinges : and that it is sufficient for a man to beleue that Which the Cathol, Churche belewerh, albeit be be not able to (bet what is beleneth. Here I say there is an other false deceitful shift, no leffe fraudulent and shameles then the former: for that these woords are not the woords of Holius no more then the former, but are only cited by hym, by name, and exprelly out of Terinllian de prafcripi. Where after a long and learned discourse about the rule of faith instituted by Christ and his Apostles and left to the Churche to be delinered ynto ys and to be conserued from tyme to tyme, Tertullian faith, that all good Catholike men ought to be content and acquiet their myndes with this rule & summe of faith left vnto vs, and not to be ouer curious in examyning, discussing or seeking further knowlege then is delyuered to them in this rule by their Catholike mother the Churche. Hat regula (faith he) à Chriftoinstituta nullas habet apud me quaftiones, nifi quas barefes inferunt, & qua bererices facion. This rule of faith instituted by Christ and delivered to his Churche hath no doubt or que-22001

bis Wast-word. Enc. 2. Cap. 8. or questio among vs Catholykes bur fuch as either herefyes do bring in, or do make treretikes: And then after a sharp reprehension Terrallians against curious men, and suche as vnder pre- reprehension tence of feeking knowlege are alwayes difpu berenkes ting in matters of faith, he concludeth thus. Tkil. Nouisime ignorare melius eft, ne quod non debeas, noris, Terrol.Ibid. quia quod debeas nofti, de. Finally it is better to beignorant in many things least yow should know that yow ought not to know, feing yow know already (by the rule of faith receiued) so muche as yow should know. And then further. Cedat curiofitas fidei, cedat gloria fa- thid. luti, certe aut non obstrepant aut quiescant aduersus regulam, nihil vitra feire, omnia ferre eft, de. Let curiolitie of fearching yeild vnto faith and beleuing:let the vayne glorie of disputing yeild ynto the studie of our faluation, and at leastwife either let them not brabble at all, or let them be fylent against this rule of faith rece-

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know all thinges. Now let the fober reader judge what honestie, wit or shame this Minister may have in Illations' him, that citeth thefe places owt of Hofitis, to against O. E. prone his purpose that we hold Ignorance to be the mother of denotion: for first they are not the fentences of Hosius as now we have shewed, but of S. Hillary and Tertullian 1 and fecondly they doe make nothing to proue, that we hold ignorance to be the mother of deuotion, but rather that these fathers do hold it, if any suche things be in their fentences or tending that

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A VVarn-word to Syr F. Haftings

way, which is muche against our Minister if yow mark it. But thirdly I say that all this is nothing to his purpose, but altogether to ours, for that thele layings of the fathers and many other that might be alleaged to the same effect doe tend principally to reproue the curious fearching disputing & wrangling of heretikes that brag of fingular knowlege and do obied ignorance and simplicity to Catholikes, which ignorance notwithstanding and simplicitie with promptnes of obeying and beleuing what is left vnto them by the Churche their mother, is preferred by the foresaid fathers before all the curiofitie & knowlege vawnted of by heretikes, which is truly called. Scientis inflans puffing science, by the Apostle.

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fion of this chapter.

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And thus now as yow fee hath the Kt with The Conclu- his Minister struggled hard hitherto for deliuering himself fro the forged position fayned against ys, that we hold Ignora ce for the mother of denotion; albeit to the very force and fubstance of the Warders replie he hath answered scarse any one point at all to the purpose. For the Warder meaning to have the truthe tried indeed substantially and reallie whither ignorance or sciece were holden by Catholykes to be needful to denotion, he took a fownd way & went roundly to the matter, fetting downe the true definition of denotion out of Catholyke Doctors, & namely out of S. Thomas in name of all the rest: which definition being the true touchstone of the nature of each thing, feing it excludeth ignorance exprefly, and

bis VVast word Enc. 2. Cap. 8. 58 and requireth knowlege, doth counce Sir F.

his fiction of forgery, and delivereth all Ca-

tholykes from that fond imputation.

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'Moreouer the Warder againe the wed at 6. large out of the faid Author (S. Thomas) that albeit knowlege and contemplation of Gods benefits vnto vs be the true mother of deuotio indeed, yet may it fal out oftentymes, that the most learned be not the most deuour; the cause wherof is, for that denotion dependeth more of the affection then of the vnderstanding, and then he concludeth in these woords: Thus yow see (S'.F.) that we hold not igno-,, rance for the mother nor daughter nor kinf- ,, woman, of deuotion but rather to the cotrary ,, we hold that denotion is founded and proceedeth of knowlege, wherof Catholyks haue,, byn euer and in all ages more studious and,, greater enemies to ignorance then Protestants ,, can with any reason presume to haue byn, for ,, the litle tyme they have byn in the world.

Aud by this meanes the said Warder taketh points of the an occasion to make a third discourse, and to varders—shew by many profes and examples that Catholyks haue byn euer more greater furtherers of all kynd of learning, sciece and know—the knight extense of that wherof euery Sectarie of our tyme dothe brag, to wit, of holy scriptures, which is euident, by conseruing the same vncorrupt so many ages, wherby Sectaries of our tyme are come to haue the, which otherwise they should not, and they are forced to

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A VVarn-word to Syr F. Haftings

take them vpon our credit. And more then this, the Bybles fet forth in our tymes in Hebrew, Greek Chaldy, Syriak and other learned tonges was done by our men, infinit commentaries all published vpon them, Vniuer-fities and Lectures erected by them for their study, Schoole degrees and preferments appointed for those that profit most in that study all which Catholyks would neuer have done, if they had byn enemies of knowlege and specially of Scriptures.

And as for Christian knowlege and perpetual remembrace of the misteries of our Sauiour especially in the lay people that can not read, nor vnderstand the Scriptures, no man can in reason denie but that Catholyks haue & do vse many meanes more then Protestants doe, as the frequent vse of festival and holie dayes, wherein the Acts of Christ and his Saincts are recownted, repeated and im-

printed to the peoples myndes.

The vse of Images, representations and many exterial cerémonies belonging to the same end: all which do contayne, renew and keep in memory the misteries of Christian faith amongst vnlearned people (which can not read or study bookes) more then any thing els, especially the Cath. expositions of their Pastors and teachers being adioyned therevnto, as before hath byn shewed to be ordeyned by our Churche: So as if all these things do tend to knowlege, yea a more certayn, sure and holsome know-

More meanes to Chriflian knoyvleg in vfe amongst Catholyks then amongst Proreftants.

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bis VVaft-word, Enc. 2. Cap. 8. lege (conteyning the fense and true meaning of their mother the vniuerfal Cath. Churche) then every private man can pyke out of scriptures by his owne study or reading (though every man and woman could read as they can not) or then they can take by the interpretation of any particuler Minister following lykewise his owne head, or of any particuler countrey or Prouince following their owne deuise, different from the whole body of Christendome : This I say being fo, and fo many wayes to knowlege vsed by vs, let euery indifferent man judge, who may best brag of knowlege, or more obiect ignorance to others, notwithstanding the K' and Ministers babble to the contrarie. And with this we end our speeche of this first

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forged polition objected vnto vs.

forged principle, that laymen must not medle in matters of religion, wherein is handled agains the matter of reading scriptures in English, and why the Catholyke Churche doth forbid some bookes of purge others.

CAP. IX.

The fecond ground or position attribu1.

Ted by Sir F. to Catholykes is set downe vyacebby him thus. Vyben they had (saith he) thus set led this

A VVarn-word to Syr F. Haltings

The fecond fayued polition.

led this bland courfe to keep the people from knowlege, Ge. Thenthey offer an other pofition, that it wa not for Laymen to modle Dith matters of religion, for that beloged onely and wholy as a primlegeto Priefles, thereby making them fecure and careleffe of God and all godlynes. This is the polition; wherevnto the Warder answereth in these woords: In

vvachyvord fetting downe of this forged polition by the knight there is some subteltie io yned with im->> pudency. For first in the former parte, where " he faith we hold, that it is not for laymen to medle » With religion , he subtelly leaueth doubtful this » woord (medle) eyther to fignifie that laymen » must not determyne or defyne marters of re-» ligion, or els not to medle or care for them at all. In the former sense we graunt, that in » Synods and councels where controuerfies of » faith are to be treated Bishops and cleargie » men haue only authoritie to defyne and determyne. For that S. Paul faith, that they are " appointed by the bolle Ghaft to gouerne the Charche, so though before they do come to determyne, » they do help themselues also in the searche 3) of truth by the labors & learning of laymen, » and take their judgment, when they may give » light, as in all Councels is seene. But in the " fecond sense, it is most impudent, that he in-» ferreth, that hereby The Would make laymen fecute 3) and careleffe of God and all godlines.

This is the charge. How doth Sir F. defend himself now? stoutly no doubt, for he saith,

it may be iustified in eyther sense. Wel then let ys examine it a litle in the fecond fense (for

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in the first we strive not muche) how & with what face ca the K'. auerre againe that laymen are so barred by vs from medling in matters of religion, as therby, We make them fecure and careleft of God and all godlines? what proofes doth hebring now (think yow) for answering fo notorious a charge? Yow that heare his owne woords. In the later fenfe (faith he) I need not labor Pag. 535 any more for proof, then that before is fet do wine, tonching your breeding of Gods children in blyndnes and ignorance, and Dith-bolding the key of knowlege from them. Doe yow fee what he bringeth ? If realouing the K', had talked of breeding yong geefe, he the Kt. could speak no more fondly then here he doth. And what I pray yow is hisker ofknowlege with-holden from the lay force ? forfooth the reading of the English Byble from such as vnderstand yt not. And how many apprentices and good wives of London with others of other places have opened so many dores of later yeares to diforders with this key, as neither their hulbands nor Maisters nor Magistrate could or ca wel remedy! let puritanes brownists louing-families and other like be witnesses. And yet as though all stood in this point of reading English Bybles, he asketh vs very earnestly in the next woordes following. And how wil you have them (lay people) medle with Pas fa. treare for that they know not? And then againe. How doe you permit laymen thus to medle with matters of Religion, when as you take from them the vee of feriptures? Did yow ever heare fuch demands? or did euer man deale with fuche aduerfaries?

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AVVarn-word to Syr F. Hastings

is there no care of piety, God or godline (for this is our question) but in suche only a read scriptures in English? What wil you say to all those Protestants among yow who can not read nor haue tyme to heare them red, wil yow say there is no godlines or care of God in them? if yow do, I say, and yow can not deny it, that they are the greatest part of your English protestant people.

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Examination of two places of Scriptare for valgar reading therof.

But from this he leapeth to two places of scriptures, the first out of the Acts of the Apostles of the men of Berraa, Who are much commended (faith he) for fearthing the Scriptures, Whether things were fo as the Apostles had delinered. The second out of S. Iohns Epistle saying, Dearly beloned belene not enery fpirit, but trie fpmis Whether they be of God or not. Out of both which two places he would have ys take it for proued, that all kynd of lay people, men and women, learned and ynlearned must searche scriptures dayly in the vulgar tonges, to examine and judge whither their Pastors and teachers fay truly or noe? And thereby also trie spirits : and that without this, there is no care of God or godlines in the lay forte: euery man, woman and damozel must have their key of knowlege to open scriptures and trie spirits.

But first what a common wealth this would make if it were wel executed all men can see: secondly the places of scriptures are as fitly alleaged as these men are wont to doe, as yow shal see by examination. For to the

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bis VVaft-word. Enc. 2. Cap. 9.

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first of the men of Berraa (which every where is alleaged and vrged by Protestants most impertinently to this effect) I would aske our K'. how he can proue their cafe to be lyke ours ? to wit, first that they were vnlearned and vulgar lewes that fearched those scriptures in Berraa, to fee whether the places of the Prophets alleaged by Paul and Silas about Christ were fo or no and secondly that those scriptures which they fearched were in the yulgar Syriak tonge and not in the Hebrew, which the common people for the most part vnderstood not, and thirdly that this searching was a general promiscuous reading of all scriptures translated into vulgar languages for all fortes of people to read and examine therby their Priests & Pastors doctrine and to judge therof, which three points the K' and his Minister wil neuer be able to proue, & so indeed do proue nothing in alleaging this place most impertinent to their purpose. For as for the case of the men of Berraa, it was a very particular and different yea extraordinary case, for that S. Paul and Silas were not the ordinary teachers & Pastors of those Iewes of Berraz, but taught rather a new and strange doctrine different in many substantial points (as appered) fro the auncient Religion of the Iewes and yet they alleaged the fayings and testimo- How the

nies of the old Prophets and Patriarches for Bertra did the same : so as the learned fort of lewes of search the Berraa had great reason to searche diligently Seripune

those places of scriptures to see whether they Bb 2

A Warn word to Syr F. Hastings

were so as the Apostles alleaged and interpreted or no; and for that the controversy
was not so muche about the woords as the
sense and interpretation, it is cuident that they
were of their learned men that took this
searchein hand & not vulgar people, where
our controversy is, and so muche do the precedent woords of the text cleerly shewists,
F. after his fraudulent manner had not cut
them of and dissembled them, for thus saith
the text of S. Luke.

A& 17.

Fratres autem confestim &c. The brethren out of hand convayed by meht Paul and Silas from the per-Secution of Theffalonica vato the towne of Bertea, Where being ariued they entred into the Synagog of the He Was, and thefe were the most noble of them that dwel in Theffalonia, Wbo received the Woord With all greedines fearching dayly the Scriptures if thefe things alleaged out of the Prophets about Christ by Paul and Silas) were fo or noe. This is the place. Now let the discreet reader waigh prudently, whether S.F. haue behaued himself knightlike heer or no : first in cutting of these woords which most cleered the doubt (to wit that these were no ynlearned lewes, but mobiliores, 23 faith the text, that is the most principal amogst them) and then in making so impertinentan illation, that for so much as these principal learned Iewes did in that particuler occasion fearche some places of Scriptures, therfore must all our lay peeple read of necessity, and make themselves judges of their ordinary teachers and Paffors.

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To the fecond place of trying spirits whether they be of God or no I would aske the K'. About triing whether there be no other way or meanes affeitin. of trying spirits but by remitting all forts of people to the scriptures and those in vulgar languages? for it there be any other meanes, then it is absurd to tie the Apostles counsel of trying spirits to euery mans reading of scriptures, where the trial being remitted to eache manes owne interpretation wil fal out fo difficultas no end can be expected. For I would alke our K'. for examples take when wil two women accusing one the other of a scolding spirit try out the truth of eache ones spirit by their owne reading scriptures, especially if there he no Judge nor the coocking stoole at hand! Or to take some greater example when wil any two Sectaries as Brownistes and any other of our tyme contending about heretical spirits try thesame by scriptures, yea though they be of the learneder forte? doth not this appeare by experience dayly? and how much lesse then ca vulearned people trie their owne or other mens spirits by reading scriptures in vulgar languages?

And with this I would leave the K'. in this point, but that he abuseth so egregiously a some note. place of S. Chrisosome to wrest him to some bly abused hew of his purpole, as I can not omitto dif-the Kt. couer it to the reader, wherby he may fee with what consciences these men treat matters of religion, vsing legerdemain in every thing, and this not of error or ignorance, but

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A VParn-word to Syr F. Hastings.

ofknowne and set malice to deceaue, which trick whensoener (good reader) thow doest discouer plainly in any wryter though it were but once, yet oughtest thow neuer to truth him againe, but much more here in this our controuers, where so often I have shewed thesame most enidently both in the K'. and his Minister O. E. and the rest. But now to the place it self.

8.

Pag. 53-Chrif-in a. Cor.hom. 13-

9.

He wil needs make S. Chrisostome to be of his opinion for permitting scriptures in vulgar languages to all fortes of people, and that they both learned and vnlearned must examine and discusse all their controversies thereby. Heare his woords. S. Chrisoftome (faith he) thinketh it an absurd thing that all men (hould not that medle With religion. Quomodo absurdum non eft, og. VVhat an absurdity is that : for money be truft not other men but count it and tel it after them, but for more excellent things simply to follow other mens fayings, especially fieb we baue the exacteft rule and ballance of all the testimony of the Law of God, therfore I pray and befeech you that you wil leave Dhatthis and that man thinketh, & enquire all things of the Scriptures.

Thus relateth he S. Chrisostome: wherein truly there are so many fraudes and shiftes vsed, to make S. Chrisostome seme of his opinion, as is strange in a man of any honor or shamfastnes; and the greatest fraud of all is to peruert S. Chrisostoms whole meaning and discourse who handling this argument in the later part of his 13. Homely which

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bis VVaft-word. Enc. 2. Cap. 9. 63 he calleth the Morabie of that he had faid be- S Chifoffe fore, to wit, pauperem meliori effe conditione quam ment perdivitem, that the poor man is in better frate uerred. then the riche: and he prefixeth these woords for the ritle of the Chapter which being a Christian Paradox as yow fee, he profecuteth thesame most earnestly and piously through out the whole Chapter, shewing the perils of the riche, & fecurity of the poor with many other differences, and that we must not in this point follow the common opinion of wordly men that esteme riches for great felicity but attend rather what the lawes andrules of Christ do teache vs, and finally he concludeth : Que cum ita-fint vulgi opiniones ne cir-tbiden cumferamus, Sed res spf.as expelamus. An non enim abfurdum & prapoferum fuerit nos cum de peçunijs agitur, alijs fidem non habere, Sed numero & calculo id committere : cum autem de rebus sudicandum ef in aliorum opiniones temere ac velut obtorto collo trahi. ida, cum exactam rerum omnium lancem & amußim babeamus nempe dininarum legum Sententiam? Quacirca vos omnes, rogo atque obfecto, ve quid bis aut ille de bijs rebus fentiat, nibil morantes, Scriptura facras de eis consulatis, ac que vera fint opes cognoscatts, which woords truly englished do found thus.

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Which things (concerning true riches and pouertie) feing they are so as I have before determined the true interpretation clared) let vs not carry about with vs the opinion of s. Chrinions of vulgar men, but let vs examine thin follower ges as they be in themselves, for were it not an about & preposterous thing, when we deale

Bb 4

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A VVarn-word to Syr F. Haffings

in money matters not to trust other men, but , to tel and compt it, and when we are to judge , of thinges themselues to suffer vs rashly and , as it were with a wry neck to be drawe into , other menes opinions, especially where as we haue that exact ballance, rule & square of all , thinges, which is the fentence or determination, of Gods lawes ! Wherfore I do pray & , befeech yow all, that in these things yow wil , not ftand vpon, what this or that man thin-, keth, but that yow take counsel rather of holy " feriptures, and learne by them which are true riches indeed.

The sbufe offred by S. fostome.

Thus faith S. Chrisostome, and now let vs briefly examine how many wayes the K, hath E. to S. Chry. peruerted this one place, to make it found fomewhat to his purpose, a beit not muche though it were as he alleageth it. But first of all he wresteth his whole meaning (as before I haue noted) which is the greatest sinne in alleaging any author that may be. For S. Chryfost. treateth a far differet question from ours, to wit, of true and falle riches, as in the title of the Chapter he professeth, and having handled it largely, he concludeth in those first woords by me alleaged, and guilfully cut of and left out by S'.F. Qua cum ita fint &c. which things being fo let not vs follow the opinion of the rulgar fort (about grue riches and pouerty) but let vs confider thinges as they be in the felnes, de. which woords do wholy ouerthrow S'.F. principal illation, that vnlearned people thould not follow other mens opinions, to wit, their Pastors immatters of religion,

bis Wast word Enc. 2. Cap. 9. 64 religion, but go & try it in scriptures, wheref

s. Chrysostome neuer so much as dreamed.

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Secondly the first woords aileaged by the K'.in Laryn Quomodo absurdum non est, Gc. are not fo in S. Chryfostome as yow fee by those which I have alleaged, which is a token that he had them out of some Ministers notebook and read them not himself. Thirdly the woord preposterum left out in his translation importeth some fraud alfo, for that this woord sheweth the comparison not to be between reading of scriptures & other mens teltimonies, especially our ordinarie Cath, Pastors as he would have it seme. Fourthly those other Woordes. (But for more excellent thinges simpliete follow other mens (ayinges) are not in the text as yow may fee by comparing it, but are deteitfully layd together to make men think that simple obedience or belief of our teachers in Gods Churche is here repreheded by S.Chrifostome, and that every man and woman is willed to go to the scriptures. And for this cause fifthly he translateth those woordes diwinarum legum sententiam the testimony of the law of God: where as the sentence or determination of these deuine lawes heere spoken of by S. Chrysostome, as they be conteyned partly in scriptures and partly in the traditio of Gods Churche, which was before scriptures were written, so is it not necessary for euery man and woman to be remitted to reading of scriptures for learning them as heer, is pretended.

Bb 5

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A VVarn-word to Syr F. Hastings

It followeth fixtly in S. Chryfoftome, Wherfore I pray and befech you all, that in thefe things you wil not frand voon what this or that man thinketh . Ge. Which woords S'. F. translateth thus : I pray and befech you that you wil leave what this or that man thinketh, Ge. leaving out of purpose the woords that make most to the matters de bijs rebus, of these things, to Wit, of true and false riches, which is the subject handled by S. Chrysottome. And S'. F. would have his reader, thinke (though neuer fo vnlearned) that he is prayed in all matters of Religion to leave what this or that man thinketh (though it be his Pastor or any other Cath, teacher) and enquire all those things of the scriptures which is most absurd and furthest from S. Chrysostoms meaning: And in these very last woordes of the K'. there be two or three shiftes and manifest corruptions : for where as S. Chrysostome fayth : Scripturas facras de eis con-Sulatu, he translateth it, and enquire all thefe things of the scriptures, adding the woord (all) of purpole to disguise the meaning of S. Chrysostome, as though he would have all matters by enery man and woman imediatly fearched out from the scriptures, & as though he had not handled a particuler argument, for which the scriptures were to be consulted against the vayne opinio of vulgar men about true and false riches, for which cause the K'. cutteth of also the next imediat woords following in the felf same sentece for explication of S. Chrysostoms meaning at que vera fint opes cognof-

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13.

bis VVast-word. Enc. 2. Cap. 9. cognoscatis, and that you may knowe which are true riches.

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And thus I have byn longer then I thought to be in notifying vnto yow this maner of dealing of S.F. and his Minister (as in the precedent Chapter yow have sene also about the handling of Holius) when they cite any Fathers or Authors of moment against vs, which commonly is with fuch fraud and deceit, corruption and mangling, as if the controuerfy were for mens shuwes & not soules, or for shuw-soles, or as if it were for some teporal and earthly tryfles, and not for the everlaiting possession of hel or heaven. But let vs see more of thiskind of proceeding in the K'. It is recorded Par 54-(faith he) that some of the learneder fort of your vespergen. Cleargie haue vied to fay among their friends : Sic Pag 448. dicerem in Scholis. Sed tamen (manet mier nos, &c.) I would fay fo in the Scholes , but yet (let it be kept

fecret amongfi our felues,) I think the contrary. These woords I do not fynd in the Author by him alleaged cited in the margyn, and therfore God knoweth from what forge they come, perhaps by some Ministers notebook, that eyther deuised or corrupted them in cyting. But suppose they may be found, and that fome Scholereaders in matters eyther of philosophie or divinity (for he specifieth no science) not belonging to any article of faith should say thus, that in the schooles for not of-Impertine fending any part, he would follow the comon brought in opinions of that vniuerfity or schole, though in privat for himself he were of an other opinion, what doth this proue ? or to what end

AVVarn woord to Syr F, Haftings

was this brought fort's by the K'. to confirme his principal propositio, that we forbid layme to medle in matters of religion ? do yow fee

what direct proofes they bring.

Pag. 54.

15.

But harken yet further to another charge immediatly following more heynous then this : The Farbers (fayth he) 900 have mangled and depraued Deberg beir teffimonies were prognant againft your errors, as for example ; that plaine place of Gregory Niffene, eam folummodo naturam, que increata eft, colere & renerari didicimus : De baue learned to adore and Worfhip only that nature, Thich is yncressed : Dbere your Spanifb dinines in their Index expurgatorius fet do wnethis direction, deleater dictso folum. mode, put out the word only; and fundry fuch places, a both, our learned men baue disconcred, and in your Indices are to be found out, de. Yf our Indices be extant (Sir) and that in print to shew to the world what we do in this behalf, then is not necessary the discouery of your learned men to manifest the same, and then is it both false blioth felea, and ridiculous which immediatly yow ad; that We flought to have it remain fecret among our felues What We do in this behalf concerning the anciet Fathers, &c. For who would publish books and expurgatorie Indices in all countreys of fuch corrections as we think needful, yf we would haue the matter secret, but these men' must

Of diners Indices prinsed and publifhed in fundry contries.

See Poffeuimas in bi lib.

16.

repugnant to reason, But for that oflater dayes, divers sedaries haue begonne to complayn greatly of the sontinuance of an ancient diligence vied by

needs fay formwhat though neuer fo fond or

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the Cath. Roman Churche for repressing hereical books and purging others corrupted by them, with infinite impostures, false translations, wicked annotations, pernicious commentaries postiles, arguments, observations, and other like molt pestilent infections, I shall be forced in this place to stand upo this matter somewhat, and to open to the reader the truth of things about this point, and then shal we answere also this particular objection, of delearm solumnode made heere by Sr. Francis, & els where by many of his coparteners as though we meant to blot out, all that is against vs in any sort of authors whatsoever.

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First then it is to be vnderstood, that it hath
byn an ould custome of heretiks and sectaries the custome
from the beginning not only to wryte wicked of berenks to
bookes themselues, but to corrupt other menes bookes.
wrytings also most audaciously, to make them
seeme to be of their secte and faction, euen as
rebels are wontto do, who being but sew at
the beginning, do give out notwithstanding
for their better credit, that they have many &
great parteners in secret, and do oftentymes

fayn letters to testifie the fame.

Of this fraud of heretiks, and of their cor-origenesia rupting not only the scriptures when they can rupting not only the scriptures when they can rupting not only the scriptures when they can rupting not only the scriptures, we have remultible many ancient complaints among the Fathers contra Manany ancient complaints among the Fathers contra Manany of all ages, which were overlong heere to re- Casaria cite, the reader may see those that I have no-mine Pamted in the margent, and therby may he make a phyli marry ghesse of the rest.

But Macanine

A VVarn-word to Syr F. Hastings

But now to this most dangerous affault of Ruses. It is the divel, wherby he would bring all things ca. 31. Cassio and consequently the Churche of min. lect. 22. God into confusion, the said Churche in the Leuitius de Sectis. Ac. 1. Strength of his holy spirit hath striven and retom. 2. By fifted ever with all diligence industry and lon-bloth. Sand. 32. ganimity, accursing first both the heretiks and 13. tom. 2. concil. the.

all their heretical wrytings, & then cleansing and purging the works of other authors from the book of their pernicious corruptions, insections, and

No book of former heretyke hath remayned.

all their heretical wrytings, & then cleanfing and purging the works of other authors from their pernicious corruptions, infections, and poyfoned impostures, and this diligence of the Cath. Churche hath peruayled so much &hath byn fo grateful in the fight of God, as we fee and feele at this day the miraculous effects therof which are, that of so many heretical volumes, as have byn written from age to age against the truthe of Catholyke religion, and were curiously read and highly esteemed in those dayes by men that loued nouelties; scarfe any one remayneth to this day, in so much that if we had not mention and memory of their faid books and abfurd positions by the sestimony of Cath.authors that wrote against the, we should scarfe have had any knowledge that they had wrytten fuch woorks.

For what is become (I pray yow) of all those volumes written by the Arrians, which did set a worke all the Cath. Fathers and Doctors of divers ages to answere them? what is become of the many books of Pelagius our learned (though wicked) Brittaine? of Faussur the great Manichie, of whose great parts and labors S. Augustine himself that was, his

greateft

greatest aduersary doth beare witnesses of Petilian, Crescentine, and other wryting Donatists? What is become of the 200. books or volumes of our Ibon Wichiss or wicked-belees as Thomas VValsingham calleth him? are they not all gon? So as yf our other learned contreyman Thomas VValden VValsiss opposite, and some others did not make mention therof, and of that nuber, we should never have knowne that he had wrytten so many to his owne contracts.

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fulion. Welthen these are the effects of this holy industry of the Catholyke Church in cesuring and condemning the wrytings of heretyks, which censure though it be commonly litle esteemed, but rather contemned by them and their followers for the tyme present, yet as the figtree in the ghospel died and withered away after the curse of Christ receyued so do these men and their works by litle and litle dy in themselues after the malediction and condemnation of his spouse the Churche, though presently it be not seene, but future tymes wil declare it, and if we have seene the experience . therof in 15. ages past, we may beleeve it also of this, which is the 16. Let the heretiks vaunt and brag what they wil to the contrary, and already we see some proof therof. For I would aske yow, who readeth or esteemeth greatly Martyn Luthers works at this day in England (I meane of Protestants) though they were more perhaps in number then those of S. Augustine, and much more esteemed for fome

A VVarn-word to Syr F. Hallings

fome yeares by his followers, he being accopbooks out of ted the Elias of our tyme, & Father of the new ghospel. And the lyke I might aske of the books of Oecolampadius , Carolfladius , Zwinglius , and other the first pillers of Protestants Religion? and if they be eyther in contempt, or of declining estimation among their owne of spring so soone, what do we think that they are amongst Catholyks, and wilbe to their posterity when this tempest shalbe blowne-ouer, and the Churche reitored to a calmer feafon

againe ?

request.

31.

And thus much of the effects of this diligence as also of the necessary causes inducing to vie the same, which may be greatly confirmed by the cotrary effects to be feene amog hereryks and fectaries where this diligence is not, or cannot be yled, nor if it were, can it haue the forfayd benediction of good fuccesse, for that God the giver of that benediction is not with them; & fo we fee that among them all sectaries books whatsoeuer are read promiscuously of all men and women, even the Turks Alcaron it felf, Machenile & Bodin tending to Atheisme, and baudy Boccace, with the most pestilent English Pallace of Pleasure (all forbidden among ys Catholyks) are read and studied by whome it lyketh them, wherby it must needs ensue, that the peoples judgment & affections are pittifully infected with poyfon in every kynd where no prohibition is vsed to the contrary.

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The only diligence that is yied arthis day among

his VVaft-word Enc. 2 Cap. 9. 68

among them is to prohibit and keep out Car Noboke tholyke books, which only do contaying indeed among the the true medicines for thefe maladies, and yet tellants but is this a hard matter to do, confidering the va Catholyha. riety, vrility, and necessity of fuch books, infomuch that yf they exclude not all good feieces, and togeather with them the ancient Fathers Councels and Ecclefiaftical histories themfelues; and more then this destroy not many monuments of their owne; they cannot exclude the arguments perfunding people to the truthe of Catholyke religion and commobine

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And this being fo let vs fe now a little what maner of diligice the carholyke Churche doth vie in repressing herecital books and purging other by heretiks infected. The late vinuerfal Diligence of and Occumenical Coucel of Frem preceyuing the Catholyk the infinite multitude and variety of heretical prohibiting wrytings that were come forth already and and parting came forth dayly of all new feets as Emberons, Zwinglians, Anabaptifts, Calmingles, 8 winkefeldians, Libertines, Prinitarians, new Arrians; and others, to infect the world withat, refolued according Indexerpus: to the custome of other general Councels & rident. Synods before them, to take some effectual remedy for this diforder, and for that purpole appoynted an Index or catalogue of all prohibited books, and did fet downe to, rules at the beginning therof for better direction of all Cath: men in that affayre; wherofthe first is; that all books and authors forbidden or condemned before by any General Counfelor Bilhoppes of Rome vntil the years of Christ

in a fact

to wait . di od 3 A Vyarn-word to Syr F. Haftings

-काव शेवत वक्क Carbolyke,

estood of Christo 515. (which was 2. yeares before Luboundators thet published his herefy) should be vinderand an flood alfo to be forbidden and condemned by them by which we may fee, that one councel in the Cath. Churche hath relation to another and confirmeth the fame, which herety ks yfe not rodo in their affemblyes & meetings.

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The fecond rule is That all Archeretyks 25. » that haup byn Authors of feueral fects fince " that tymp as Luther, Zipeng lim, Calupy, Balehafar, " Racimentanus Shim feldus, and other lyke are » codemned by name with their books, as other » heretykes ale what foener lince that tyme in » general, Therbirdrole is that all translation , of other mannes works & wrytings made by heretyks, fo they someteyne no corrupt on a dedia si contrary to the Cathol fayth may be perminita mu'cirnde and var.ery of hebenim celibring

The fourth rule is how bybles in vulgar , tongues may be read permitted, or forbidden. , The fift rule is than books which treat not , of divinity but of other matters fet forth by -main wheretyks may ba permitted after they are deaned and purged fro beretical impostures; and the lyker of other books and woorks with particular direction how they may be purged, and reflored to their pure integrity, the particulars wheref were overlong heer to be difcuffed Only I wil advertise that besides these rules, there are certayne instructions also fer foorthin print in the same Index for the execution fishese rules, wherin having hewed

how they may proceed with books of our age

Juftradions. for expurging of books.

Chrin

his VVaft-word. Enc. 2. Cap. 9. 60 written eyther by heretiks or Catholyks, if they conteyne errors herefies, athefines, feurrility, lasc wiousnesse or the lyke. The fourth instructio hath these woords: In librii autem Ca- Inder co thelicorum veterum nibil mutars fat fit nife vbi aut Trident de fraude bareticorum, aut eypographi meuria mani- corrett. 4.4. feftu errer urepferit. It may not be lawful (for?) them that correct books) to change any thing " at all in the books of the auncient Catholyks, >> except where any manifest error should ap- 33 peare to have crept in eyther by the fraud of heretyks, or negligence of the printer, &c. Behould heere Carholyks deliuered from that wicked flaunder offered by Syr Francis & his fellowes, that we take authority vnto vs to change, put out and put in what we lift in the ancient Fathers works. This is the instruction of the general counsel confirmed by Pope Pin 4 and of all Popes after him, and now agayne by Clemens Octavus as appeareth by their feueral Breues put before it, neyther would the Spanish Index expurgatorius have durft to gone Index expur?

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Spanish Index expurgatorius have durst to gone Index expuragainst this direction, especially seing that the press. Madrie, Card. Gaspar Quiroga head of the Inquisition in apad Alphol. Spayne in his presace to thesaid book saith; Gomitum. Spayne in his presace to thesaid book saith; an. Dili 1584; that this expurgation was made according to the meaning and direction of the councel of Trent and that by the cheefest men of all their vinuersities, so as albeit they cannot stand to two considerations in give a particular reason of every censure or derations in patting out expurgation that is made; yet it is most cer-any thing

tayne, that in all they put out of any author of the son-

before our age, they follow one of two reasons tens.

C c 2 before

Warn-word to Syr F. Haftings heforemetioned, to wit that eyther they fynd it thrust in by heretiks, or by error of the printer, and that other more auncient and correced coppyes had it not, and fo might they Gy alfo of the former fentece alleadged by Syr 4 2 F . deleater didie folammedo, especially leing they ado cenfure the fentence, not as a fentence of Gregory Nullene (as faifely and frauduletly Syr F. doth ferit downe) but of a farre later greeke author named Antonius Abbas of whome they

Index expute fay thus in their Index : Exlibris Antoni Abbatis gat. Hifp fol, qui in (crebuntur miliffa, fine fermones & ementie titulo afcribantur Ant. Magno. Out of the books of » Antony an Abbot, which are intituled Melife » or certayne fermons, which falfely are aferi-

" bed to Anthony the great, &c.

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. sehet. T

Jedo A he

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Wherby we may vnderstad, that these learned men which gave this cefure efteemed not the lentece to be eyther of Gregory Niffene (as S'. F, alleageth it) nor yet of any other author of great antiquity, being indeed nothing els but a collection of fentences out of many authors ולפי פורסתים here and there without order or method, and alleaged by Margarthum à Doctor of Paris in the men fifth come of his Bibbotheca fanctorum Patrum; .Dai 1584-In which woork as himself confesseth, in a certain preface, many things were hastily shuffled yp, and passing by many several hands divers impertinent notes were made in the margent, ypon one of which S', F. groundeth his argument; that this sentence so censured was taken out of Gregorius Niffenus, which yet neyther is found in him, nor do the learned men

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bis Wast-word. Enc. 2. Cap. 9. 70 men of Spayne centure him or fpeak of him, but only of these sermons of Antonia Abbas, in which many other things are found worthy reprehension as this Index doth hew, & Protelfars themselues wil not deny, as for exaple, where they say: Deleanur illa verba, non porofi Serm. 72.

animu iniquis instificari. An vniust mynd cannot Serm. 24. col. be inflified. And againe Dem non omntum Dem eft. 1990 ? God is not God of all men. And agayne: Largite and 1844 pio, & peccatori ne succurras. Giue vinto a good Sem 17. man, but give nothing to a finner. And yet was sais further : Eft autem in Dei marn non quinis : Ettery Lib a Strag man is not in the hand of God. And finally? Deus non colient ab bomine malo. God is not Serm. ss. worshipped by an euil man, &c. In all which fencences, yow fe there is need of fome cenfure & examination, according as this Index doth note; and albeit by marginal notes they are precended to be taken out of auncient Fathers, yet neyther is it alwayes for nor do they toteyne good doctrine, as yow fee, & it appertayneth to the follicitude of the Cath, churche

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And thus yow fe that we have instified the practife of our Churche in this behalf, and have shewed the quarrets to be vayne and soolish, and not sincerely treated by him, and when all is fayd and considered, yow shal fynd it farre from his purpose, which is and ought to be to proue, if he could that we forbid lay men to meddle in matters of religion, which he proued first for that they had not the Grip-

to gine notice therof, where need is, least fim-

Cc 3 tures

AVVarn-word to Syr F. Haftings tures in English, and then for that we peruert

(as he fayth) the ancient Fathers with the cefure of deleasur when any sentence lyketh vs not. Of which two proofes whether is most from the purpose let the reader judge, who hath heard them both discussed.

The calling in of O. E.

30. mintiter O this contronerly.

Pag st.

But wil yow heare now in a woord or two. what S'.F. Fracis fouldiar of supply O.E. faith B. Aith about in this point? First yow must imagine he had seene all both what the watchman and the Warder had faid before, and what Syr Francis also had replied, and yet he commeth in with a flat new affertion as though he had feene nothing hitherto. Like wayes (faith he) they teach that laymen may not medle with, matters of religion, that is, thas Princes have no power to reforme the Churche nor make Ecclesiaflical lawes. Yea (Syr Minister) wilyow run out at that hole? and is that the meaning of the K', affertion? How then followeth the fecond part; that therby De make all laymen carcleffe of God and all godlynes ? and how doth the K', himself go about to defend it by faying, that we barre lay-men from reading scriptures in English? can this be vnderstood only of Princes and their authority to make ecclefiaftical lawes? Who ever faw such brasen faces, as not to blush thus to disgree? But harken to his inference ypon this bold affertion and confesse that he may beare the bel for impudency.

Yf the Papifts (fayth he) do fo remove lay-men from gonernment in Eeclesiaftical causes that they week in

bis Vast-word. Enc. 2. Cap. 10. 7 I metto care both Godin ferued then are they not proged by S. Francis, Occ. Who would loose tyme to dispute with this compagnion, and much lesse to answere him in his frantick contumelious speech against F. Persons, which all men knowing to be vniust and false and so to be prooued by infinit witnesses, and to proceed only from a slaunderous and ignominious tongue of a lewd malitious minister, is rather to be contemned then answered. And so this shall suffice for examination of this position.

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ABOVT S. THOMAS

of Canterbury whether he were a traytor or no as malitiously he is called by fir Francis and O. E. and what notorious impossures both they and Fox do deutse to disgrace him, against the testimony of all ancient pryters.

CAP. X.

By now we must come to a greater controuersy about S. Thomas Becker Archbishop of Canterbury whome Syr Francis without all occasion bringeth into controuersy among other impertinent points to maintayne matter of talk. For his subject being of lay-men debarred the scriptures, and therby, (as he sayth) made careless of sold of all godyness, how might it fal to his pur-

A. Warn-word to Syr F. Haffings

pose (think yow) to rayle at this blefsed archbishop marryred so long agoe, and raigning now in heaven for so many hundred yeares; but that such prince-parasits as these, do think they cannot grace themselves sufficiently with Kings and Queenes now a dayes in Englad, except they have a sling at this holy man who stood in the gappe and lost his lyse for the defence of his Churches liberty.

Wherfore Sr. F. having both fallely and foolishly witten in the watchword, that among Catbolyks there was no more required at lay-mens handes to the exercise of piery, but only to go denoutly to masse, and to consession once a yeare, and then though be were to be tayined with the grossess since, yet some had a rick to hale them into the rabble of their saints and so to canonise them. Yow se how liberal this gentleman is in canonizing, that requireth no more perfection, but once a yeare to go to masse and consession, and then he addeth; Of this we have example of tho. Becket in K. Henry the 3, his tyme, whose treason to the Prince was apparant and manifest, or e.

Thus faith he in his Watchword, wherin the Warder tooke him vp for divers yntruthes and absurdities as namely for saying that we hold it for sufficient perfection of holines, to heare masse and confesse once a yeare, and that a man may be a Saint, with vs yea canonized though he be taynted with the grosses since that may be: That S. Tho. of Canterbury was such a one canonized in the tyme of K. Henry the third, &c., which last point (to

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bis VVaft spord. Enc. 2 Cap. 10. 72 omit the reft) about the tyme of the death, and A groffe ercanonization of S. Thomas under K. Henry the tyme of the third (as this man faith) and not the fer 5 Thomas cond, is thewed not only to be falle, but of his death. groffe ignorance also, seing that K. Henry the 3, nephew to the fecond was borne more then 30, yeares after the death and canonization of S. Thomas, to which represention of error in story I do not fynd that S. F. giueth any reason of just excuse in this his reply now, nor yet O. E. for him, but rather as though nothing had byn faid against him for it turneth to repeat againe the same error ynder pretence of a namelesse author, though in the manner of telling his tale he would couertly seeme somwhat to answere the obiection, for thus he wryterh:

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Becket, who was a traitor as I do affirme (and not I rag. 55.
enly but "many beforeme) against king Henry the se- *None even
cond, but (to viethe words of my author) taken vp and late beseits.

In series after bu death, which was in the fourth yeare
of king Henry the third, &c. But this being so
notorious an vntruth (if he meane of his canonization as by his former woords in the
Watchword may appeare) & he being reprehended for it before (as yow have heard) for
modesties sake should at least have named his
author for some shew or defence. For if it be
Iohn Fox, or some such other of as high credit as himself, you see what cogging it is one
of them to aleadge another, especially seing

Cc 5

Fee

A Warn woord to Sar F, Haftings

Fox also citeth the same woords, with the same parenthefis (to vie the words of my author) but neyther the one or the other citeth any author at all. And most certayne it is that neuer any author of credit in the world faid or wrote that S. Thomas eyther practifed treason or was made a faint in K. Henry the z his tyme, as in the former woords of his watch our knight affirmed, for that his contention was with K. Henry the 2. gtand father to K. Henry the 3. and his canonization was by Pope Alexander the 3. many yeares before K. Henry the 3. was borne, as all wryters do agree. And the poore shift which heere the knight runneth vnto for faluing of his former error (to wit that S. Thomas his body was translated, or as he tearmeth it, shryned the 4 yeare of K. Henry the 3.) maintayneth not his former affertion that Thomas Becket committed treason and was made a Saint in K. Henry the 3. his tyme. For what if S. Thomas body was translated from one shrine to another vnder K. Henry the 3. doth this proue that he was not canonized before? or that he committed treason against this prince that was scarfely borne 30. yeares after his death? VVe have an example (faith he) of Thomas Becket in Henry the 3. bu tyme , Whofe treafons to the prince were apparant and manifeft, &c. And is it not hereby apparent and manifest, that he told vs. before that Tho. Becket committed treafons vnder I-lenry the 3. and can this be excufed now with telling vs that his body was granslated

Se Math. Paris and Matth V Veft, an. Dñi 1220. Henr. reg. 3. an. 5 of the tranflation of 5 Tho. 6. Inly.

WVard pag.

bis Wast word Enc. 2. Cap. 10. 73 translated under Henry the 3? But these are the ordinary shifts which our adversaryes vie when they are taken trip, to runne to impertinent matter, therby to dazel the eyes of the reader.

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Let them read but Iohn Stow in the 25. yeare of K. Henry the 2. his raigne, which was of our Lord 1179, and 41. before the translation of S. Thomas his body mentioned heere by them and they shalfind that both the faid K. Henry the 2. and K. Lewes of France went in pilgrimage to S. Thomas his Tombe and offered rich lewels for their denotion being but 8. yeares after his death which happened in the yeare 1171. So as herby is feene that he was canonized under K. Henry the 2. and not the third. To which effect also and for cleering this whole story let the ancient authentical authors be read which lived with S. Thomas or presently after him as for example those five that wrote his whole lyfe, actions and death, to wit: Herbert Hofcan after, The authenwards Cardinal, John Salisbury bishop of Char-ofthe flory ters, Allen Abbot of Teukesbury, VVilliam and of S. Tho. Edward monks of Canterbury, all which lined Canterburg with him, as did also Peter of Blou Archdeaco of VVels. And soone after under K. Richard the first sonne to K. Henry the second, wrote Boger Houeden doctor and cheef reader of diuinity in Oxford the whole life of S. Thomas, as is extant in his story, and so did Nubergenfisalfo handle thefame at the fame tyme, and to confequently after the fe, Marbely Paris, Mastop

A Warn-word to Syr F. Haftings

thew of VVestminster, Thom. VV allingam, Polidor Virgil, and others downewards in their hiftories, all which do agree in this point against Sir Francis, First that S. Thomas was slayne and canonized vnder Pope Alexander the 3. and K. Henry the second, and not vnder Henry the 3. his nephew, and secondly that he was a most holy man of lyfe, euen fetting the priviledge of his martyrdome a side, and neyther taynted with groffe finnes as thefe groffe tongues do flaunder him nor comitted euer any point of treason against his king, but as primate and head of the English Churche flood for the Ecclesiastical libertyes therof as in conscience he was bound, and by the iffue of this my reioynder shal appeare.

Wherin first I must note ynto yow that the knight in the beginning of the combat about S. Thomas of Canterbury doth complayne that I in my former answere seemed to threaten, that they who striued against Saynts would remayne in the end with broken heads and that in some place I speak of bastinados, but all this is but picked matter by him to make a quarrel for wel he knoweth, that this is not to be vnderstood but figuratiuely, and that we are not to enter bataile or to fland with so puiffant a knight in material ar-What baffi, mes. Wherfore the baffinados or broken heads which I say he is like to gaine by fighare threatned ging with faints is in his credit and reputation

mades and broké heads to S.F.

5.

with men, and in his demerit also with God, if he esteeme that any thing, as it is like inough

he doth,

his VVast-word. Enc. 2. Cap. 10. he doth, but litle. But for the first about difcredit I do remit it to the judgment of the indifferent reader, what men wil or may think of the honour of fuch a knight, as is not ashamed to come foorth in print with fo many op probrious speeches, made out (as it feemeth) of his fingers ends against so honorable a personage as S. Thomas of Canterbury was, whilft he lived, and so highly praysed and esteemed by all wryters for 4. hundred yeares after his death, and this without alleadging any one author old or new, good or bad, credible or without credit for proof of that which he wryteth; For so doth S. F. deale with vs in his rayling narration against S. Thomas, fetting downe as he pretendeth the whole fubflance of that which paffed betweene him & the King without cyting book or author, and quite contrary to all that (for the most part) which all ancient wryters that lived with him haue left behind them wrytten of this affayre; and moreouer bath corrupted (which is farre rate dealing worfe) and falfified also witingly and wil- ofs. France lingly divers things which he found in other authors, therby to make them feeme formwhat to his purpose: all which yow shal see euidently proued in this examination of the two foresaid points, to wit of his lyfe & cotention with the King.

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And for the first about his lyse and connersation, whatsoever S.F. tatleth of groffe sinness here or els where, most certayne and cleere it is, that all the foresaid ancient authors, and

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AVVarn-word to Syr F. Haftings

whosoeuer hath wrytten of him besides (notwithstading they wrote vinder the foresaid K. Hery his enemy or Richard the sirst his sonne) do gipe most high prayses to this man for his integrity of lyse according to those words of D. Houeden: Vita enu irreprehensibilis erat coram Deo & hominibus. His lyse was irreprehensible before God and man, yea his very aduersaries themselves as Ihon Fox by name, after he hath shewed the greatest gaule against him, yet cofessing the helps of nature that were in him (to vie his owne words) headdeth: Besides this

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D. Houeden annal.part. 2. fol. 237.

Fox act. and mon.pag.ss 6 col.s.n.4.

page 46 (fayth he) be mas of a chaft and stricks lyfe of the bi-

Mark Iohn Fox his exception (if the histories be reue) & why should he cal in doubt anneient histories, more in this point, then in others ? But yow must understand that this Fox hauing a special spite against this blessed man, & being defirous by all meanes possible to difgrace him and his actions fin his falle lying martyrologe, and finding no authors in the world before Luthers herefy to ferue his purpose or to speak or wryte guil of him, burall rather highly in his commendation, what course taketh the miseriable man think yow? truly a most desperate, which is to vie these authors against themselves and against both their owne sayings and meanings and so patcheth he vp, as itwere out of them a long treatele and narration of about 40. pages of paper against S. Tho. precending to take it out of the foresaid authors, but yet spicing it with so many

his VVaft-word. Enc. 2. Cap. 10. many fo & ands, & adioyning to many gloffes, For his ease parentheles, notes, obleruations, interpreta-dealing tions, commentaries and centures of his owne against & both in the text and margent, as he makethall those wryters to tela quite contrary flory to that they purposed, and for which they wrote their books, in such fort, as if a man should fee out the byble or new Testament it self-with fuch corruption and peruerfion it would more difgrace Christian religion (for whose confirmation it was wrytten) the any other wicked book whatfoeuer, yea then the Turks Alcaron

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it felf. And this is the dealing of John Fox in cyting and corrupting authors, as after shal appeare more particularly. But Sir Francis tao keth another course which is to tel his tale an his pleasure, without cyting any testimony or authorat all, wherof I take the reason to be that which John Fox telleth vs in these words plainly: Scarfe any testimony is to be taken of that lohn For age, being all blynded and corrupted I itb Superfittion. all coldvery-Thus he faith and this is the cause why Sir em. Falleageth no author, and Fox forceth them 1-a.4. to speake as he would have them. But I would ale lohn Fox againe, if no wryter of the age it felf wherin S. Tho. lived be to be credited about his affaires, how that we beleeve wryters of later ages that must needs take it from the former, if they write with foundation & not deuise matter of themselves? Againe, I would aske whether it be probable that so great a king as K. Henry the fecond was, could

A Warn-word to Syr F. Hallings

could get no man to wryte the Story indifferently for him in his age? How likely a fiction is this of Fox? And this may be fufficient for the first point; for seing all the foresaid wryters and their woorks are ful of high prayses of S. Thom, for his sanctity and perfection of lyse, and for that cause are specially discredited heere by John Fox it shalbe sufficient to remit the reader in this behalf to the said you lumes and wrytings before mentioned.

y vhether s. king whether his refisting as Primate of EngThom. vrasa land for liberty to the English Churche were
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ont flattery of temporal Princes confider indifferently, the dignity, preheminence; duty, and obligation of Ecclefiastical gouernouts in this behalf, for defence of their spiritual insission; To which purpose the Warder

Gid as followeth:

.... 16 in enery contention or diffention , that Ward pas a bishop, priest, or other spiritual subject or " Ecclefiaftical Prelate may have with his rem-That all for poral prince, the subject shal prefently be con-That all findemned of treason (according to this fertile fifting temporal magideflire of our knight who for flattering prinftrats in Ecces doth make them absolute lords both of alchaftical matters are body and foule) then Tohn Baptift also must be not traytors. accompted arraitor that dealt fo perempto-Marc. 18. » rily with his king Herod his liege lord in tem-" poral affaires. Or yf yow wil haue examples

» of christian princes, S. Ambrofe snuft be a tray-

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tor, first for resisting openly his lord and King, rheodalb 4. Valentinian the yonger, and then for handling case, 17 to so hardly the elder Theodosius in Millayn as he deincept shut him out of the Churche, and made him so go home againe with shame and do pennace. S. Histarius also and S. Athanasius shalbe traytors lib. a fere pet for their contentions with Constantius their torum. lawful Emperor and temporal lord who bases nished them from their bishopricks, and the so former of the two wrote two vehemes books so and inuccious against thesaid Emperor, and so yet no man euer accompted him a traytor for so thesame, but rather a great Saynt, for his christ, so stand liberty and constancy.

S. Chryfostome in like maner shalbe condemhed for a great traytor who had greater con- social. tentions with his temporal lords Arcadon and Zozom lib. Honorius christian Emperors, and with their s cap. 17. wives Theodofia and Eudoxia then ever S. Tho- Niceph M. 14. mas had with K. Henry the second: for he cap 43. preached against them publikely with great » vehemency and thundered out excommuni->> cation against them, and was twice banished so and dryuen out of his bishoprick by their dif- » fauours, and died in exile. And yet was he ne- ,, uer called or accompted a traytor, but a fingu- ,, lar holy man: and Theodofius the yonger, fonne , of Arcadons, brought his body with great fo- ,, lemnity honor and reuerence into Conftanti- >> nople, and wept most bitterly for the synnes of, his parents in persecuting so blessed a man, & ,, (as the Story faith) made prayer to him now dead ,, for parden of bis fathers synnes; as did also often ,

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Math. Parifien in vit. Hent.

both our K. Henry the second himself and his sonne for the offence of his father, who had ben some cause of the death of this just man his pastor and spiritual father.

12.

Pag. 54.

Thus wrote the Warder then, and what replyeth now our knight or his minister to all this? yow shal heare the knight in his owne woords: VVio (faith he) but fuch a one as hath fold himself to all impudency and shamelesse gaynfaying the truth, Would feek to couer Beckets rebellion by the facts of S. John Baptift, Ambrofe, Hilary, Athanafins, and Chryfosteme, Which have as much agreement with the cause of Becket, as bath light with darkneffe, good Dith enil, [weet Dith fomer. Heer yow fe the knight in a great heat, but his minister O.E.answereth somwhat more temperately faying only, that Thefe examples fit not Thomas Beckets cause. Wel then of two poynts contayned in this matter, the one we have gotten that in some cases, spiritual prelates, though subieces in temporalityes may reprehend and refist, yearchasten also by Ecclesiasti. cal punishment their liege lords and temporal princes without being traytors for the same. The fecond whether the examples be like, we are to examine a litle in this place.

The compariton of S. Thom with S. Ambrole, Hillary and other fathers.

And first I would aske our minister that denyeth the fitnes of the examples, as also his master that chafeth at them. what and where about were the foresayd Saints contentions, with their temporal Princes, were they not for the desence of the lawes of Christ and his Churche, did not S. John Baptist withstand

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bis VVast. word. Enc. 2 Cap. 10. 77 Herod his temporal Lord to his face for breaking the lawes of wedlock and was not the strife of S. Ambrose with Valentinian his Emperour first for that he would not deliuer vp a Catholike Churche to the vse of Arrians as he and his mother had commaunded, and fecondly for that he would not give vp the treasure and vessels of his Churche into the Emperors owne hands as he required. Heare his owne testimony thereof. Cam effet propo- S. Ambo in firi (faith hee) vt ecclefia vafa iam traderemm, &c. oentin Aust. Whenit Was proposed vnto vs in the Emperours name de Basilicis that wee [hould deliner him the veffel of our churche I gave this ans were. If any thing of my owne were demaunded, eyther land howfe gold or filner 1 Would easely yeild vnto bim anything that were belonging rnto mee. But from the Churche of God I told him that I could take nothing, for that I had recepted it not to deliver but to keep. And that With this I had refpect also of the Emperours saluation. For that it Was neyther expedient for mee to give, nor for bim to receyve. Accipiat ergo vocem liberi sacerdotis, &c. Let bis Maiestie then receyne the Word of a free priest if be wil have care of his owne faluation , let him ceafe

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Lo here the answeare of an ecclesiastical Prelate but a temporal subject to his highest Prince, doth not this seeme to bee speach of some Catholyke Bishop to a Protestant Prince that would inuade Churche goods & possessions against which poynt S. Ambrose was so resolute to stand as he sayth in the same place: that yf sorce were red towards him his sless highest

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A VVarn-word to Syr F. Hastines

bee troubled but not his mynd, and that he Was readie If the Emperour To ould vie bis kingly authority in offring violence to fluffer that Which belonged to a good Prieft to beare. And what doth this differ now from the cause of S. Tho. of Canterbury who ftood vpon defence of his Ecclesiastical jurisdictio against K. Henry his temporal Prince that vsurped the same. Heare the words of S. Thomas himselfvsed to K. Henry in a Coucel at Chynon in Frace as D. Houeden fets them downe : Non deberetis Episcopis pracipere absoluere in vit. Hent. aliquem vel excommunicare trahere Clericos ad facularia examina indicare de decimis, de ecclefiis interdicere Episcopis ne traftent de transgresione fidei vel lu-3 ramenti, c. Yow ought not to take vpon yow , to commaund Bishops to absolue or exco-, municate any man neyther to draw cleargie , men to the examinatios of feculars, neyther to , judge of tythes or of churches or to forbid

S. Marc. 11.

Rog. Hone

2.pag 285.

Doe not wee seme to heare in this place the voice of S. Ihon Baptist to his K. Herod. It is not la Wful for the to have the Wyfe of thy brother. Ot is not this agreable to the speach of S.Ambrose to Valentinian that he could not force him to deliuer any churche or holy vessels thereof, and that he would dy in that quarrel against him.

Bishop to treat of transgressios against faith,

or against oathes broaken or the like, &c.

15. The conten mon of S. Ambrofe with Theo. dolius the Empecor.

But let vs heare an other controuerly of his with another Emperour more deuout & religious then the former, to wit: Theodofius the great in Millain for that he would not do publike

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bis Wast-word. Enc. 2. Cap. 10. publike pennance prescribed by this holy B.to him for the excelle in punishing those of Thessalonica, and had not this beene rebellio and treason by Protestants law for a priest to drive his king and Emperour (that by their diunity was head of their churche) to publike penance and to go out of his Churche as S. Ambole did compel Theodofius to go out of the churche of Millan. But let vs go forward and fee the rest of examples before palled in vin touched, was not the contention of S. Chri- Chryfoft. fostome with Arcadius and Honorius his Princes & Emperours and with their wyues when he kept some of them by force out of his churche about ecclefiastical liberty and jurisdiction alfo. And that alfo of S. Athanasius & Hilarius against Constantius their Emperour and fupreme head also according to the Protestants opinion in spiritual matters, for that he fauored Arrians, deposed Catholike Bishops and madehimself vmpyre in ecclesiastical affayres as Protestants Princes doe now a dayes. Did S. Tho. Primate of England fay or write more to K. Henry at any tyme then S. Gregorie Nazianzen a particular Archbishop sayd vnto his Emperour that was present and angry with him. Vos quoque potestati mea meisque ad Clues & Subsellijs lex Christi subiecit, scia se effe ouem met gre- Imperitates gu, facri gregis, facram ouem. Yow also (o Emperour) the law of Christ hath made subject vnto my power, and to my tribunal. I know thee to bee a sheep of my flock, a sacred theep of a holy flock. If Nazianzene had fayd

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A Warn-word to Syr F. Haffings

this to an English King or should doe at this day, how would our Protestants Prince-paralytes cry out and fay that he were a proud

Prelate as they fay of S. Thomas.

The articles *pon which S. Tho dilagreed with the king.

16.

The cheif and onelie contention of king Henry with the Archbishop as before in part you have heard was about ecclefiastical jurisdiction as the articles set downe by all Wryters doe testify, as namely, that no Bif hop might appeale to the Sea Apostolike Without licence of the king that no fernant or tenant bolding of the king might be excommunicated pithout bis licence, that no Bishop should bee able to punish any man for periury or breaking bis faith , that all cleargie men might bee forced to fecular judgments as all contronerfres also perterning to tythes and other like cases. And now yf these controuersyes should have fallen out as in part they did betweene the auncient christian Emperours and the holy Bishops before named would they not think you have flood in them with no lesse feruour then S. Thomas did.

But now let vs heare and examine how 17. Syr F. doth proue this holy Archbishop to bee a traytor. Thus he writeth of the beginning of the controuerly. There was (as authors

doe affirme) in that time of Henrie the fecond , more then a hundred murthers befrdes other felonges proved A falle and vpon the cleargie which when the king would have

flaunderous punified according to the lawes of the land, Becket opbeginning of posed himself and beardeth the king in this fo suft an the knights attion , under title of flanding for the libertyes of the Churche & from this firange ground thefe proceedings

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Pag. 56.

ensued. In which words of the knight there is to bee noted first that where he saith: authors doe affirme that more then a hundred murders besides other sellonies were proued upon the cleargie: no other author is sound to meintion any such thing but onelie Nubergensis who yet doth not say that they were proued upon the clergie, but his words are: that is was said to have byntould Nuberg hist. the king at a certaine time that above a bundred mur-Angilla 16. ders had byn committed within the kingdome of England since his raigne, by Cleargie men.

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In which woords as you fee Nubergefis doth not fay, that it was true, or that it was proued. as our knight doth: and secondly he speaketh of the whole tyme of king Henries raigne, vntil this contention, which was some 14. or 15. yeares: and thirdly the falling out of the Archbishop with the king was not for that he would not have these clergie men punished if they had offended (as wickedly this knight giueth to vinderstand, saying presently after; This proud prelate durft protect fellons and murderers against the king and instice of the lant) but the controuerly was only about the maner of punishing those that did offend, and by what judges and jurisdiction they should be punished, to wit whether by ecclesiastical or temporal power, for that the Archbishop affirmed that equity required that clergie men offending should first be judged condemned and degraded by ecclefiastical power according both to the cannon lawes as also the municipal lawes of the land confirmed by all

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AVVarn-word to Syr F. Hastings

former Christian Kings from the first converfion of England, and that they being thus condemned, thould be delivered to fecular power for execution of the sentence, which is a case that falleth out dayly in Spayn, Italy, France and other Cath. contreys, where Bishops do defend their Eccles, iurisdiction in punishing Eccles, persons, taking them : Iso by force of censures out of secular judges hands when occasio is offered without all note of rebellion or treason. And no lesse was this law of the realme of England confirmed by ancient parliaments and other antiquities then were the fecular lawes, for which S'. F. standeth, and fondly calleth the defence of eccles. lawes treason and rebellion.

Wherfore having fet downe so false a relation of the beginning of this controllerly (falfifying Nubergelis, as yow fee, in many points) he doth profecute the same with lyke vntruth, as prefenrly yow shal see. And first he beginneth with a certayne letter of Maud the Empresse vnto the Archbishop which she wrote at the instance of the King her sonne, and po the informatio of fuch courtyers as were contrary to the Bishop and his cause. In which letters she chargeth him, that (to vie S'. F. owne words) as much as in him lay, he went about to difinberit the King and deprine bim of his crowne. Whervnto I answere, that truth it is, Iohn Fox hath fuch a letter of thefaid Empresse Mand without relling where, or whence, or how he had it, or where we may read it; for

in none

Pag 58.

his VVast-word. Enc. 2. Cap. 10. 80 in none of all the authors about mentioned I do fynd it. Yet one thing I would have the reader to note, which testifieth the conti- dealing in nuance of S'. F. vntrue dealing in this affayre, cyting a that wheras in John Fox the whole charge of sers, agai the empresse against the Archbishop is mitigated by this parethefius (as the report is) which Fox Page sheweth that these were but suspitions only and reports of his enimies; S', F. hath left out the parenthesis (as the report is) as though the had charged him ypon her owne knowledge, which is no true dealing or right meaning

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But let vs heare further S'.F. his words pretending a more certayne proof, of treason & rebellion in S. Thomas: But if the Empreffe (faith Pag. 18. he) might be thought to fpeak partialy on the K. ber fonnes behalf, yet the two Card. fent by the Pope to beare all this controverfy, out of queffion Dil not condemne him Without iuft caufe, and yet 'in a letter fent from them to the Pope, they do condemne bim, &c. Yf S. F. proue himself a true K' in verifying this one poynt which here he fayth, Jam to pardon much of that which hath passed before: But yf in this matter of fo great moment he be taken in lyke falshood, who wil then trust him hereafter? Ler vs examine then the matter & I wil haue none other euideces or wirneffe but his owne woords: for prefently after he ferreth downe a part of the letter of Vvilham and Otho. Card. Tenrby Pope Alexander to heare the cause between the King & the Archbishop and having travayled therin, the King being Dds

A VVarn-soord to Syr F. Hastings

in Normandie and the Archb. at Paris, they found the matter more hard then they imagined to Falle dealing compoud, for that the Archbishop demaunded of Syr Fraunrestitution to his lyuings for himself and for his frends, and reuocation of certayne lawes lately made, prejudicial to ecclesiastical jurifdiction, before he could end the matter wherwith the-fayd Card. being fomwhat difpleased, for that they desired to carry with them to the Pope the glory of this accord made by them, and for that the King had much gayned their good wil by liberallity towards the; for these causes they wrote to the Pope somwhat fauorably in the Kings behalf, but yet nothing condemning the Archbishop as vntruly our K'. doth auow, which now I shall thew out of the woords of their owne letter alleaged heere by S.F. which are thefe.

21. VVilliam and Otho Card. of the Churche of Rome
The letter of to Alexander the Pope, & Vo comming to the land of
the two Carthe K. of England found the controuers, bet with him
Pope. and the Archbishop of Canterbury more sharp and
respectively.

vehement then we would, for the King, & the greater part about him said, that the Archbish op had styred up the french King greuously against him, as also the Earle of Flaunders his kinsman, (who was very louing and kynd to him before) whome he made his open admersary ready to wage warre against him, as is by dimers enidences most certayne, &c. These are the words of the Card. by S. F. relation, which supposing they were truly alleaged, yethe that shal consider and ponder them wel, wil see that out of them no more can be vrged against the

bis VVast-word. Enc. 2. Cap. 10. 81 the Archbishop, but that the King and those about him did fay, that the Archbishop had flyrred vp the K. of Fraunce and the Earle of Flanders against them, and that this was held by them for most certayne vppon divers eui-

dences. But what these euidences were none

of them do fet down.

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So that heere is no condemnation at all from the Card, themselves, but only that they relate what the King and his part fayd, and yet yow must note that S. Francis (besydes other euil translation of the words) hath wilfully corrupted the last clause of all to make it seeme as though it proceeded from the Card, judg. ment, to wit, as is by divers evidences moft certayn, Quadrileg. wheras in laryn after the first words: Afferebat de vita B. Rex & fuerum pars, &c. The king Dith the greater cap. venienpart of his affirmed that the Archbifhop bad done this tes. Gc.) yt followeth, Sicut fibi pro certo conflabat, & enidentibus apparebat indicijs, as to them it was held for certayne and appeared by euident fignes. Out of which woords S. F. of purpose cutreth of both fibi and indicijs, to them & fignes : Falle dealing For that by the nirst ye was euident that this of Syr Franwas spoken in the name of the Kingand his cia. frends and not of the Card. and by the fecond appeareth that the euidence which the King and his had of this matter and accusation was founded only in fignes and coniectures: which being euident to our K'. he did not only ftryke out the fayd words, but maketh also a seuere inference ypon the rest, that are lest mangled by him felf, as yow have feene: his inference is this:

A Warn-word to Syr F. Hastings

is this: Now (fayth he) for a subject to styrre up forrein states to make warre upon his sourceasen, and countrey, was at all tymes high treason: but that Becket did so by the Card confession, was by divers evidences most certayne. Therfore Becket, not now his enemies, but his brethren the somes of his owne mother being sudges, was a traytor.

Lo heer the inuincible argument of our learnedknight:yfany man can trust him hereafter yoon his woords, I shal much maruaile feing him fo shamelesse in a matter so euidet. For who discouereth not the impudency of his fecond proposition, when he sayeth that Becket did fo by the Card. confesion, wheras the Card. confesse no such thing, but only say that the king and his people did affirme it; nether did the Card. fay as our K'. falfly chargeth them, that the matter was certagne to them by diners enidences, but only that the king fayd yt was certayn or feemed fo to him by diners enident fignes and coniectures. Shamefully then hath ourK'.abused the authority of these Card.as he doth comonly all authors that come through his hads. And with this I end this controverly of S. Thomas his cause with the King: which cause whatsoeuer the K'. tatleth to the cotrary yet was yt neuer accounted treason or named fo by any author that wrote in that tyme, eyther frend or foe, nor shal S. F. be able to alleadge me any one instance to the contrary

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And as for the King himfelf though he purfued him eagerly, for that he would not yeild to his

before Luthers dayes.

23.

Pag. Ibid.

bis VVaft-word. Enc. 2 . Cap. 1 0. to his defyre touching Ecclef. surifdiction, yet never is it read that he evercalled or coupted him for a traytor, nor any forrayne Prince whatfoeuer. And within 8. yeares after his death (as before I noted) both he, and Lewes the K. of Fraunce went in Pilgrimage to his tombe at Canterbury, which is lykely they would not have done, nether the one nor the other, yfthey had reputed him for a traytor. Iohn Stow putteth downe the relation thus. The27 of August both the Kings came to Canterbury, Store anno Dhere they were pith due bonor receaued, &c. Le Des Domini 1179 K. of France offered vpon the tombe and to the fbryne as. of Thomas Becket a riche cup of gold : he gaue alfo that reno wned precious ftone, that was called the regal of France, which K. Henry the 8. put after wards in a

ring, & wore yt on his thombe, &c.

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Thus faith Stow out of other authors. And whether king Lewes of France would have taken a iorney into England to the shryne of a man that he knew, and had talked withal few yeares before, and would have offered fuch pretious gyfts, yf he had suspected him for a traytor, or that his miracles had byn faynd as after Sir F. affirmeth; and whether king Henry himself being no way forced therunto wold have accompained him in fuch an action to his owne difgrace (who commonly was reputed to have byn the cause of his death) yf he had held him for a traytor, let euery man judge. And so we shal passe from his point to another about his miracles

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AVVarn-word to Syr F. Hastings racles wherin the cauillers shew themselves more vayne, consciens selfe and malitious (yf it may be) then in the former.

OF S. THOMAS HIS

myracles, and what may be thought of them, and other such lyke, with the malitious corruption and fall hood wsed by tohn Fox and S. F. to discredit them. There is handled also the different manner of Canonising saincles in their and our Churche.

CAP. XI.

1.

A Mong many other arguments that I vied in the VV ard word for the holynes of this Archbishop (to all which this VVastword answereth no one word at all) I said also that many miracles have byn recorded by grave authors and publike testimony of the whole Iland, and of forraine wryters to have byn wrought by God at his sepulcher and otherwise by his intercession in witnes of his fanctity. Vpon which words Syr F.taketh occasion (with his heretical spirit of incredulity) to iest and blaspheme at all miracles of Popemade Saints (for that is his cotumelious terme) but with what reason, truth, prudece or piety we shal somwhat here examine by this occafion, noting first two poynts to this purpose. The

bis VVaft-word. Enc. 2. Cap. 11. 84 fion discouered that two bodyes which had bynhonored by some simple people for martyrs, not to have byn those martyrs, but rather the bodyes of two malefactors, which suppose it were true, what hurted that the Churche of God or what hindred that the merit and douotion of those simple people, that being deceaued honored those memories as of special feruants, and fain &s of Chrift, and receased (no doubt) the reward of their deuotio according to their meaning, and holy intention, & Material evi not according to the external error happened for in honoin the material object, as yf when Christs body ring faintes hugeth nor was ryfen from the fepulcher, the Iewes had the denous. put one of the two theeues bodies there, that were crucified with him, and S. Mary Magdalyn, and the rest had annoynted that body thinking it to be Christs, had this think yow divinished their merit, or made their act superstitious, as heretyks cal it?

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So as the this material error litle importeth and consequently the place out of Auentinus (yfit be there) is nothing to the purpose. For auoyding notwithstanding of the which and lyke errors, great care was had in the primitive Churchethat the acts of Martyrs deathes, and burials should be diligently observed, 'and distinctly comitted to wryting, for which cause not only the Bishops themselties were imployed therin, euery one in his owne diocesse, but a deacon also vnder every Bishop, and a of the policy fubdeacon under every deacon, and a publyke rive Churche Notarie vnder euery subdeacon were assigned shour Mass

A VVarn-word to Syr F. Haftings

to attend to this particular care. And in Rome (for that it was so big, and devided into 7, regions) feauen deacons, and feauen subdeacons with several notaries vnder them had this charge, as appeareth in the Romane register

Damaf. Pon-Clement. Fab.&c.

ascribed to Damasus in the lyfe of Clement, Fabian, tifical. in vit. Anteres, Julius, and other Bishops of Rome, And the-fame to have byn observed also in the Churche of Millan testifieth Paulinus the Notarie of S. Ambrole Bishop of that cittie, who wryting the lyfe of thefayd fainct, fayth: he was under the charge of Caffus deacon to gather Paul in vita

Ambrol. such things togeather of faincts, dec.

And before this agayne Pontim the deacon vita Cypria-

Ep. Cyprian. ad presb, & Diacon.

Pont ibid.

7.

Pont. Diac in of S. Cyprian afirmeth that bleffed Bif hop and Martyr to haue byn fo follicitious in gathering the gests of Martyrs, as he would have the very dayes exactly noted, in which each one suffred, which S. Cyprian testifieth also himself in his Epistle to the Priests & Deacons of his Churche of Carthage: and of other Bishops before him, the fayd Potius fayth, that they were fo studious in this care, as not only of all Baptifed Christians, but also of Catecumeni, if they were martyred, order Das ginen to have their acts Dritten, de And this we read also put in practise by many other Churches of the world, as by that of Vienna in Austria by Lions in France by Alexadria in Egypt, and the lyke, as appeareth by their Epistles registred by Eusebius and other wryters.

This was the spirit of the ancient primitive Churche, and the very same diligence by lyke **fpirit**

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his VVast-word. Enc. 2. Cap. 1 1.

fpirit hath byn continued by the Catholyke The stoceth Churche euer fince, not only in the acts and needful to gelts of martyrs, but of other holy men alfo, of fainds. fince marryrdome in great part hath ceased, as may appeare by the long processe, and most diligent examination of hundrethes of with nesses by lawful and indifferent judges appoynted, when any man is to be Canonized or declared for hely in the Churche after his death, which thing for more certayntie and leffe partialitie is done by order, and authoritie of the highest judge, and Pastor in spiritual causes, and it is not done but vpon many yeares examination commonly, except the cause be

otherwayes made euident to all.

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This is the practife of the Cath. Churche, & heere now let S'.F. or any other wrangler or calumpiator equal to himself, tel me, if any meane of trying menes merits & holines be to be had in this lyfe, what better, or more indifferent way can be taken then this, which is by the highest and most vniuersal Magistrate that we haue in our Churche, wheras amog them For-mide. euery particular man (as Ihon Fox for exaple) be compared maketh faincts, and vnmaketh them at his to Popepleasure, and putting them downe in his Calender in great red letters for martyrs, or confessors or in black lesser letters for lesser fainds as he thinketh best without any other examination, or approbration of superior authority, and that which is most ridiculous of all he careth not of what fayth or religiothey Were of among themselues so they were con-

made fain@g

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A VVarn-word to Syr F. Hastings

A notorious rabble of marryis.

trarie in any one part to the Catholykes, yea though they were different and opposite one to another, as Barnes, Hierome, & Garret, burned in one fyre; or that they held twife as many opinions against him as with him, as Ihon Huffe of whom I have spoken before, & many others: or that they were not martyred at all but dyed in their beds, as Fox himself confesseth of Ihon wickliss; or that they denied his religion at their death as is euident of Thomas Bilney: or that they denied, or blafphemed Christ himself as Coubridge; or that they were mad in his judgement, as Colyns burned with his dog, and the lyke, of all which I shalfay a word or two in order to the end that yow may see the certayntie and good order which these men have in canoniling their fainets.

Robert Barnes an Augustine Fryar, Thomas Gerrat, and William Ierome Apostata Priests were burned together in one fyre, in Smithfeild the 30. of July in the yeare 1540. as Ihon Stow, D. Sanders, and others do put it downe, though Fox in his Calender doth agree with neither of them in yeare moneth nor day, but putteth them in his Calender rome & Ge- about the midit of Octobre 1539. These three were ful contrary one to another in matter of Religion especially about the most important

Barnes, Herat.

9.

artycles of the real presence, Barnes being an a Fox, att. & earnest Lutheran, and zealous defender of the Mon.p.1097. real 'presence, as both a Fox and b Tindal do 4 Ibid. p.917. testifie of him, and the other two no lesse ve-4R.1536.

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bisVVast-word. Enc. 2. Cap. 11. 86 hement Zwinglias against the same doctrine as their examination doth testifie set downe by Fox himself, and yet did they all three protest at the fyar that they neuer held error or herefy in their lyues : For thus Ihon Fox Fox P. 1091. wryteth. Those 3. good saincts of God the col 1. n. 16. * 20. of July were brought together from the "This is contower to Smythfeild, where they preparing felfe in his themselues for the fier, D. Barnes thus began, calendar. God I take to record I never to my knowledge ;, saught any erronious doctrine, but only those » things which scripture led me ynto, and that ,, in my fermons I neuer maynteyned any error » &c. Thus wryteth Fox of him and alloweth Barnes his wel therof: fo that if this man did erre (as in at the free the articles of the real presence Fox wil not deny) then did the scripture lead him thervnto, & yet wil not he or Syr F. graunt that

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scriptures.

Welbut what did the other two his opposite mates? did they protest nothing? yes Itrow, for thus wryteth Fox: The lyke confession made Hierome, and Gerrat professing col at their belief as the tyme would suffer, wherby the people might understand, that there was no cause, nor error in their fayth, wherfore instity they ought to be condemned protesting that they denied nothing that was eyther in the old or new Testament set foorth by their sources when they prayed the Lord long to continue, &c. Lo heere a contrary protestation for their con-

he or any man els can take hurt by reading of

2 trarie

A Warn-word to Syr F. Hastings

trary belief founded also in scriptures especially in the K.Byble. And how can Ihon Fox now ioyne these togeather, calling them those three good Saints of God, and making them all three martyrs, but as Sampson loyned his foxes tailes.

And because in this last protestation there is mention of their praying for the king yow must understand that they being in hope (as

II.

it seemed) of some pardon euen at the fire, flattered the king extremely, and one of them having exhorted the people greatly to obey and follow the king in all things, at length wryteth thus: yea I say further that yf the king should command you any ibing against Gods law, yf it be in your power to resist him you may not doit. Lo what a spirit of a good saint this is, that teacheth kings to have power aboue God, but when he saw that the pardon came not, he sent certayne messages to the king by the sheriff there present whereas the hist was, that he and his new sellowes the new-gospellers had made his Maiessie a whole hing, where

be Was but halfe a king before (being not head of the churche nor of the cleargy of his realme) a thing (laith he) that never any of his Maiestres ancestors had be-

Barnes ibidapid Fox, pag. 1094. col. 2.

Hove these never preachers make whole kings and vehole frians of half ones.

fore.

Behold what a benefit this was, the like wherofwas bestowed by them upon monks and friars as appeareth by a lamentable letter of Friar Peter Martyr wrytten from Oxford to Syr Iohn Cheke. King Edwards schoolmaster, wherin the old man complayneth pittifully

that

bis VVast-word. Enc. 2. Cap. I I. that his woman the nunne being dead whome he called his wife, he was but dimidiarus home half a man: so as Barnes and his companions giuing wives to monks and friars, and spiritual primacy to kings and princes by their new doctrine, they made aswel friars whole men of half as whole kings of half kings. And thus much of thefe.

There followeth Iohn Huffe, of whome I fayd, that he held more opinions against the John Hasse. protestants, then with them, which is euident by the articles of his doctrine, yet extant, and authors that have wrytten of him, wherof we haue spoken sufficiently before in this encounter; and yet is he put in Iohn Fox his calender for a solemne martyr in red letters ypo the fecond day of May.

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And the like I might also shew of the VValdenses, Albigenses, Pauperes de Lugduno, and many other base and desperate heretiks which Iohn Fox protoft. Fox in his protestation to the whole churche pag. 10. of England doth allow for faints of his faith, wheras notwithstanding they held many more things against him then with him, and some so beastly, that they are not to be named.

As for Iohn VVickeliff there needeth no difpute or other proof then Iohn Fox himfelf John Vvieand his owne testimony: For he confesseth Fox, pag-411. that he died in Lincolneshire in his owne be- 412413. &c. nefice and bed and yet he putteth him in his calender for a martyr the 2. day of Ianwary in fayre red letters faying thus : John

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A Warn-word to Syr F. Hasting's Wickeliff preacher and marryr.

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16. Tho. Bilney.

As touching Thomas Bilney, Syr Tho. More in his preface before his confutation of Tyndales answere doth proue largely by many witnesses and euident demonstrations, that

in præfat, ad 342-

Thom. More he having recanted publikely certayn here-Tyndal 192g. Iyes of Luther, which for a tyme he had held (which Iohn Fox also confesseth) and falling agayne afterward into relapse was condemned and burned, but before his burning he recanted againe, and confirmed the same at the fire; was confessed; heard masse deuoutly, defyred absolution upon his knees from the excommunication layd vpon him, and finally receyued the B.facrament, as a true Catholike and so died. About which later recantation albeit Iohn Fox would seme to wrangle som-

Fox.pag. 920 col.s.

what, yet faith he: admit be did fo, being a man of a timerous conscience not fully resolved touching that matter of the Churche, &c. And then againe. It is not imposible but that Bilney might both beare mafe and receyue the facrament, for in that matter it may be be Was not resolued other wife, &c. Neyther do I fynd in all the articles againft bim , that be was charged Dith any opinion against the masse or facrament, I bich makes me think that be was yet therinignorant, Oc. Thus answereth Fox about Thom. Bilney, granting him as yow se not to have byn fully and in all points of his religion, yet he setteth him downe in his calender for a special martyr of his Churche in great red letters vpon the teth day of March, faying Thomas Bilney martyr. Whervron I would aske John Fox how he defenbis VVast-word, Enc. 2. Cap. I I. 88
defendeth the second verse of S. Athanasius
his creed confirmed in the first councel of Nice,
that except a man do keep the whole entyre Cathors. Athanas.
like fasth, be shal perish without all doubt eternally.
Thomas Bilney did not hold all Foxes religion by his owne confession, and how then
doth he put him in his calender for a martyr
of his Churche.

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As for VVilliam Coubridge, whome we gaue for an instance of Fox his martyrs that blaf-bridge.

phemed Christ, his articles are extant which he confessed openly by publike register vnder the B. of Lincolne in the yeare of Christ 1539. articles of as Fox countert them. Of which articles the Coubridg. 7. is this, that Christ was not the redeemer but the decrease of the World; and the 8. I esteemed (saith he) the world Christ, as a sistey word, and therfore Capum dial. did blot it out of my books wherfoener I found it. And 6 p. 623. the tenth: I affirmed and wrote, that all those which beleeved in the name of Christ are damned to hel, &c.

Thus do relate the registers, but what saith Iohn Fox? Coubridge (saith he) being mad Fox, p. 1031.

and besides his right senses was condemned by Longa col. 1. 279.

land C. of Lincolne, and comitted to the fire by him 10 be burnt at Oxford, &c. Sosaith Fox, but he concealeth one thing which is: that Coubridge his cause was sent by the bishop to the L. Cromwel Vicegerent to the king at this tyme in spiritual affayres, and that by his voice also he was condemned, as alanus Copus in the foresaid place doth shew. But how soeuer this was, ys it be true that VVilliam Coubridge was mad and besides his senses (as Fox here for his excuse Ee 5 deui-

A VVarn-word to Syr F. Hastings

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deuiseth) how happeneth it then that himself maketh him a martyr of his Churche & doth register him vnder that name and worthy title in his ecclesiastical calender upon the 10. of October an. 1539. Is not this to make mad and furious men pillers of his new Churche?

Colyns and his dog. Fox Ibid, togs.

20.

The last was one Collyns, of whome Fox Wryteth thus : Colyns being besides his wits & feing the prieft holding up the hoft ouer his bead at make, & [bewing it to the people he in like manner counterfetting the priest took up a litle dog by the legs & beld him ouer his bead fbelving him alfo to the people, for Which he was brought to examina. tion & condemned to the fyre, &c. This is the narratio of Fox himself touching Colyns, whome notwithstanding this, he setteth downe for a folemne martyr vpo the foresaid 10. of October in the yeare of our Lord 1538. So as heer no man can deny, nor Fox himself doth, but that he maketh divers wicked blasphemous and diffracted men to be of his martyrs & patros in heauen; fo with mad men I leaue him among whome we may wel account him, whether we confider his wit or wrytings.

Wel then to returne to our purpole treated I would aske our aduersaryes which of these two wayes hath more indifferency or reason in it, to have saints declared by publike inquifition, examination and sentence, or by every particular mannes sudgment and sancy at his

pleasure.

And thus much is spoken of this matter by occasio of Syr F, his Pope-made saints (which must

bis VVast-word. Enc. 2. Cap. 1 1. must needs have more authority then Foxmade-faints) and as for his prophane propofition (which he calleth a prouerb) to wit, that many be worf hipped in beanen for faincts that Pag. sp. are damned in hel: he would draw all mennes harts into mistrust and contempt of all faints, their miracles and memories, I thought good to enlarge my felf som what in this behalf, to flew the conformity of spirit betwene auncient christians & vs, for the care towards faincts, and our equal proceeding conforme to all reason and piety in declaring the holynes of faincts, & the contrary mad fantaftical dealing of heretiks doing or yndoing of their owne heads what each ma for the tyme thinketh best. For imagine yow yf the Lutherans in Germany should have the vewing or correcting of John Fox his martyrologe, how many faints would they strike out and cast to the dunghil which he hath put in, and painted out in the highest degree ? And the like would Brownists and Purirans doe. Nothing then is certayne among these goodfellowes,

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ftion, But now to return to the Archbishop S. Thomas, whome in particular onr knight defyreth to discredit, let vs heare what he sayth. First he cyteth out of Cafarin a monk, as he calleth him; That there Das a question made in Paris tag so. after S. Thom. bis death Whether he pere damned or faned, Roger the Norman (who had byn a special enimy

and so let vs leave them, for this is the divels drift by discrediting some to cal all in que-

22.

A VVarn-word to Syr F. Hastings

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enimy to the Archb:shop) saying that he was daned, for that beresisted his King, & Peter a Parisian, that was chaunter of that Churche holding that he was attue marryr. This story out of Casarius is in part true, but yet powdered with so many falsities & corruptions, partly by S'.F. and partly by Iohn Fox (from whome he took it) as it is a world to see, and she weth euidently that a ma may be leeve nothing they alleadge, further then he seeth it with his eyes.

A notorious corruption of Oxfarius by Fox and Syr F.

For first they alleadge this author quite against his owne meaning, for he being a German and lyuing about Colonia at the fame tyme or soone after the Archb. was murdered, he proueth his great holines among other things by his great and many miracles, for that is the title of his book, Illustrum miraculorum & historiarum memorabilium libri, 12. books of famous miracles and histories happened in the world. And having spoken of other countryes and men, at length he commeth to treat of S. Tho. of Canterbury in thefe words: Beatus Thomas . &c. Bleffed, Thomas Bifhop of Canterbury Who in our tyme hatb fought for the liberty of the Churche vnto death did not fine by any miracles during the tyme of his perfecution, and after bis flanghter there hath byn much difputing fome faring that he was dammed as a traytor of the Kingdome, and others that he Das a martyr as defendor of the Churche. And thefame queftio Das difputed alfo in Paris among the mafters, for M. Roger (wore that be De as worthie of death albeit not fuch a death as be had, indging the bleffed manes conftancy to be a concumacy. Onthe

Cafar. Heiflerbac.lib.1. e.69 dialog. bis VVast-word. Enc. 2. Cap. I I. 90 On the other side M. Peter chantor affirmed vpon his outh that he was a porthic marryr of God, and slayne for the liberty of his Churche. These mens questions (or controuersies) Christ hath now dissoluted, having elevisited him with many and great myracles.

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These are the true words of Casarin translated out of Latyn, and if we wil fee the falfhoodboth of Fox & his scholler S'. F. in alleaging this one litle text only, it shal not be amisse to set it downe heere as it is found in Fox himself, first in Latyn and then in English. Thus the Fox alleadgeth Cafarius his words: Queftio Parifiis inter magiftros rentilata fuit virum Pos pag. 204. damnatus an faluatus effet ille Thomas : dixerat Rogerius tunc Normannus fuisse illu morte ac damnatione dignum, quod contumax effet in Dei ministrum Regem Protulit conera Petrus Cantor Parifienfis, quod figna faluationis & magna fanctitatis effent eine miracula, & quod martyrium probaffet Ecclef. caufa , pro qua mortem subierat, &c. Thus do Fox and S'.F. al- ,9 leadge his latyn woords which in English are ,, these: There was a question mooued among Fox doth the maisters or doctors of Paris, whether that Centing. Thomas were faued or damned: Roger then ,, a norman, fayd that he was worthie death & ,, damnation for that he was so obstinate against ,, Gods minister the King Peter, Cantor a Pa- ,, risian came out to the contrary, saying that his ,, miracles were great signes and tokens of his ,,

faluation, and also of great holynes, affirming ,, moreouer, that the cause of the Churche did ,, allow and confirme his martyrdome, for the ,,

which he died. Thus farre Fox.

And

A Warn-word to Syr F. Hastings

And then immediatly he adioyneth this continuance of his speech. And thus have you the indement, and ecufure of the schoole of Paris tou-" ching this question for the taynting of Thom. Becket. And yet as you fee it was but the altercation of two men, the one a Norman (as Fox faith) Subject at that tyme to the king of England, & the other a Parisian subject to the king of France, who in reason may seeme more indifferent for that he was not interessed on any fide. Yet with what face can Foxout of thefe words affirme, that here was given the judgment and censure of all the Vniuersity of Paris, feing it was but an altercation of two private men only. Who discouereth not heer the impudent false humor of Fox in calling it the determination of the Vniversity of Paris?

26.

25.

Many corruptions of Cafarius & English.

But let vs now returne to examine the notorious abusing of this short authority by Fox and his scholler Syr F. First they cut of (as yow fee by the text it felf before for downe both in larys in English verbacim) the whole beginning and ending of the authors speech, which do comprehend the ful purpose and meaning of his narration, with his whole judgment of the controuerly, which is such dishonest dealing as may be in abusing any author. And after this Fox choosing to put downe the text for more credits sake in the latyn tongue, first he should have put his very owne words as yow know, which he hath not done, but hath added, altered, and taken away so much as he thought good for his purpose, making his

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reader notwithstanding beleeue; that they were the very woords of the author, seing he putteth downe first the laryn and then the English in a different letter. But yet he that shalexamine, and compare text with text, he shal fynd added first the whole sentence, wrum damnatus an saluatus effet ille Thomas, Then dixerat Rogerius tune Normannus; thirdly, quod contamax effet in Dei ministrum, regem. Fourthly is added the word (damnatione) which is not in Casarius. Fifthly, quod signa saluationis & magna sandinatis effent eius miracula, is not in the authors text, sixtly also the words, quod martyrium probaflet Ecclesia causa. Casarius hath them not.

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All these words and sentences therfore are foifted in by Iohn Fox even in latin which make the more part or very neare, of the whole text by him cited. He cutteth of (befides the beginning and ending before mentioned) these words following: first of Roger, who though he affirmed him to be worthy of death, yet he addeth etfi non tali yet not of fuch a death as he had, which words Iohn Fox cocealeth, as he doth also the words immediatly following of Cafarius: beati viri conflatiam, iudicans contumaciam; iudging the holy mannes constacy to be contumacy. After this Fox leaveth out those words pro libertate Eccleha trucidatum, that he was flaine for the libertie of his Churche, but especially those that immediatly follow contayning the authors conclusion of all, which are these : quorum quastionem Christus foluit, cum multis & magnis miraculis illam -

27.

A VVarn-word to Syr F. Hallings

illum glorificauit, whose question (or controuerfy) Christ hath dissolved, in that he hath glorifyed him with many and great miracles.

Thus wrote Cafaim, soone after S. Thom, his marryrdome. And now by this one example of playne forgery and cosenage, and by these few lynes so corrupted peruerted and altered, the reader may imagine, what infinite falshood is to be found in Fox his huge yolume according to this accopt. In which vpon my conscience (and some trial also) I do think there is scarse any one story truly related in all parts in that monstrous huge book. And yet yow must mark also that Syr F.doth not cyte so much as Iohn Fox for this allega-

Falle dealing tion out of Cafarius neyther any author bein both hads betwene the sides, least the falshood should be found. And so Maister and

much for this poynt.

28.

Scholler.

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denifed by

zacles.

Yow have hard what fallifications & for-Diversyvayes geryes haue byn vied, to make authors to speak some euil against this blessed Saint, hæretiks to dife edit mi- Now when that cannot fland, but that God testified his holines with so many and famous miracles, as Cafarius living in that tyme, and fo many others before eye, witnesses, do testifie; confider whether the impiety of reftlesse heretykes doth rush. They deuise divers wayes how to delude or discredit all miracles, and thereby also these of S. Thomas, And first Iohn Fox deuiseth two, saying, that you may

Porpag. 204. anf Dere, that eyther they Were not Wrong bt at all, but col 2 nu. 70. denised and forged by fryars and monks : or yf they were

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bis VVaII-word. Ent. 2. Cap. 11. 92
brought in deed, it was not by the power of God, but of
the timel and his deceaning spirit. Which later way
he taketh from the Iewes, who as yow well
remember not being able to deny the miracles
wrought by Christ, objected vitto him that he
did them by the power of Satan and cast out dimels by the hands not of God but of Belsebub. And to
Mane. 12.
these two wayes of enasion Syr F. as a good
scholler hath added a third, which is: that many
of these miracles might be done by natural power and
meaner, though hidden to the ignorant.

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And now tel me (gentle Reader) what miracles of Christ and his Apostles may not be brought in question and made doubtful by some of these 3. means. And consider I beseech thee) whether the spirit of heretyks doth lead a sensual mannes understanding; Is it not to doubt of all? For what more certainty haue 1, or can any man have of the auncient miracles of the primative Churche, then that divers vertuous and learned authors do wryte them, who lyned in the fame tymes when the things were done? and when they would have byn contradicted (no doubt) by all the world, vf they had byn false or forged, as none euer of S.Tho. were called in question by any author of ancient tyme, so farre as we understand.

Againe I would have thee confider (good 3t. reader) attentiuely with thy felf, which is the thebetter better spirit, more pious and more secure, ey-pint to better to scoff at miracles, and extraordinary leeve or different works done by God, and to seek reasons to dea.

Ff rather

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A VVarn-word to Syr F. Hastings

rather to beleeue them, or at least wayes quietly to let them passe with pious humility, thinking that God can do these and greater matters to his glory, and hath done for and by his servants. And consequently whether they be true or false the matter not being apparent to praise God for that which is teported of his workes, rather then to scoff therat, which is the true spirit of Catholike men, who do not make every one of these miracles matter of their beleef, noryet on the contrary fide do runne to the proud or contentious spirit of condemning all, or calling every thing in controuerly with contempt, wheras in temporal matters also they beleeve many things vpon lesse authority and witnesses.

22. Credulity commended in feriptutes.

Mar. 16.

Ioan,20.

Math. 14

And furely yf we conder the whole course of scripture we shal fynd pious credulity to be much more fecure and comended, then diffidence, distrust, or incredulity, and that also about miracles. For why was S. Mary Magdalen fo much commended before others but for that the was more prone then the rest to beleeue the miracle of Christs resurrectio, when it was told her? And why was S. Thomas fo much reprehended by Chryft, when he faid, noli effe incredulus, fed fidelis. Be not thou incredulous but faithful, but for that he would not beleeue the miracle of Christs apparition, and entrance when the dores were shut, related vnto him by others? And why was S. Peter reprehended by Christ when he said, modica fidei quare dubitafti? but for that he doubted in his miracle

his VVaft-word. Enc. 2. Cap. 11. 93 miracle vpon the going on the water? And why did Christ generally exprobrate incredulity to all the Apostles togeather when he took his leave of them, but for that as the Ewangelist specifieth, they had not given credit lo eafily to fuch as had reported the thrage miracle of his refurrection to them? Finally ir is faid of charity omnia credut, and of incredulous people. Non fecit ibi rerentes multas propter in . 1. Cours ereduluarem eorum. Chrift did not many mira- Math. 18. eles there, because of the peoples incredulity. And againe. Vent ira Dei Super filios incredulitatis. Collos. The wrath of God, commeth downe vpon the children of incredulity, and many other fuche places to this purpos which for breuitie wee pretermit.

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Now whether Protestats or Catholiks be given more to this quality of incredulity in matters of miracles, all the world feeth. It is reported that some yeares since, a certayne learned man comming among a crue of Pro- A Story of testants that did scoffe merily at miracles, he racles. told them pleasantly, that he had fallen of late ypon a certayne book of ancient monkes in the primative Churche, wherin were many strange miracles wrought, which he said he was in great doubt whether he might beleeue or no, and desyred to have there opinion; and they prayed him to recount some of them, and fo he did, faying: That the first strange miwas of a certayne poor man, cutting downe wood, the head or iron of whose hatchet, falling into a great deep water, he eryed to a

monke.

A VVarn-word to Syr F. Hafting's

monke, that by chance was neere, and he made thefaid instrument, though it were of Iron rife vp from the bottome, and fwymne to him againe.

At this flory all began to laugh hartily. 34.

And then he told another, that a certayne man being dead and buryed, by chaunce in a place, where a certaine holy monke or friar had byn buried before, as soone as the dead body touched the monks bones, he turned to

lyfe againe.

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Then he told them further, that a certayne poor woman, which was wont to give milk to monks, one day had but a litle panne ful of milk left, and the monks would needs eat it, but the faid that the had no more for herfelfe. Then they told her, she should have the more for their eating of that, and so they did eat it, & after the womman found more milk in her daitry, then euer before. This being heard increased the pastime.

After this he told yet more incredible tales, as that one monkes mule talked to him your the way. And that divers monks coming to a great ryuer when they could not paffe, one of them made a bridge with his cloak or cool. And that one of them falling into the water, was devoured by a fish but shortly after got-

ten out againe of the fishes belly, And that one. of these monks hearing that one of his frends was fick, took of his girdle and fent it to him, which touching the fick, presently he was wel. And that other fick people of in-

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his VVast-word, Enc. 2. Cap I I. 94 curable diseases comming to see the said monks, and putting themselues only in their shaddowes, were presently cured of all their d.seases.

When all thefe things were told, much iesting their was, and some said they were prety tales, and some other of a more hoar and zealous protestant spirit entred into indignation, faying that this was abhominable superstition, and folly to beleeve these tales, or fuffer them in wryting. Wherat the man that had told them was forced for his owne defence, to thew that all he had recounted was wrytten in the holy scripture, changing a litle the names of persons, which he had explication done to the end they should not presently of the fordiscouer him. And so he declared that the des. first of his examples was taken out of the book of Kings, where is recounted of the head of an hatchet made fwymne by the prophet Elizen the 4. book of kings 6. Chapter.

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The second of the dead man rayled by touching Elizewhis bones, is in the same book & 13. Chapter. The third of increasing the milk is expressed in the same book and chapter, by increasing the oyle of the poor woman of Sarepta. The fourth, of the talk which the monke hath with his mule, is veryfied in the speech of Balaam his asse, in the book of Numbers 22, chapter. The fifth of passing of many monks through a great river, by help of a monks cloak, is shewed in Elias his fact, in the 4. book of Kings a. chapter.

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A VVarn-word to Syr F. Hastings

The fixt of one eaten by a fish, and gotten forth againe, is expressed in Ionas, chap. 2. The

The seauenth of lending a guidle to heale a 7. fick man, is the fact of S. Paul, recounted by

S.Luke, Att. 19. And the laft, or men cured by standing only in the shaddow of other men, is testified by the same Euangelist, Ad. 4.

And so we see that by letting at monks miracles as also of bithops, and other godly men, that are recorded to have wrought fuch woderful works in Christs Churche by the fame power and vertue of their matter as the former faints did, these scorners come to deryde also and calin doubt the miracles of all ages as wel of the primative Churche, as of later tymes, for that there is no other reason of beleeuing them of those dayes, but only the teftimony of the Churche in that tyme and of graue wryters therin. The like wherof we haue for witnesses of those of S'. Thomas, which our heretical English spirits of these dayes do so malitiously deryde contemne and iestat. But with mad men there is no disputing, and to to their phrenfy of herefy I leave them.

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The auncier fathers feeabout miracles of holy Saints.

38.

And yet if I thought they weare cureable of this phrenfy, and would heare good counling & fenfe fel, I would fend them to a treatefe or two of S. Ambrose, as also of some other fathers about this incredulous humour of heretiks in scoffing at miracles wrought by Saints after their deathes, for that S. Ambrose having found out by reuelatio from God the buryed bodyes

bis VVaft-word. Enc. 2. Cap. I 1. bodyes of S. Gernafins & Protafins ancient martyrs, and she wed them to the people, and caufed due honour to be done vnto them, many miracles were wrought presently by them. wherof S. Augustine also was an eye wirnesse as he testifieth in these words: Tanta gloria mar- Aug. 1 9 Coo tyrum ctiam ego teftu fui, vbi Mediolani eram falla & 1. 21 deci miracula noui, &c. Of this fo great glory of uital.cap. a. these martyrs, I was also a witnesse, and knew >> the miracles to be done when I was at Mil-" layne. But more largely then the rest doth S. Ambrose himselfe testifie of this marter in a large epiftle to his fifter Marcellina, that was Amb en sa a nunne faying: Cognouistis, imo vidistis ipsi, multos ad Marcell adamonijs purgatos, &c. Your felues haue known » nay rather yow have feene many deliue >> red of diuels (by the reliques of these martyrs) >> great numbers also delivered from their fick->> nes, as soone as they had touched with their » hands the Saints apparel. Yow have seene » the miracles of old tymes restored and very » many made hole, with the very shaddow of these holy bodyes, &c. Thus he saith; and then presently prosecuting the same about the denotion of the christian people of those dayes he addeth : Quanta oraria iastirantur, &c. Hop amb ibia. many handkerchefes or napkyns Werecast vpon these bodyes? how many garments were made medicinable to heale others even by their very touching of thefe most boly reliques? All did defyre to touch the very vttermost parts, and Whosoeuer touched was healed. VVa thank thee o lord lefus , that in this tyme thou baft Ff 4 frytred

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A Warn-word to Syr F. Haftings flyrred up vnto vs, the (pirits of thefe boly martyrs, Wherin thy Churche doth moft need fuch belpes.

Thus wrote this holy Father and doctor so many yeares agoe, or the practise of true deuout christians in his dayes, against the scoffing incredulity of Arrians, wherwith he was no leffe troubled, at that tyme, then we are at this day with Lutherans, Caluenists & like faithlesse humors of heretikes, who with thesame spirit scoffe now, as they did then; against whome the said holy father made a follemne fermon the very next day after the inuention of the bodyes, inueighing against the faid Arrians: Qui pertinacia quadam Indaica ats.de Sanctis. que baretica in tanta hominum ac etiam damonam confessione negarent illos effe marigres, detraberent mi-

Paulin, in vita Ambrofij.

raculu, (eq. calumniarentur, cuius arte ea omnia com->> posita effe dicerent. Which Arrians by a certayne , lewish and heretical obstinacy, in so publike confession both of men and divels, did ftil » deny that they were martyrs, detracting from , their miracles, and calumniating himself ., (S.Ambrofe) and affirming all these things to

» haue byn deuised by his fraud.

Thus faid these heretiks against S. Ambrose and the miracles of S. Gernafins & Protafins , as ours do at this day with the same spirit against those of S. Thom. of Canterbury: And it is to be marked, that Paulinus in the life of S. Ambrose doth note, that only diuels and Arrians did contradict the said miracles, but the Arrians more obstinately then the divels, for that

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bis VVaft-word, Enc. 2. Cap. 1 1. 96 divers divels did confesse both them and the holynes of S. Ambrofe yet aliue: for which he cyteth S. Augustines testimony, then present. Aug. lib. de But divers Arrians remayning in their obiti- more in. nacy, fome of them for terror to the rest were inuaded and tormented publikely by the faid diuels. Which dreadful examples being recorded, by so ancient and holy men ought to moone our scoffers and scorners at the works of God in his faints, to beware least for like impiety, they incurre not the like daunger, at leastwise of being given over to the possession of an inward diuelish spirit much worse both for themselves and others, then the corporal, possession by the wicked fiend; from which God deliuer them. And so we passe on to the third feigned polition layd vpon vsby Syr F. with whome we have dealt about in this matter of miracles, for that this minister O.E. feing perhaps his case to be desperate, thought best to leave him in the lurche, and to fay no one word for his help or defence.

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A Warn-word to Syr F. Haftings

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Position, wherby catholykes are faid to hold, that the Pope, or any comming from him, is to be obeyed, though be comaund blasphemyes against God, and disloyalies against Princes.

CAP. XII.

The third forged polis tion. WVardvv.p.

DVT now (faith the Warder) let, vs fee his Dthird polition, that he feigneth to be amog vs (Catholykes) as a ground of religion: Thefe Two irreligious and prephane grounds (faith he) being laid (though yow have feene that the knight hath layd them as fictions of his owne and not foundations or grounds of ours) they proceed to a third, and fet it downe for a popifb grind alfo, that it was a dangerous and deadly finne for any man to difebey the Pope and bis Clergie in any of their orders insorned and comaunded, in such reverence and regard muft he and his Cleargic be had, that the meanest maspriest coming Dith authority from him must be obeyed under payne of damnation though he command that Which is blafphemous before God in chrifirans, and disloyal to men in Inbiells.

Impodent calumniació.

This is his narration. From Which (faith the » Warder) yf we separate a manifest ly or two , with some fond exaggerations (for without , this kynd of leuen the poor knight can make so no batch) as for example, that the Pope and his 3, Cleargy muft be obeyed , though they commaund biafso phemies against God and distoyalty against princes, which

his Wast-word . Enc. 2. Cap. 12. 97 which is a shameles slaunder : and that every , disbedience (yf he speak of omission) in any one , order mioqued by the Pope & Cleargy is a deadly finne, 23 and the like. Yf yow separate (I say) these , ouerlashings of the hasty knight, all the rest he ,, objecteth is rather commendation of Carhol. ,, religion, then any reproch at all. For in that, he faith, We obey the meanest priest as the bigbest, yf ,, be come with authority of the bigheft, he theweth , therby that we have among vs true obediece and subordination, and that for conscience, fake, not respecting so much the person that commaundeth, as him for whome, & in whose ,, name, and authority he comandeth; and therin we fultil the precept of S. Paul. Obedite pra- Hebers. positis restris & subiacete eis; ipsi enim peruigslant, >> quafirationem pro animabus veffris reddituri. Obey » your Prelats, and humble your selues vnto » them (he distinguisheth not between high and » low) for they keep diligent watch ouer your so foules, as men that mult render account therof , to God. And in other places he faith: that this ,, obedience must be With such reverence, humility and Bphel. inward affection, as vinto Christ bimfelf, whose sub- " flitutes our fpiritual Superiors be,though neuer fo >>

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Thus it was answered then by the warder and more also added to that purpose out of divers places of scriptures. And how replyeth Syr F. now? Can he defend these overlashing speeches? Can he shew that any one Cathol. Wryter that ever put pen to paper held this is riged to most absurd ground, that he setteth downe, aunives.

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TO A Warn-word to Syr F. Haftings

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disphemyes are commaunded against almightie God. He said it before, and it is retuened upon him as a shamelesse slaunder. Now he should protte it. Harken then how substantially he performent this point. For proof Wherof (saith he) that which your owne men have wrytten of the infinit power of the Pope may abundantly suffice, namely though all the World indge in any matter against him, yet we ought to stand to the indemest of him, Go. And Whosever is not obedient to the lawes of the Churche of Rome, must be demed an heretike, Go. And though he draw infinite soules with him to hel, yet no man may presume to say, why do you thus? Go.

Lo heer (good reader) what maner of proof this knight bringeth. First new affertions as idle and doubtful as the first, and cytheth no one author in the margent where these things are to be found or discussed. And fecondly, yf all were true, this proueth the greatnesse only of the Popes authority to edificatio, not to destruction, to good not to euil, albeit the last point wherin he affirmeth, that so man may fay to the Pope, Tohy do you thus, though be draw infinite foules with bim into bel (it being an ordinary comon place, as wel to all wryters and wranglers in their books, as preachers & praters against the Pope in their pulpits) we That examin the same afterwards towards the end of this Chapter against the minister O.E. for that he vouchsafeth to cyte some author for the same, though falfly and fraudulently as yow shal see. Now then let ys heare how

Pag.65.

bis VVaft-word. Enc. 2. Cap. 12. 98 how our knight maketh his conclusion toon the premiles. Lan ow smooth anoth nameb

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And your boly M. Harding (faith he) [hameth wet med ye in his mueltud againf B. lewel of bleffed me- Pag ibid. mory that Christ requires of ve, not to obey Peter and Paul , but bim that fitteth in their chayre: fothanby this diginity We mieft obey the Pope, What fewer Peter and Paul teach vs to the contrary. And this (I hope is a Sufficient instruction of my accusation, de. Lo how roundly he riddeth himfelf. But yet note (good reader) 4 points of Syr F. divinity out of this one sentence with a preface convenient there vnto. His preface confifteth in qualifying the ford thifts wrytings of D. Harding and M. lewel calling of Sys Franthe former an innectine, and the later of bleffed cis. memory, wheras all learned men that have read the same with indifferency (and diners great protestants also converted by that reading) wil and do testifie the contrary, to wit that D. Hardings wryting against Iewel (especially his laft book called, The returne of vutru- D. Hardin the) was rather a coulctive then an inue ctide, worker aleaning M. Lewel with the commendation rather of a lying, then bleffed memory. And fo Leare avouch that any ma shal find him; who hath tyme learning, flore of books, patience & indifferency to read and examin him.

Now themler vs examin the foure points before mentioned wherof the first is his ordinary flieght, wherby he alleageth D. Hardings affertion about S. Peter & S. Paul without telling vs where, to the end that the truth of this citation may not be examined, and for that

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A TVarn-word to Syr F. H. Hings

we have taken him to often playing leger deman about this point, we may initly suspect him also in this. The second is the proposition it felf alleaged out of D. Harding, which is (a St. F.fayth) that Chrift requireth of ps now, not n ober Peter & Paule, but bim that fitteth in their chaire Which if it be fo for that S. Peter & S. Paul being now absent, cannot personally determine all matters as when they were herein earth, but have left their successors in their place to be obeyed as themselves. Why should this propositio so much mislike our K'Sure I am that he dareth not deny the same or equiualet therof in the magistrats of divers citnes, Princes & teporal successors. And yfa man for examples fake, should aske him whether God do commaund English men at this day to obey the Queene that no w raigneth in matters belonging to her government, or rather William Conquerour first tounder of this Monarchie, or K. Henry the 8. her Matter Father ? and fo in other Princes; as whether the present K. of France be to be obeyed and respected or Hage Caperis the first founder of his house ? No man wil doubt but that present Princes and gouernors are to be obeyed. orthographics.

And yf in temporal successors this be to be observed, why not also in spiritual? Is the K-so simple as he seeth not, the covenience of this matter? and that governous present, and not past are to be repayred vnto for present resolution and decision of assayres? If God in his Churche had willed men to obey S. Peter

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and S. Paul only and not their present succesfors, fitting in their chaire, then feeing their wils & ordinaces as yow & yours hold (S'.F.) furdiry infer not known nor to be exteded further the their red against expres writings (left behind the) it followeth that only their epittles are requifite to gouerne the world, nor were other spiritual heads and gouernors nor yet wrytings needful: which yet is most absurd in all mennes sights : for that all

causes incident are not determined in S. Peter

and S. Paul their epiftles, nor can all men read

and vnderstand them, and consequently is

needful the authority of a present governour

fitting in their chayre, and having thesame

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authority that they had, which we beleeve to be in the Pope for necessary government of the Churche. Thirdly then confider the heretical cauillation of S'. Fracis his inference ypon the forfaid premifes which is this : Ergo be biddeth vs to sher the Pope though be teach contrary to S. Peter and S. Paul. This Doctor Harding fayth not, nor is it necessary, nor doth it follow of the premisses, but only is a wrangling of a contentious heretical spirit, as euery man may see, and ought diligently to marke for their instruction how to beleeue, and give credit to those mens arguments andillations: Wherfore after all these note the fourth point which is his substantial conclusion : And this (I hope) (fayth he) is a fufficient infification for my accufation. His accusation was as before hath byn heard, that the Pope is to be obeyed, shough be command blasphemies against God,

3.

A VVarm-word to Syr F. Haftings

God, though be draw infinite foules to bel, and the lyke. And how is this accusation instified by telling vs only out of D. Harding, that the prefent Popes fitting in S. Peters and S. Paules chaire are to be heard and obeyed now, and not only S.Peter & S. Paul. Let euery man judge how fubstantially this K'. hath justified himself, and his accusation.

About na ming of Saints bloud and merits in our pray-CIS.

-66 112

A French

But yet to the end he may feeme to fay fomthing to proue that Popes comaund fomtymes both blasohemies and disloyalty, he alleadgeth for the first (about blasphemy) certayne peeces of prayers out of Portiphorium vied vpon the fe-Stiual day of S. Thomas of Conterbury Tu per Thoma languinem, &c. which the K'to shew himselfa good versifier putteth downe in a poeme thus:

By the bloud of Thomas which be for thee did frend. Make vs (o Chrift) to climbe Whither The did afcend.

And then agayne : open nobis o Thoma porrige, &c. O Thomas lend vs thy help, &c. Out of which words, where there is not a spirit of wrangling & calumniation no euil sense can be gathered: For in the former, there is no more blasphemy conteyned, then when the holy prophets did mention the name, faith and merits of Abraham Ifaat and Iacob, and other their holy fathers, therby the fooner to mooue

Pfalm.tat. Daniel 13.

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And in that sense may Christians mention also the bloud of S. Thomas and other martyrs shed for his cause, as motiues & inductios

God to respect them.

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bis VVast word Enc. 2. Cap. 12. 100 to flyrre vp his heavenly mercy. And in the fecond where S. I homas himself is prayed ynto to lend vs his had for our help, it is ment that he shal do it by prayer and intercession for vs, which hath no more blasphemy, then an heretical and blasphemous tongue ypon harred to Gods Saints, is pleafed to lay vpon it, being a thing most vinal to all doctors Fathers, and other pious men of all antiquity to vie lyke inuocation to Saints gone to heaue before them, as before I have thewed by * Sop eap. many examples, and might do heer much more, yf I would stand therin. Nor dareth S'. Frácis, or any heretyke in the world to joyne issue vpon this point of all holy fathers practife in this behalf, but only are forced to fay of them as they do of vs, that it was ignorance; blasphemy or simplicity in them.

And now after this sharp encounter against the naming of the bloud and merits of S. Thomas of Canterbury, the knights choller and pryde mounteth vp to the assault, of a farre higher Saint, which is the mother of God her self, whose sacred conception he taketh heynously, that it should be honoured with a several feast and holy day by Pope Sixtus Quartus:

for thus he wryteth.

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Sixtis the fourth taketh up the controver fy betwixt Pages? the Franciscans and Dominicks about the conception of the blessed virgin, and against manifest scripture, plaine testimony of fathers, and the streame of his owne dodors, decrees beer conception, to have byn without original sinne (so taking from Christ his prerogative)

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A Warn-word to Syr F. Hastings

commandeth the solemnyzing of the feast of her conception, excommunicating and condemning them for hereticks that did gainsay it &c. And granting to at many as would heare massed denoutly from the sirst evensong of that feast to the octaves of the same, as many dayes of pardon, as Pope Vrhan the 4. and Pope Martyn the 5. did graunt for hearing the service of Corpus Christiday. &c.

About the conception of out B.

Thus wryteth our knight wherin if yow fynd him more true & fincere then in his former narrations and affertions it is maruayle, for though somethings be true which heer he relateth, as namely first that Sixtus the fourth took vp the controuerfy betweene the Religious of S. Francis and S. Dominiks order about the conception of the bleffed virgin, (which is the benefit of having one supreme head, a thing not to be found among sectaries) and fecondly that he allowed the folemnizing, of a feast vpon that day, and gaue indulgences also, to such as with denotion and contrition for their finnes should celebrate or hear diuine service, and this to the encrease of Christian piery, yet are there twice as many other points heer fet downe by our knight quite false and forged of himself.

For first it is false, that Pope Sixtus, decreed First vatroit the conception of the blessed virgin to have byn without original sinne: for albeit himself being of S. Francis order before he was Pope, did hold that opinion for more probable that she was conceyued pure from original sinne, yet did he neuer decree the same, but left it

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his VVast-word Enc. 2. Cap. 12. 101 ree for every man to hold and think what Emecons he would therin, fo he did it without mouing reliq. & vetrouble or fedicion about the fame. And this ner find, ca. appeareth by two constitutions of this Pope Sixtus, extant in the Canon law: the first made

an. 1466. and the other 1475.&c.

144

The same appeareth also by another conflitution of Pope Pine Quintus, beginning Super specula, wherin referring himself to the former constitution of Sixtus Quartus, & to the councel of Trent. Sef.5. in the decree of original finne, the last paragraphe, (where thesaid constitution of Sixtus is also metioned and approved.) This constitution of Pius 5 hath these woords Libetam cuique faculsatem relinquentes opinandi huius controuerfia quamlibet partem, prout vel magin piam, vel magis probabilem effe indicauerit. Leaving to every mannes freedome to hold in this cotrouerly what opinion he thinkerh more godly or more probable. This ordayned Pins go withal indifferency though he were of S. Demimbs order, and nothing different from that which sixtm 4. of S. Francis order had ordayned before him. So as hereby is seene the first foul vntruthe of our knight, auouching that Pope Sixtur 4. had decreed the question on the other fide.

And of this first followeth the second vntruth more foul then the former, if yt may ". Vatituth be, where he fayth. That Pope Sixtui excommunicateth and condemneth them for heretyks, that were of the other opinions. The plaine opposite and contrary wherof, is fet downe in Sixtus his

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A VVarn-word to Syr F. Hastings

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owne constitution in these words : simili pana ac cenfura subijcientes eos,qui aufi fuerint afferrere cotrariam opinionem, tenentes videlicet glorio fam virginem Mariam cum originali peccato fuife conceptam harcfis, crimen vel peccatum incurrere mortale; cum nondum fir à Rom. Ecclef. & Apoft. fede decisum : We do put ynder the same paine and censure, all those which shal presume to affirme that those who hold the contrary opinion, to wit Sr. Francis co that the glorious virgin Mary Was conceased in Original finne, to incurre herefy or mortal finne therby, seeing that the matter is not yet decided by the Roman Churche and Sea Apo-

16.

ftolyke. In which words we see two points most euident for conuincing the former two falfhoods of the knight: the one that the Pope himselfaffirmeth heer, that the matter was not yetdecyded by him or the Sea Apostolyk: the lecod, that he was so farre of from excommunicating or condemning for heretyks those that held the contrary opinion to his (as S'. Francis (aith heere he did) that he excommunicateth all those, that should hold them for heretyks, or that they finned deadly for being of that opinion.

And this for the first two vntruthes auou-The s and 4. ched fo audaciously by our K'. other two there vatrathes. are which I wil not stad vpon, but remit him to the authors that wryte therof. First that Pope Sixtus decreed this controversy against manifest scripture, playne testimonies of Fathers, and the streams of his owne Doctors. And secondly,

that

bis VVast-word. Enc. 2. Cap. 12. 102 that he took, therby from Christ bis prerogatine, &c. Let the learned reader fee the disputations of two famous me of our age, the one holding the one opinion, the other maintayning the other to Wit Bartholomeus Medina and Franciscus Zuares vpon the third part of S. Thom.queft. 27. and he shal see what variety of scriptures. fathers, & Doctors there are brought for both fides, which I do auoyd to alleage of purpose in this place in regard of the constitution of Pine quintus, forbidding all wryting of this matter in yulgar tongues to the vnlearned fort, who are not capable of this disputation, amongst which I accour S. Fracis for one, how soeuer he accouteth of himfelf, nether doth he only flew himself ynlearned but malignant also, who goeth about to calumniate Pope Sixtus for this fact of great prudence and piety, in decreeing as he did, and not as the false Knight relateth.

And this may be sufficient for this matter, for that the grounds & principles of his babling being meerly false and forged, as I now have shewed, to wit that eyther Pope Sixtus defined the question affirmatively for our B. Ladies conception out of original sinne or that he excommunicated all that held the contrary opinio; it must needs follow, that all the inconveniences and objected blasphemies buylded by him therin as castles in the ayre, must fal and he ynder them: and so we leave him for the present, and will passe over to his minister, and se what he bringeth, or hath to

say also in this affayre.

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A VVarn-word to Syr F. Heffings

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especially vehether Popes doe comaund blasphemies against God, & disloyalties against Princes, and whether Popes may in some cases be reprebended by their subjects and how falsy the minister doth behave himself in all these points.

CAP. XIII,

how wel our knight hath discharged himself about the former position of obedience to Popes and their commandements, we must needs now give a little roome also to his champian or Proctor O.E. who vndertaketh his defence, though somewhat more coldly, and much more impertinently then the knight himself sighteth for himself. You shal see by the iffue of the combat, how truly this is spoken.

First this minister having cited the words of Syr Francis thus: That albeit the Pope and his cleargie command blasphemies, &c. yet must be be obeyed you paine of damnation; he added h presently: and his meaning is most true: not so much defending the words as the meaning of the wryter, as though he had had conference with the knight about it. For justifying of which meaning, he bringeth in this substatial proof:

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Fag. 54.

his Wast-word Enc. 2. Cap. 13. . 103 James Clement the Dominican friar , that murdered K. Henry the third of France, is efteemed a martyr of the popi b Sinagoge. And how doth he proue this, think yow? Surely yow shal heare all the proof he alleageth: Pope Sixtus quintus (faith he) in the confiftory of Cardinales commended this detestable att as a work of God, a miracle, a rare example of Gods prouidince, and compareth it to the most excellent misteries of Christs incarnation and refurrettion, &c. and then he quoteth in the margent, the oration of Sixius Quintus; and la fulmi-

nante, &c.

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But first yf all this were true which is most false and wickedly denised out of his owne avayneride fingers ends, and that Sixtus Quintus had fayd, of provings that it was a strange case, and a dreadful example of Gods iustice, for that kings euil behauiour, and murder of the Duke of Guife and his brother the Cardinal after his faith given to them to the contrary a litle before, receasing theron the bleffed Sacrament: how doth this prooue, that we hold the man, that so diforderly killed him, for a martyr? But now the rest which he faith : that Sixeu Quintu in the confisters of Cardinals should so much commend that act and compare it to the most excellent misteries, of Christes incarnation, and refurredion, &c. is a most shamelesse and heretical fiction, without all truth or probability: For what similitude or likenes, hath the killing of the King of France to the misteryes of Christs incarnation and resurrection? or what man is there living this day in Rome or Gg 4

A VVarn-woord to Syr F. Haltings

els where that knew Pope Sixim to be wife and learned as he was , wil beleeve the childish

deuise of this impudent minister?

And wheras he citeth in the margent, the oration of Syxtus Quintus & la fulminance, the one in English the other in Italian, they are both of them but inventions to dazle the readers eyes; For that neither was there ever any fuch oration made (which was hetherto feene or heard of) to this effect. And yf by la fulminante, our minister do meane the excommunication against the king of Nauarre that then was, the ly is euident, for fo much as that excommunication was fet fourth foure yeares at least before the other king was flayne. And by this yow fee how the ministers triumphant demaund is answered, who after the former impertinent and forged stuffe set downe asketh: And What hath eyther Parfons the Teffine or this per-Sonate Noddy to obiect against vs in this point? Yow haue hard what is obiected: aud it feemeth the personate Noddy hath said, and is like to fay so muche ere he end this combat, as the ministers nodle wilbe much troubled in anfwering him, and proue himself no personate, but a personal and real noddy.

Wel forward yet he goeth to fhew that bout disloy Catholikes hold themselves bound to obey the Pope though he commaund blasphemies against God, and difloyalties against Princes. And for the fecond about princes it is not a matter to be much discussed heere, for that it dependeth of the examination of many causes, and circum-Stances,

Pag Ibid.

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bis Wast -word. Enc. 2. Cap. 13. 104 flances, which may infinite or condemne the actions against any prince, as a fo the authoria wby which they are done. As for example when the Apostles preached against the commaundement of the lewish magistrates, it did feeme to the Iewes difloyalty, but indeed it was not. And on the contrary fide fo many attempts as haue byn made by Protestants in our dayes in Fraunce, Germany, Flanders, and Scotland for fetting forward of their new ghospelagainst the wils and commandements oflawful princes; Our minister I am sure wit hardly cofesse them to be disloyaltyes, though we think they be. And so feing that Proteflants do allow wel of fuch disloyalties, when they are in fauour of their owne faction and that we have shewed in our former Encounter very largely out of their owne words & wrytings, that no rule of obedience or fub Ener. espe iection holdeth them, when they mislike the magistrate or his doings, it is malepart faucineffe in this prating minister to keep fuch a doe about difloyaleyer fo much defended and practized by themselves, & no wayes approus ued by vs, but where tawful authority iust caules and other circumstances do make them loyaltyes.

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There remayneth then the first poynts 16. about blasphemies. And how (think yow) About Mardoth this minister proue that we hold our phemies. selues bound to ober the Pope or any priest coming from him, though they should commaund blasphemyes! Heare his arguments as they ly, his first

Gg 5 is this

A VVarn-word to Sir F. Haftings

isthis: The lefaits (faith he) professe obedience to the Pope at to Chrift. And having faid this , he passeth on without any other inference, to a second argument (yf it may be called an argument) that Boniface maketh subjection to the Pope to be a matter of faluatio. But to the first, what if the lesuites do professe obediece to the Pope, as to the Vicar and substitute of Christ, how doth it follow therby that either the Pope wil command them blasphemies or yf he would or could, that they must needes obey him therin, seing their obedience to him is in respect of Christ and for Christ and blasphemies are against Christ, and this folly is no leffe ridiculous then if one should say (for examples fake) to the Neapolitas at this day, yow professe obedience vnto your Viceroy, as to the king of Spayne himself, ergo if he should command yow treasons against the king yow would obey him; were not this a wife argument trow yow, but now the second is as wife as this, Boniface the eight (faith he) maketh subicition to the Pope to be a matter of Saluation. Suppose he do, seing that to obey or disobey our Superiors is a matter of faluation or dánació by S. Paules expresse words. But what is this to blasphemies? But heare his thyrd argument: Bellarmine (faith he) maketh it an offential point of a Carbolike, to bevuder the Pope. This also we graunt. But what inference can be made of this? It followeth further: And fuch truft have Papifts in his indgment, concerning matters of faith, that they think be cannot be deceaned. This also

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bisVVast-word, Enc. 2. Cap. 12. 105 also we deny not (yf our minister vnderstand icof cerors in deciding matters of faith) for that it belongeth to the providence and diuyne power of Christ our Saujour to preserve his Churche from error by this most certayne assistance of her head in matters of faith. And Manhas. feing Christ promised it, prayed for it, and is Mare vit. able to preforme it, we beleeue it. But what Lukas.

is this also to blasphemy ?

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He addeth further : Nay if be once command or decermitne any thing, they count st no beiter then favilledge to dispute of his doings. This is exaggerated, for we cal it not facrilege, but pryde rather, disobedience, malepartnesse, and other lyke finnes for inferiors lightly to dispute or examine the doyngs of their Superiors; which among Protestants perhaps is held for a commendation and quicknesse of wit; for so this minister determineth the matter presently after, faying: VVe are not to beleene enery thing our Ibid. Paftors teach, but as farre as they teach the doffrine of Chrift lefu, nor are We abfolutely to ober, but Toben they commaund according to the law, Bur who shall heer be judgef or who feeth not that this is a An abfund most absurd circle opening the way to all wra- proposition gling dispute and disobedience, nothing being about obeattributed heer more to the judgment and authority of Superiors, then to the most ynquiet spirits and diffentious heads of any inferior whatfoeuer.

And finally wholy to difgrace our obediece to the Pope, he bringeth in that former famous sentence cited by Syr Francis before, and now reserved

AVVarn-word to Syr F. Hastings referued by him for the vpshot of all his cauillation, that we hold, that if the Pope [bould lead multitudes of foules to bel, yet no man muft fay is him, Domine cur ita facis! that is, Syr Dby do you fo: To generally (fayth he) the Papifls do beleene the Pope, Notable coand obey his commaundements. And for proof of senage vsed by the mini. fer & knight this affertion he quoteth in the marget out of the Canon law Cap. fi Papa distinct, 40. which that no main Sr.F. as yow have heard omitted to quote bemay teprone fore, and so had this man done more wisely in my opinion if he had followed the others example, and not shamed them both by noting the place, where their falle thifting might be discouered as now it is lyke to be.

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The fentence of S. Boniface on Englifh man.

Se Tohm Story in his Chron-Pag. \$5.an.718.

note that the foresaid fixt Chapter of the de-Decree. Part. cretal cyted by him which beginneth : fi Papa 2-dift.40.c.6. fua & fraterna falutis negligens deprebenditur, 60. yfthe Pope be found negligent of his owne faluation, and of the faluation of his brethren, &c. This whole chapter or Canon (I fay) is taken out of the words (and fo it is noted in the decretal it felf) of S. Boniface an Englishman (before called Winfrid) first Archbishop in tymes past of Moguntia, Apostle of Germany:& finally a most holy Martyr, who lived vnder Esbelbald King of the Mercians, to whome his most Christian wrytings are extant, about the yeare of Christ 720. And the whole purpose of this Chapter or Canon tendeth to shew the imminent danger of euerlasting damnation to Popes aboue other men, if they live not care. fully according to their State and degree, and this

this sheweth the very title of this chapter, which is this: Damnatur Apostolicus, qui sua, & faterna saluti est negligens. The Pope is damned, that neglecteth his owne & other mennes saluation. And then in the text, the reason therof is set downe in these words: Quia innumerabiles populos caternaim secum ducit primo mancipio gebenna, cum ipso plagi multis in attenum vapulatures For that an euil Pope doth draw to perdition, immunerable people by multitudes, togeather, with himself the cheasest bondsane of hel, , there to be punished with him euerlastingly, with many strypes.

Behold heer the Pope nothing at all flat20.
tered by S. Boniface in this Canon, which ProPlaying
testants do cite for most high flattery towards speech of 3,
Boniface to
him. And if all Canonists or Popes themselues all Popes.

did love flattery fo much as this minister, and his mates do make them, they would never haue suffered this playne speech to haue byn registred for a Canon of Ecclesiastical decrees, to be seene and read by all the world to all posterity. As neyther would they permit the bookes of S. Bernard, de Confideratione ad Eugenium Papam, wherin he putteth both that and all other Popes in due considerations of their owne defects which are willingly read by Protestants. But yet togeather with this playnesse; doth this holy martyr S. Bonifate, as also the other denout Father S. Bernard, acknowledge the Popes prerogative also of not being subiect to any mortal manes judgmet in this world, except in matter of apostalie from tho

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to rend nis A VVarn-word to Syr F. Hastings

The Pope not fubica to any mans this world.

the Catholyke faith, faying him culpas officredarguere prasumut mortalium nullus quia cunttos ipfe indgment in judicaturus, a nemine eft indicandus mifi deprebendaru à fide denim. No mortal man may presume to judge or condemne the Popes faults in this world, except he be found to erre in faith for that he having authority to judge all other me is to be judged himfelf by no man but by God

Sec tryo books of Bellay named Apologies in french.

only? And this is all that heer is faid of this matter, which doctrine about the Popes immunity from judgment in this lyfe, cannot in reafon mislike Protestants, seing many of them and other their fredes in their books do grant thesame priviledge to every temporal prince in his owne dominion making him to ablolute both in temporal and spiritual affayres, as he may not be judged by any mortal man but only by God himself. And albeit our aduerfaryes do bestirre themselves to inferre further ypon vs heer then this, partly by the word redarguere, vied by & boniface, partly by the sentence foysted in by themselves, that no man may fay, Dby do you for wher-vpon they do inferre, that we make the Pope not only free from being judged or condemned, but alfo from being fo much as reprehended by any in this lyfe: Yet this is manifestly showed to be false as wel by the greuous reprehension vied heere to all euil Popes by S. Boniface himfelf, calling them the cheef bondflanes of bel, and by the many like reproofes yied to thesame effect by the fornamed holy man s.Bernard in

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his books of conderaction, as also by the words of the ordinary glosse it felf, which are these:

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Bonifacius martyr consultus fuit, fi Papa ab aliquo pofit indicari , fi inurniatur negligens & remiffus in Cafus decret. operibus fuis, cium noccat fibi & omnibus fubditis fuis, fi Papa. d fimiliter multos fecum erabit ; & refpondit qued non cum debeat omnes alios indicare nifi bareticus deprebendatur, pro cuius falute cum ipfe fit caput Ecclefia poft Deum, vninerfitas fidelium instantius oret. S. Bo+ niface the martyr was demanded whether the » Pope might be called to judgment by any ma, » yfhe were found negligent and remisse in his » office, feing that fuch a one not only did hurt » himself alone, but all his subjects in like ma- >> ner, and did draw many with him to perdi- » tion: Whervnto the martyr answered, no, vvhata to for that he hath to judge all others, except he enil Popes. should be found to be an heretike, so as the whole community of Christendome hath to pray for him, and his faluation as head of the Churche vnder God.

And this is the answere of S. Boniface about the danger of Popes that lyue euil, and attend not to their office as also for their priviledge and exemption from mannes judgmet in this lyse, except in case of heresy. And finally that saithful people in steed of calling them to judgement should pray for them, as Supreme magistrates of Christ Churche.

And thus much is in this Canon fi Papa, cyted by O.E. and no more is there to be found. Wel then yow wil afte perhaps, what is be23.

come

TO Warn toord to Syr F. Hastings

come of the other part alleadged, that alleit ste Pope Should load multituder of foules to bel, yet m man muft fay vnto bim, Sir, wby do yow for This our adueriaries must bring forth and shew where they had it, feing it is fo common an objection among them both in books and pulpit every wheare. Sure I am that the later part is not in this Canon, neyther in any els to the fense which they alleage it. For though in another part, and farre different, of the Canon law, I do find some such words in the glosse, that in fomecales no man may exact à reason of the Popes doyngs, when they depend only of his willand arbitrement, yet are they not spoken to fuch purpose as here they are alleadged, nor annexed with the former words of drawing infinite foules with him to hel; but appertayning only to a particular case, as namely of free difpoling or transferring of Churche goods from one Churche to another without obligation to yeild reasons for the same, but only his judgment and wil. The words of the gloffe talking of this particular case are

Gloff.in extrau. Apoft. Ioan.2:.tit. 3.c.2.continetur.

Pag. 54-

Licet inferiores iura vnius Ecclesia in aliam sint certa solennitare transferre non possunt. Papa tamen gaudet plenitudino potestatio, & hoc sacere potest, nes est qui audeat ducere, Domine cur ita sacio cium in isi qua de iure positiuo sunt, possit pro libito super his dispensare. Albeit inferior Prelats cannot transpostre the rights of one particular Churche to mother, but by a certaine prescript sorme of solemnity appoynted by law, yet the Pope (being

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his Wast-word. Enc. 2. Cap. 13. 108

(being general head of all) may do it by the rails a rails fulnetle of his power, neyther is there any in peasering man, that may be so bold as to aske him why of authors he doth so seeing that in those things which rails are only of positive (or humane, and not dinine law) he may dispense as he thinketh best. This is the speech and opinion of this Doctor lobs de Fano, in his glosse and commentary upon a certayne canon, the which I have thought good to examine more at large in this place that by some few examples our contreymen may be taught to take heed of these false deceauing companions who speak truth in no one point they treat: And mark I pray yow how many sleights and falshoods they have

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For first of all they peruert the whole meaning of S. Boniface speech in the Canon fi Papa turning that to flattery, which he wryteth for dreadful admonition and reprehension of euil Popes, as yow have hard. Then wheras he faith, that eail Popes do draw many to perdition with them; these fellowes do corrupt the whole fense, saying : that of he should draw infinite, yet no ma must fay to bim, De by do you for thirdly they loyne falfly togeather thefe two fentences as yttered in one place, and to the felf fame purpole, which are found in two distinct volumes of the Canon law, wrytten voon different occasions and grounds, and in different matter, and neyther of them to the fenfe or meaning for which heer they are alleadged. And this could not be hidde or ynknowen to

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A VVarn-word to Syr F. Haftings

Bither the minister or the kuight. our aduersaries, and consequently their error is wilful malice, their citing of authors is perfidious, and their whole dealing vnchristian, and so I leave them beseeching God to give them a better spirit.

ABOVT THE FOURTH

forged Principle wherby Catholikes are said to wse Pardons for their cheesest remedy against all sinnes, wherin the truthe of Catholik doctrine is declared, and the manifold falsifications of our heretikes are detected.

CAP. XIIII.

COR discussion of this fourth forged prin-I ciple and maxime objected by our knight, for that it is a common pulpit matter among our ministers, wherin they cheefly abuse the fimple people, and was the first ground and occasion of their new gospel by Martyn Luther, and for that by the shifting and shuffling reply of Syr Francis to that which before was answered by the Wardword it may easily be descryed how litle in substance they have to fay in this poynt of pardons and indulgences, befydeslying, cauilling and calumniation, I meane to standa litle vpon this poynt. And first to begyn with the former answere and explanation of the warder, which was as followeth.

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The fourth fayned polition. his Wast-word Enc. 2. Cap. 14. 109

There remayneth then only the fourth ground or polition to be examined (for he Wand pas would needs have a whole meffe of them) and this he setteth downe in these words following: And having thus made an open passage without stop to the mark and master they aymed at, and fo bemmed men in, as they cold not fee Which Toay to escape daunger but by them that land the fnare for them, they profounded vntosbem a meane of delivery from all daungers (even Toben they finned immediatly against God) Tohich is a pardon from his Hol. and abfolution from his boly priefts. But of the decrees or ordinances of the Romish Sinagone, Dere transgreffed,

bardly any mercy could be bad.

Thus wryteth our knight (faith the Warder) yf yow wil beleeue him, but hauing ta-" ken him trip in so many falshoods, forgeryes, and calumniations before, I presume that the » discreet reader, wilgine credit to him and his » affertions herafter by waight and measure, >> looking to his tingers as wel as to his lippes, as » men vie to do when they deale with Egip-, tians. Now then let vs examine what truth, there is in this tale of his. First and formost, & fail boods, who feeth not how egregious a cauil it is to fay, that Catholiks by teaching men to obey their Superiors simply, and for conscience fake, and ynder paine of finne, (as yow haue heard alfo S. Paul to teach) that therby they bring Romin men into fnares, or bem them in (as this mas phrale 30 is:) by which argument he may prooue also, , that God himself, when he gaue the law to, the lewes, did hem them in to fnares of fynne, ,, which Hh 3

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A VVarn-word to Syr F. Hastings

which yet the Apostle so vehemently confu-, teth in the 7. and 8. Chapters of his Epiftle to , the Romans. Secondly it is a notorious vn-, truth to fay that the meanes we prescribe of , deliuery from all daungers of fynne, is the , Popes pardon; and a farre greater and more im-, pudent ly it is when he addeth by a parenthe-Vid au 26. & lis (enen When they finne immediatly against God) for 27 addit. ad that the Catholike doctrine is cleare in this 4. pa. S. Tho. poynt, that the Popes and Churches indul-& Caet track s-opuic. de

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Indulgentijs gences, auayle not to remooue mortal finnes, but only are given, where all fuch fin is al-" ready pardoned by contrition and confession » and vertue of the Sacrament, and that there >> remayneth only fome temporal punishment, sin this or the next lyfe to be remitted Neyther » can the Pope pardon the guilt of syn it felf » by indulgences, or by any other way then by » the meanes of the Sacrament of confession & » absolution (which Sacrament hath his force of the bloud of Christ) as every ordinary so priest authorized to heare confessions may do so the like.

And so thirdly it is great ignorance in our » knight, if not malice, or both, to loyne togea-, ther as he doth the Popes pardon, and the ab-» folution of his Holy Priefts, which have great , difference in this matter for that the pardon » stretcheth not to remit syn it self (as hath byn , fayd) but only the temporal paynes due vnto , syn; after it is remitted. But Priests absolu-, tion in the facrament of confession is sufficiet , to remit any fyn, if the penitent be contrite, according

bis VVast-word. Enc. 2. Cap. 14. 110 cording to commission given by Christ: Que-loan. 20. tum remiseritis peccata remittuntur eis & quorum re-" timueritis retouta funt. whose sinnes ye forgine" shalbe forgiuen, and whose finnes yow shal re-" tayne, shaibe retayned. So then absolution" is a different matter from indulgence and" pardon.

Fourthly that the transgressions against the 5. decrees and ordinances of the Catholyke >> Church (which wickedly he nameth the Ro-» mith Synagogue) be more hardly forgiuen » among vs, then greater finnes, and those na-,, mely that be immediatly committed against >> God himself, is a shameles slaunder, and neuer » taught by any Catholyke man in the world, "

and so vnworthy to be further refuted.

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Thus farre the Warder in examination and refutation of Syr Francis his follies and falf-time about hoods, and for perspicuous declaration of indulgences. Cath. doctrine about indulgences, which cofifteth in this, that feing after the guilt of mortal finne remitted (as for example the a keg 12.13. murder and adultery of King Dand remitted 14by God and fignified by the voyce of Nathan the prophet) there remayneth ofterymes some temporal satisfaction and paynes to be borne by him that finned, for better satisfaction of Gods most exquisite instice, as we read that the death of Danids sonne begotten of that adultery, as also the insurrection of his sonne Absalon with other afflictions following therof assigned by God for this satisfaction. after the guilt of the forfaid finne was par-Hh 3

A VVarn- Word to Syr F. Hastings doned; and wheras our Saujour Christ in his

works vpon earth which for the dignity of his person were of infinite valour, belides the merittherof by which he did merit vnto vs. and for vs, remission of our finnes as also grace and glory, thesame works were infinitely also latisfactory in that they were penal, and confequently having nothing to fatisfie for his owne person, he left in his Churche an infinite treasure of these satisfactory works, to be applyed to fatisfie for them, that canot fatisfie for themselues; to which treasures do also appertayne (though in a lower degree) the fatisfactory works of his faints done by his grace and vertue more then for their owne persons, they had obligation to do or suffer. The treasure Out of which publyke treasure of Christs Churche, Catholyks do hold, that the Bishops, of fatisfactary works remayning in Pastors and gouernoures therof (especially the cheef & supreme Pastor of all) may vpon iust causes and to persons penitent, & otherwayes wel disposed, and not so wel able to satisfie for themselues in these temporal paynes, dispense and distribut spiritual helpes to the assistance and supply of there wants and infirmities.

7.

Christs Churche.

> And this is properly that which we call an indulgence or pardon when any thing is remitted or released that was dew to be paid of our parte, in which sense also Esay the Prophetyfeth the word Indulgece (though in a more general fignification) when talking of Christ he fayth, that he should be sent pradicare capeinis indulgentiam, to preach Indulgence to them

Bley.61.

that

bis VVast word Enc. 2. Cap. 13. 111 that were in captiuity, which words, Luke alfo Luca yfeth in his golpel, when repeating thefame sentence of Esay he doth interpret it thus: pradicare captinis remisionem, to preach remistion to them that are in captiuity. Which places though they were spoken of ful remisfion of all tinnes, as wel for the guilt, as the punishment thervnto beloging to be given fully by Christ, yet hath the Churche retayned the word indulgence, and applyed the same also by vie to this remission or mitigation only of temporal panishment, remayning after the aternal guilt of mortal finne is forgiven by the

So that heerby we fe, that neyther indulgeces do ferue for the remitting of the aternal To whome guilt, nor are they anayleable to all forts of aranalette men, but to such only as are not in mortal finne, and otherwyse so piously disposed by denotion in Gods service, as they are capable of this Indulgence, remission and fauour in

Gods Churche.

Sacrament of pennance.

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And thus having briefly explaned what Catholyks do truly hold about this point (which beretyks wil neuer suffer their readers fincerely to vnderstand) we shalcome to examine what S'.F. replyeth to the discouery of all those cauils and falshoods, wherin the Warder took him trip (they were foure, if yow remember, or wil vouchsafe to look back vpon them) to all which he answereth no one word in particular, but only this in general: VVhat fay I more in my accufation (about Hh 4 Pardons)

A Warn-word to Syr F. Haffings
Pardons, then all the Word knoweth to be true.

9.

Thus yow fee what a general answere it is, and what world he meaneth I know not, nor can imagine, but if he had a world of wirnesses, me thinketh he might haue alleaged some one wryter of ours in all this world, that hath affirmed any one of these foure, cauils, flaunders and lyes, which in this place are layd vnto his charge by the Warder, and fo have faued his honour in this behalf, but hauing produced none after so much bragging in his V Varch word, and so much battery in the VVardword, now to come and cry agayne, that he hath a world with him, when the tyme had byn to have brought some forth; is a pittiful plight for so honorable a knight to see him felf in.

But what! doth he answere nothing at all 10. in particular (think yow) to all these charges of vneruthes layd vnto him, but only, that the Whole world knoweth his affertions to be true? Bid. Pag. 69. Yes: for thus it followeth in the fame place: The Cath. doctrine is (as our champion fayth) that the Popes and Churches indulgences anayle not to remoone mortal finnes, &c. negther doth the parden remocne the guils of finne, &c. But Syr Tobatfoeuer your doctrine is in this point your practifeis quite conrary, &c. Mark heer (gentle Reader) wheras hitherto the knight hath charged our doctrine, now being put to the proof, he faith: VVhatfoener our doctrine be , yet our practife is to the contrary, as though he had fayd that how foener it be false and flaunderous which hitherto he hath he kyr vie do bei

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his Wast-word. Enc. 2. Cap. 14. I 12 hath affirmed of our doctrine, yet now wil he shew that we practise the cotrary. Which kynd of argument if a Iew or Turk should vie against a Christian, first siaundering their doctrine for teaching wicked lyse, and then being dryuen from it by the euidece of truthe and by shewing that Christian doctrine doth teach the contrary if then (I say) he should leap (as S. Francis doth) from doctrine to practise, and say as he sayth; that what some your dostrine be, yet is your practise contrary, and many wicked men are among yow, ergo your religion is naught: would any man cal this other then playne cauilling?

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But what doth our knight prooue any one authentical poynt in this part also of practise (though I do not deny but that some abuses About abumay haue byn committed by particular pergences fons, in the vse of indulgences also as there want not euil liuers among Christians) doth he bring forth (I say) any one example of any one publyke practise to the cotrary? No truly, but only sayth in general, that the Counsels of La. Poz. 70. teran, Vienna, and Trent hane made proussion for reformation of abuses about Indulgences, which ma-

keth for vs rather then for him, for that it sheweth we desyre that abuses or contrary practise should not be, or if it hath byn it was not permitted by Cath. doctrine or publyke authority no more then wicked lyse is in Christian religion, though much be practised, as to our greef, we see.

From this he passeth to alleage certayne ould verses cyted by Këninim, as true a wryter H h 5 as him-

...

A VVarn-word to Syr F. Hastings as himself ingranen (as he saith) in a stone in a Churche of S. Stephe amog the Bituriges in Aquitany; which verses appertaying nothing at all vnto Indulgences, but only exhorting men to give almes aboundantly, in respect of the reward promised thereo by God, and representing the very textes of scripture themselves about this purpose, our knight lacking other matter, wil needs bring them in against indulgences. Some of them I shall alleage heare for examples sake.

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15.

Hic des denote, calefibus affociate.

Mentes agrota per munera funt tibi lota;
Ergo veni tote gentes à fede remota:
Qui datis effote certi de divite dote.
Hic fi large des in calo fit tua fedes.
Qui ferit bic parcè parcè comprendit in arce.
Syr Francis his translation.

Giue freely heer in heauen a place prepare, Your fickly foules by giftes cleane purged are.

Come people then which dwel farre from this place.

Ye that do give, rest sure of mickle grace.

Yf thow give freely heere, heaven is thy
hyre.

He that giues litle, shal litle there acquire.
These verses alleadgeth S'. Fracis to make sporte at indulgences; but if yow take away the simplicity of the latyn and poefy incident to that age, they contayne no absurdity at all, but do set forth the force and vertue of almes in the very words almost that are found in scripture,

bis Wast-word. Enc. 2. Cap. 14. 113
scripture. For in the first verse is expressed,
Date & dabitur vobis, &c. Giue and it shalbe Luc.6.
giuen vnto yow. In the second those other
words of our Sauiour. Date eleemosynam, &cece
omnia vobis munda sunt, Giue almes and behold Luc.11.
all is cleane and purged vnto yow. And so in
the rest, ending with the very saying of S. Paul
in the last verse: Quiparce semini parce & metel. 2 Col.11;
he that soweth little shal reap little, speaking
expressed of almes. And with what folly then
are these things brought in by way of scosse
against pardons and indulgences, which nothing appertayne vnto them? and are sentencestaken out of the scripture it self.

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He addeth to this purpose a complaint of the Princes of Germany (as he calleth them) Pag. 71. exhibited against the Popes pardons at a Malitious counsel in Novemberg, but he telleth not in of circumwhat yeare this was, nor what maner of flances to de counsel, nor that these Princes were new reader protestants, nor that Luther did endite this complaint, for if he had told any one of these circumstances it would have infringed the credit of his tale, as that which he telleth of one Tecelius the Popes pardon marchaunt as he Ibid. Pag. 72 termeth him of whome he wryteth a iest how he was deceyued and cosened in selling of pardons, but for that he citeth neyther author book time nor place, I give it the credit as fuch pulpit tales of Sir Francis ministers do require.

That old obiection also of Card, Como his letter to Parry wherin he is affirmed to say:

15.

uE

A VVarn-woord to Syr F. Hastings His Hol. graunteth yold ful pardon of all your finnes as

yow requested, is easely answered. Forfirst it is most certayne that Parry in his letter to Pope About the Gregory the 13. written from Paris when he indulgence went into England anno 1583. discouered no fent to D. Patry. intention at all of any particular enterprice he had in hand, but only in general, that he had to performe great matters for the aduaucement of Cath. religion, for recompence of the hurts which he had done divers yeares before by spiery for the state of England. And this appeareth as wel by the letter yet extant as for that he vttering his whole plot to her Ma're and her counsel at his first comming in was notwithstanding fauorably handled for a great space, vntil falling into discontentment through want, he practifed with him that discouered his teachery: Secondly the Popes graunt of Indulgence vnto him was

> Wherfore I would leave of in this place to speak any more of this argument of indulgences as vnable to be disprooued eyther in doctrine or practife, by Sir Francis, but that I must discouer one trik of his more about alleadging Durandus, before I end my speech. As for the authority (faith he) wher-vpon your indulgences are grounded, your owne men confeffe as namely (among the reft) Durandus: De indulgentijs panca dici

meant only with due circumstaces, if he were contrite and confessed of his sinnes, which is wont to be added comonly in all indulgences, or is necessary to be vnderstood. For which cause, this objection is to no purpose at all.

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Pag.70.

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his VVast-word. Enc. 2. Cap. I 4. I I 4
possum per certitudinem quia nec scriptura expresse de Decertul
giloquitur; santis etiam Patres Ambrosius, Hilarius, bout alleadHieronymus, Augustinus, minime loquntur de indulging Datangentis, &c. Litle can be certainly affirmed of
indulgences because neyther the scripture,
speaketh expressely of them, and the ancient,
Fathers Ambrose, Hilary, Hierome, Augustine,
make no mention of them. Thus your selves truly,
emsessel, that you have neyther warrant of scripture
nor of the auncient fathers for your popis h pardons, yet
gothey currant, &c.

Howfoeuer they go currant (Syrknight) among vs, yet go not yow currant, but do hault downe to the ground, and that in three things about this one text. First in the citation, then in the deductio or illation of the sense: thirdly in the words themselues alleaged. And let the reader consider, whether falshood may be sound in more points then these in the hand-

ling or alleadging of any author.

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For the first, though he name Durandus, yet 18. quoteth he no place, where yow may find it, The first which for the most part (as before we have noted) implyeth lightly some deceyt or subtile trick in the allegation, which he would not have discovered, as now by experience we have learned, and the third point shal declare.

For the second about the illation he ma-The second keth out of the words of Durand, if they were shift. all in all respects truly alleaged, it is false and cauillous. For if any Arrian or Anabaptist in the dayes of S. Ambrose Hilary, and Icrome, whome

this

A VVarn-word to Syr F. Hastings

this man alleageth should have made lyke argument for their purpose, and sayd (as they did) the words and doctrine of Homouhon, Trimity, and Consubstantiality, as also the baptisme of Infants is not expressely to be found in scripture, nor yet do such and such auncient Fathers as Irenaus Iustinus and others of that ancient age fay any thing of it; ergo yow hold opinions that neyther have warrant in scrip-

tures nor of auncient Fathers.

19.

This argument (I say) or illation against these doctrynes had byn as good as this of Syr Francis against pardons, and yet had it byn naught and deceytful and the reason is, for that albeyt those doctrines for the bleffed Trinity and baptisme of children, were not expressely conteyned in scripture, yet were they sufficiently deduced therof. And albeit those former fathers as Iustinus, Irenew and others had not occasion expressely to handle or treat of these controuersyes being occupied in other matters yet neuer taught they the contrary & other fathers following after them did teache & testifie that doctrin to be Catholike which was sufficient. And the very like may be answered by vs in this behalfe, as by the third poynt of Syr Francis paltry dealing shal appeare.

The third point then is his fraudulent al-20. The s. faift. leaging of the words of Durand, leaving out fome, which are greatly to the purpose, and do plainly infinuate the answere that now I haue given. For first after Durand had said

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bis VVaft-word. Enc. 2 Cap. 14. that the scripture did not speake expressely of indulgences, he alleageth a place or two of fcripture as Tibi dabe clanes regni calerum. Math. Math.id. 16.6c. Quodeunque liganeris, vel folueris, de. ibid. Durind.La. of which textes he faith: Bon of clarum, quod de in fent. dift. a. collatione indulgentiarum debeant intelligi. It is not ad s. cleare that these places of scripture are to be understood of giving indulgences. Which words being added to the word (expresse) in the former clause, do euidently fignify, that albeit Durand did not think that the doctrine ofindulgences, was cleerly and expresly contayned in scripture, yet that it might be deduced out of scripture, for which cause Syr Fracis cut them out. This is one trick, let vs fee another.

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Immediatly after the words in Durand, & the Auncient Fathers S. Ambrofe, Hilary, Hierome, Auguft. made no mention of indulgences, &c. followeth Gregorius tamen loquitur, but S. Gregory Speaketh of them. This Syr Frauncis dasheth out, which was a principal verb in this matter. For a man might answere that albeit the particular vse of indulgences were not so treated of, by S. Ambrose, S. Augustine, and other former doctors occupied in other affayres and stryfes with other heretiks, yet soone after in S. Gregory the great his tyme, which was a thousand yeares agoe, the vie and exercise therof was common in the Churche, seing Durand in this very place affirmeth not only that S. Gregory speaketh of them, but also that he is said to have ordayned them

22.

A VVarn-word to Syr F. Heftings

them in Rome at the publike Stations, who yet cannot be presumed to have begon this doctrine of himfelf or to have taught and practifed a thing contrary to antiquity in the Churche of Christ. All which for Syr Francis to have diffembled, and of purpose left out, theweth a bad conscience both in him and his, and that they striue not for truthe, but only to maintayne faction and falshood begonne by what meanes fo euer, which shal appeare also, by that which ensueth in the sequent Chapter, yf first we take a short vew of that which his Minister O. E. bringeth in to assist him, which is such stuffe as is commonly vttered by fuch broken marchaunts. Let vs heare what he faith:

VVhat O. E. Sayeth of indulgences.

23.

It is most true (faith he) Which Sir Francis af-B.E.Pag. 54 firmeth, that the Papifts, When they have committed most abhominable offences, and lived in all filth mes, are not Withflanding taught, that the Pope bath power to pardon them, and absolue them, Ge. Mark here two words subtily ioyned togeather of pardoning and absoluing as though they were one, wheras indeed they import farre different things, as before hath byn thewed, for that absoluing implyeth that it must be done by vertue of the facrament of pennance and absolution, and so reacheth to all synnes neuer so greeuous, but pardoning is proper to indulgences, and stretcheth no further but to the release of temporal punishment, as before hath bin declared.

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bis VVast-mord. Enc. 2. Cap. 13. 116

And thus the minister speaketh doubtfully of purpose to have some shift or refuge, when he is pressed, but all-men see that we treat heere only of the former, to wir of pardons, & that it is an abhominable ly of a filthy conscience, to affirme as he doth, that Catholiks are taught, that all filthynes and abhominable offences are remisted by the Popes pardon, &c. And yf his lyfe be fo licentious and filthy, as men report of him (and his courses of warre, and pyracy do wel agree thervnto) yf he should come to be of our religion, he would find other remedyes applyable to him besides pardons, that would flick near his skin albeit in

lenitate spiritus for fauing of his foule.

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But how doth he proue (thinke yow) that all forts of finnes are remitted by pardons? Two arguments he alleageth, the one of authority, the other of practife. In both which helyeth notably. His argumet of authority is out of Cardinal Bellarmyne in these words: Bellarmide Bellatmyne faith that indulgences are profitable to all indul lib.t. maner of persons. Wel, what of this? wil yow inferre herof that all synnes may be forgiven by indulgences? Cardinal Bellarmine in the place cyted, goeth about to refute Luther, who affirmed Indulgenties non effe villes nifi publices & fce- Luth in af liftifimi peccaroribu, that indulgences are not leit.art, 18. profitable but only to publyke and most wicked finners, which Card. Bellarmine doth refute, and thew that they profit also to good men, so that this minister would inferre the quite contrary to the authors meaning and

245

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A Warn-word to Syr. F. Haftings

drift. But he leaueth out fraudulently how thesame author in the third chapter after enfuing hadleth at large what maner of dispofition is required in them, that must be partakers of Indulgences; to wit that they be out of mortal finne, and consequently it is not most true but impudent rather and false, which this minister affirmeth, all filthines and most abhominable offences to be pardoned among Cath. men by indulgences, yet heare what he fayth in his second proof deduced from

practife.

26.

27.

For money (faith he) they pardon Murder of chil. O.E. Pag. 55dren, of men, of women, of wyues, of neere kinred, fornication adultery, incest, and all vnnatural abhominations, &c. To this is answered before, that Cath. doctrine neyther teacheth nor alloweth any fuch matter and if any bad fellow or vnder officer hath gone about by corruption at any tyme to commit such abuses he was as honest a man as O. E. and should do it as lawfully as he and other fuch lyke ruffianly and rauenous companions do possesse, buy & fel Cach. benefices instituted for Priests and honest men.

> And last of all that which he addeth out of Taxa Panitentiaria noted in the margent, prolicentia erigendi de nono publicam finagogam Taxa eft furon. 60. Ducat. 15. is a thing no way to be found by me that have fought for it in the pxnitentiaria it self and their registers and can find no such matter euer in vie, and yet if in countreyes, where Iewes are permitted, some

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bis VVaft-word, Enc. 2. Cap. 15: 117 mibute were imposed vpon their Synagog to the help of poor Christians, were this a great matter, or were this to approue Indailine as this companion would interred Or do nor divers protestant States of Germany permit lewes alforo dwel among them? Wherfore we leave this poor companion O.E. to God almighty his indulgence, and compassion of the Reader, feing he harh nothing to alleage against Catholyk indulgences, but this which is not worth the recital, as yow fee.

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examples of Pardons abused by Catholyks 46 Syr Francis alleageth, but both of them falfe with a notorious imposture about the porforing of King lobn.

CAP. XV

Ha knight having fled from the point he I should have proved of doctrine against indulgences, as before hath byn declared, and betaken himfelf only to fhew certayne abuses, (which if they were true do make nothing against the doctrine) after the former alleaged examples, there do ensue in his answere? others, in these words : Sundry Chronicles do make Y Vaftvroid. mention of Symon the monk of Strinfled, The poyfoned King lobn, shat before the fall he confessed his? purpofe to his Abbat, This bigbly commended his zeels, he hold

& SABE

A Vyarn-word to Sir F. Hastings E gave bim absolution before-band for the committing

of this Dicked act, Wher-poto I might some the example of lacobus Climes Who murdered the Kof Frances being also before hand confessed and absolued of

11. Oc.

To these two examples, as they are both notoriously false, so I answere first to the last of Iacobus Clamens that S'. Frauncis ought to be greatly ashamed, to avouch so weighty a matter in print as this, without naming some author good or bad, except he esteeme wryting and printing no other then tatling or telling of newes vpo euery mannes speech or fond imagination, as men are wont to in barbers shoppes, and seing he wil vouchsafe vs no one author for his affirmative, I shal alleage him most authentical testimonies to wit 4 books, for the negative, wrytten and printed in Lyons , presently vpon the fact it self intituled, De infla Henrici 3. abdicatione : where in the 4. book and 23. Chapter all the particularities of this lacobus Clemens and his fact are fet downe and epidently shewed, that he conferred with no man living therof before it was done, and much leffe cyther confessed or receyned absolution before hand for the fact, & if he had so done, yet had it ben nothing anayleable to him, for how could any man give abfolution to him for a fact to come? Sure! am bierviley that no Catholyke doctrine or authority can * allow thereif, & the reason is, for that the party that should propose such a matter to be done eyther holdeth it for lawful or valawful, Yf he hold is game

About Tames Clement that flue the K. of France.

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his VVast-word Enc. 2. Cap. 15. 118

absolution, if he hold it for vnlawful, and yet meaneth to do it, then is he not in due disposition to receyue eyther absolution or Indulgence, seing he is not sory for this vnlawful intention, which is necessarily required as often before hath by n noted in him to whome eyther indulgence or absolution must be auayleable, and this is sufficient for this grosse

fiction of Syr Francis,

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The other example also of Symon the monk of Swynsted, which our knight faith, that fundry authors do mention to have por funed K. John, and to have recepted absolution before hand from bis Abbot, is no leffe groffe and abfurd then the former: and our knight in good and playne dealing, for fauing his honour and honesty, should have named those fundry authors, or some of them at least, and not lyke Hickscorner cast out the contumely, and run behind the dore, when the proof is asked. But the reader must ynderstand that he had this tale (as the most of all the rest here alleaged) out of John Fox as true a legender, as himfelf is an alleager, and being to proud to acknowledg this borrowing taketh the matter ypon himfelf. Where fore we must now try; whether Fox or he be the truer man in relating Stories, or whether both be not of one, and thesame fife in misreporting. John Fox hath not only a long tale, but also a ful pagent printed and painted of this: to wit of the poyloning of K. Johnby this monk; of the monkes death, and other Ii 3 monkes

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A Warn-word to Syr F. Hastings

hororios monkes weeping for him; of the Abbots ablying pagent foluing him before he did it; of other monks faying maffe for his foule, of Symons prepapoyloning of L.lohn. ring the toad, and of his giuing it to the King at supper, crying, VV affai my liege, and other fuch circumstances, which are expressed in fix scueral pictures, & different poeles put vncer euery one for the reader to fee and confider the misteries. And when all this pastime is ended, Ihon Fox himself confesseth that authors do differ about the death of K. Ihon. For being somwhat afrayd to be taken trip (as he saw it likely that he should) and so be confounded by confent of all ancient wryters against this fiction, he fayth thus:

monuments 331.

5.

about the

Many opinios are amog Chroniclers of the death of Pox acts and being lohn: some of them do wryte, that he died of forow Pag 212. and & beaughes of hart as Polidore: some of surfetting in the night as Radulphus Niger; fome of the bloudy flux as Roger Houeden; some of a burning ague; some of a cold (weat; fome of eating apples; fome of eating peares, peaches, plammes, &c. And thus you fee What rariety is amog Porpiers cocerning the death of this king John: of Which Porters though the most agree in this that he was poyfoned by the monk abone named, yet Mathew Paris something differing from the other Dryters, brytesb that he died of an ague by furfetting, &c.

Mark heer now (good reader) and by this one example among ten thousand consider the malitious falthood of John Fox in fetting towne his fantastical historyes to deceaue the people, for after that he hath with a long discourse and narration of the kings pittiful

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his VVaft-word. Enc. 2. Cap. 15. 119 poysoning by a monk, and by recounting the toule circumstances therof, paynting out a number of monks, one dressing the toad, and cutting him in peeces, another lifting vp the wilfolderhost ouer his head, as in the masse, another ling of lohn hearing his confession, absoluing the murde- "ox. rer before hand & putting downe the words alfo, Ego abfoluo te, &c. another on his knees receauing the same, and then comming and crying, VV affal my liege as before is faid & may be seene in the pictures themselues; and lastly to mooue more compassio towards the king. and hatred to monks and their religion, the faid king is brought forth in a pagent dead, & agraue minister paynted with a long beard to morne ouer him with this sentence printed ynder: king lobn lieth beere dead of poyfon.

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After all this (I fay) which Fox hath put downe, partly in print and partly in painting, be cometh out at last with that blynd confesfion, which before you have heard, that ancient authors do not agree about the death of king John, and lo all this adoe is brought in question by his owne confession, which should have byn told at the beginning in vpright dealing, to the end that the reader should have stayed his judgment in all this reuel, that Fox maketh about this matter. And this of his malitious fraud,

now heare his impudency.

Of which wryters (faith he) the most agree in this , that he was porsoned by the monk about named, &c. To which I answere that this is shameleffe impudency, for that not only all the forefaid

A VVarn-word to Syr F. Hastings.

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pringe impudency of the hypocrisical lohn Pug.

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forefaid wryters by him named, do not agree in this poynt of poyloning, but no one of them at all, doth fo much as once mention or affirme it, but rather do expressely deny it, by telling another manner of death happened to king lohn, then by poyloning of the mok,& thesame doth Fox himself cotesse in the former words (yf yow mark them) for he faith, that Polidore affirmeth , il at be died of beaugnes of bart; Radulphus Niger of fur fetting, Roger Houeden of a bloudy Flux, & forme of a burning aque, cold Preat, eating of apples, peares, peaches, plammes, &c. And how then do the most of these authors agree in this, that king John was poy foned by the monk feing they never fo muche as name eyther poyson or monk, but do recite other causes of his death? Heer John Fox is taken (though he be a Fox) with his owne trap as yow fee.

Againe tohn Stow that printed his Annales fince Fox published his book of Acts & monuments to wit anno 1592. Wryting the whole Story and death of king taln telleth it quite contrary to that which Fox setteth downe, according to the ancient historiographers aboue mentioned naming neyther monk nor poyson, and in the end of his narration addeth this. Thus I have set downe the life (though much abridged) and death of hing lohn after the pryting of Roger Vindoner, Roger Housden, Rad. Niger, Rad. Cogshal Canon of Barnwel and Mathew Faru and others, who all lined when the K. raigned, and proje for that tyme what they saw ar bard creabilly

John Stovy. in annal. pag. 256. contrary to Fox.

his VVaft-word. Enc. 2. Cap. 15. 120 dibly reported. This is the tellimony of John Stow which conuinceth Fox of fingular impudency, in that thesaid, Fox affirmeth the most part of the aforesaid auncient wryters to agree about the poyloning of king John, wheras no one of them holdeth it , but the contrary as yow have hard.

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But how then commeth in this authentical flory fo much vrged, and diligently fet forth by Iohn Fox in his lying acts and monuments? Yow may read in John Stow in the place alleadged, the first author therof, for it was an author without a name, which wrote about a hundred and seventene yeares agoe, and took ypon him to continew the fabulous flory of Geffrey of Monmouth, & among infinite other fables telleth also this of King Johns poyloning, as he receyued it by some vulgar report; The book was caused to be printed at the charges of one VVilliam Caxton and fo comonly called Caxtons chronicle, and in the prologue he wryteth thus:

In the yeare of our lerd 1483, in the 22, yeare of the The narrario raigne of K. Eaward the 4. at S. Albons ; fo that all of the first men may know the afts of our noble Kings of England Ichns poyleare compiled in this book, &c. This went in the ning. prologue, and then in the end agayne he fayth In Prolog. thus : Here endeth this prefent chronicles of England Cion Canio. Ditb the fruite of tymes, compiled in a book and alfo printed by one, sometyme scholmaister of S. Albons, vpon Whose soule God have mercy Amen. And newly imprinted in Fleetstreet at the figue of the Sunne by me V Vinken de Word. In the yeare of our Lord God. 1313. Thus

A VVarn-word to Syr F. Hastings
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piled, and this tale withall, & many hundreds more besydes in the book, set downe after the manner of ould wyues tales naming no author at all, where he hadit, for he lived almost 200. yeares after the fact, & all the former authors and croniclers that lived with King Iohn or after him to this mannes tyme, excepting only Polichronicen that metioneth it, as a vulgar tale, and polidore after him with like rejection, all others (I say) former wryters which best should know the truth, not only made no metion therof, but fet downe expressely other manner and causes of K. Ihons death, as yow haue heard, and yet would Fox of meere malice, and against his owne conscience, beleeue this author against all the rest, and set it forth in print, pagents and paintings, as before hath byn fayd and all other English heretyks since have followed him in the same impudency, both in bookes, sermons & common speeches, which sheweth that they do not follow rea. fon, nor feek truthe, but only to hold the reader in error by any meanes of fleight or falshood whatsoeuer, which ought to warne enerytrue Christian man, who seeketh sincerely to know the verity of matters in controuerfy and the faluation of his owne foule, not to beleeve so easily these cosening people but to enter into better consideration of their doings, especially of John Fox the most fraudulent and perfidious wryter that euer put pen

to paper in our language, if I be not greatly de-

Polichron.l. 7.cap. 33. Posidor. in vita Joan.

Regis.

his VVast-word Enc. 2. Cap. 15. 121 ceyued, who have taken paynes perhaps abone many others to examine the malitious and wilful falshood of divers of his relations.

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But to returne againe to Sir Fracis, let the Reader note one trick more of his, who knowing this story of K. Iohn, to be as I have faid was not only content to yfe Fox his fraud to deceyue his Reader, but would needs ad fomwhat of his owne deuise also: For albeit the former Chroniele of Caxion (if so it may be called) do recount the fumme of the matter most fondly, as to the Reader may appeare, yet doth he not tel, that the monks name was Symon, as S. Francis calleth him, nor that his Syr F. Frae-Abbot highly commended bim for his zeale, as Syr dulent dea-Francis addeth out of Fox his invention, who forgeth also, that the monk alleaged for himfelt the prophety of Cappbas Iolin. 11. faying ? It is better, that one dy then all the people perifh ; and moreouer : I am Wel contented to loofe my life, and Fox Ibid. fo become a martyr , that I may veterly defiroy this tyrant, and then with that the Abbot did Weep for gladnes, and much commended his fervent zeale, Ge.

All these speches and circumstances (I say) are added and much more by John Fox, and S'.Frácis to the Story to make it vo more ful, for that no fuch word is in the author (Caxto) but rather the contrary, that both the monk and the abbot were very forrowful. And last of all it is most false (which is the principal part of this Story & for which it was brought in by Sir Francis) that the Abbot gave him abfolution before hand, for the committing of this wicked

II.

12.

A VVarn-word to Syr F. Hastings

wicked act, if it had byn committed; for there is no fuch matter at all in the story, but only that he asked to be shriven and assoyled by his Abbot of his finnes, but not that the Abbot did yeild ther-vnto, and much lesse, that there was any mention on eyther part of absolution for the finne to come, but rather for his sinnes past, as men are wont to doe, when they go to warre, or to lyke attempts, where many finnes are ordinarily comitted, for which no man asketh absolution before hand, as our two maysters heer wil needs have the monk to have done, though in deed Sir Francis is the more impudent of the two; for that John Fox durst not to auouch this manifest ly of absoluing aforehand for sinnes to come; yet our knight blusheth not to affirme yt without all warrant or witnesse in the world, and so becommeth the disciple worse then his maister.

S.F. and Fox doe ftriue who fhal deale most frandulently.

Fox setteth downe the words somewhat more cunningly and dexteroully, to wit. The monk being absolued of his Abbot (a forehand) went, &c. where yow fee that he putteth downe the word a forehand with a parenthefis as added of himself, if any would vrge him of falshood: But S'. Francis taketh quite away the parenthefis and affirmeth the matter absolutely, faying: He highly commended bis zeale and gane bim absolution a forehand for committing of this wicked all.oc.

And by this let the reader judge of them Both Maister and scholler, doctor & disciple;

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bis Wast-word. Enc. 2. Cap. 16. 122
and I have byn the longer in diciphering
their cosenage in this one example to the end
that their malice and lack of coscience being
fully seene in few points, may be held suspected in the rest: For that most true it is, that
they who in matters of religion do falsisse and
lye of purpose, cannot possibly be thought to
be true or religious in any thing, nor to seek
religion for religion, but faction and self-wil
vnder the name of religio, let them say what
they wil.

And this shal suffice for this chapter, where is nothing to be added about our minister O.E. for that he passeth ouer with viter silence all that the knight hath handled in this place, about the poysoning of king Iohn, so as all the blame must light upon himself, his champio not presuming to make any defence at all for him. Now then let us passe to that

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THE SPEECH OF THE

of faluation by only faith, the common Care way of protestants, the truthe of which doctrin is examined.

CAP. XVI.

A No thus have I followed Syr Francis and his Wastword throughout this second Encounter, foot by foot, and step after

A VVarn-woord to Syr F. Haftings

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ftep, as yow have seene, leeting much tyme in answering many impertinent poynts that might have byn overshipt and contemned, but that I would omit nothing in these two first Encounters, and now with the like patience wil we harken also to his conclusion of this second Encounter yttered by the Warder thus:

VVardvrord Pag. 26.

Now then the knight having set downe these source absurd grounds of religion in our name, faigned by himself, and acompanyed, with so many other lyes and falshoods as yow, have heard, yow shall see how he maketh his conclusion and triumpheth as though he had, donne somwhat of importance, these are his words:

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Thus have yow (faith he) the blynd course they sought to breed vs in, by debarring vs the cleare light of the boly written word of God, and the earelessesse they sought to settle in vs of all religion, by making it a thing impercinent to vs, as though we had no soules to eare for, &c. I hus faith the knight in his watchword wherevuto the Warder answereth in these words.

This conclusion to him that hath read the
, former foolish positions, with their consuca, tions, may serve for some disport and recrea, tion, to behold how this seely knight bestir, reth himselse vpon castles buylded in the
, ayre, by false imaginations and sortists appre, hensions of his owne, especially in a long ri, diculous discourse that he maketh immediat, by vpon these words in his book, where immagining

bis VVast-word. Enc. 2. Cap. 16. 123
magining that all goeth by pardons with vs., ,,
and that pardons may be had for money he ,,
inferreth that all rich men may easily be faued ,,
in our religion, without any difficulty, & yet ,,
faith he, Christ tanght vs., that it was as easy for a ,,
Camelto passe through a needles eye, as for a rich man ,,
to go to beauen, and so he maruayleth how these ,,
things can stand togeather.

To which I might answere, that it seemeth."

as easy to teach a beare to play vpon a tabor, The knight as to learne Syr Francis to be a good deuyne, deth not diand that I would more easily take vpon me uinity. to make a camel to goe through a nedles eye >> (in that sense that Christ spake it) or any rich >>

man in the world to enter into heauen (yf he » would follow my counsel) then to frame Syr.» Francis old head to vnderstand the depth of » Catholike religion.

And therfore amidst his ridiculous doubts >> I leaue him to his Ministers to resolue him, >> except he wil determine to be a Catholike, >> repent, goe to confession, and do satisfaction, >> for then his ghostly father by the pennance he >> may chaunce to inioyne him, wil let him see >> and seele, that all goeth not by pardons, nor >> yet by money among vs; And that there >> is another strayter needles eye for him to enter >> sanother strayter needles eye for him to enter >> dons, yfhe wil go to heauen after the Catho->> like manner, to wit by the 3. partes of pen->> nance before touched, contrition, confession, &>> saissadion, vnto which course towards heauen >> God enclyne our knight, for otherwayes he >> God enclyne our knight, for otherwayes he >> saissadion.

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A VVarn-word to Syr F. Heftings

wil neuer come thither, seing that the open and easy cartway of his only faith is farre different from the needles eye, & narrow path, that Christ speaketh of (in the ghospel) as necessary to saluation.

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The controuerly of inftification by only faith.

VVaft Pá 75.

Thus endeth the Warder his second Encounter all which the knight letteth paffe in peace, vntil the very last words, of the open and easy Careto ay of only faith, wherento he maketh an affault as followeth: As for that Which you blasphemously call (saith he) the open Caretan of only faith, yold Shal find a strayter & narrolber paf-Sage, then you would beare the world in hand, if you conceauenot an biftorical faith , Which may be dead, but a true lively and inflifying faith, for though Debe suftified by faith only, apprehending Christ bis obe. dience and merits, &c. Tet are we not inftrfied by an only faith, such as is voyd and destinate of good Worker but in the person of them that are iuftified faith and good porks are writed & coopled togeather, though in the act of inflifying they are fenered, it being the proper duty of faith alone, as a hand to apprehend and take bold of Christ, &c.

Thus he saith, and in these words he speaketh plaine contradictories, and maketh a difference without a diversity as yf a man man should say: albeit we hold that sack is solve, yet must yow not think that solve is sack. Though we be instiffed (saith he) by faith only; yet are we not instiffed by an only, saith. But I would aske yow (Syr) what doth sola sides signific, which are the very words of your soldenne affertio, both out of Luther & Caluyn against

Faithonly & only faith.

bis VVaft-spord. Enc. 2. Cap. 16. 124 against Cath. doctrine fola fides inflificat, fayth Mone inftifieth : doth not fola fides in the latyr tengue fignify rather fath alone, or an only faith, then faul only, which in the Laryn is expressed rather by the aduerbe fides folum vel folummodo " And if this be true (as all gramers and lexicon's wil teach yow that it is) then is your distinction (wherby yow fay that We are suffified by faith only and not by an only faith) not only vayne, bur abfurd also and against your felf, who hold that fold fides inflificat faith alone or an only faith in Rifieth. And thus much for the contradiction in your owne words.

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But now if we go to the substance it felf of the controverfy, wherin forme later Proteflants also do hold that good works are absohirely necessary to faluation, according to our knights affertion in this place, yow must ynderstand the fraud of this shift which consifeth in this, that wheras Luther the first The difffounder of the proposition only faith inflifiert, to Lutherns & defendeth the lame, as he not only excludeth Caluenits about this bur deteffeth and abhorreth both the concur- controverty. rance & presence of any good works towards a manes faluation : fome later Protestats especially Caluinists) being ashamed of the absurdity of the doctrine, and defyring withall to difgrace Luther, and his fellowes in this point as in many others, have taken vpon them to mittigate the matter, and to fay, that albeyt good works can help nothing indeed in the act of iustification (and consequently also neyther to faluation) yet they are necessary as Kk fruits.

7.

fruits, and so necessary; as that no saluation can be without them, wherin though, in words they would seeme to say somewhat, yet is it but a meere shift and enasion, and sirst contradicteth Luther and Lutherans plainly, whome they would make shew to expound and enterpret, and then it is euidently faise also

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in it self as breefly I shal declare.

And first touching the cotradiction, which this new invention of Caluinists hath with the doctrine of their father Luther, and their elder brethren the Lutherans, heare the matter set downe clearely by Flaces Illyrics himself their cheefest Centuriator; thus he saith.

Now I come to the dollrine of the new Papills (so he calleth Syr Francis & his fellowes that will bring in any necessity of works whatsoever) Pobich is as permicious as the old. They say that the Apostle meant to exclude good Dorkes from instruction non simpliciter sed rations debits, not simply but as due, but only as meritarious and causes essistent, Whervoon these doctors or rather seducers, da divers Wayes elude, that proposition of S. Paule, We are instribed by faith gratic Without Works, each one according to his owne bead, and as his private spirit suggestes to him, and most of them cover deligently to mingle works, as a certayne barmful leven, with instriction and the lambe of God. erc.

And then agayne.

But the true seuse of Paules Words is, that Without all merit, condition or necessity of our Workes by only faith in Christ, we are instified before Christ, and saved; so as our saluation doth in no sort depend of our worker

bis VVast word Ent. 2. Cap. 16. 129 porkes neyther be they any Toay necessary to faluarion; Gr. Scripture, Luther, and all doctors of found Indgment think thus :

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Lo heer Syr Francis yow are called a new Papilt by your elder brethren or rather God-Fathers for holding this opinion. Yow are called a feducer for only excluding works as meritorious and causes efficient of saluations and not simpliciter, simply and enery way. Yow are called an eluder of the proposition of S. Paul interpreting it by your private spirit otherwayes then he ment it, and different from the sense of Martyn Luther and all doctors of found judgment. Yow are accused for coueting, fo diligently to mingle good woorks a a certaine harmefullenen with justification and the lamb of God, defend your felf if you can from these arrowes of your owne men, and to the end yow may do it better, and more properly to the purpose; harke what the same wryter faith of yow and yours in the beginning of this very controverly.

Some there are, who drowfily Dorghing the matter, think this to be the controverfy properly berwene vs Flac Illyt. and the Papifle, whether good works inflifie, or bethe rag ost. merit and caufe efficient of inflice and life, and not. Whether they be in any respect necessary to Saluations &c. Lo SyrFracis yow are one of these drowfy fellowes that ynderstand not properly the cotrouerly according to Illyricus his judgment, for yow fay that works are in some respects necoffary to faluation, to wit as necessary finits and Ditneffes, and that Salvation cannot be without

A Warn-word to Syr F. Hastings them though not as any cause meritorious or efficient of Luftice. W.

And thus much for the controverfy it felf. which S. Francis vnderstandeth not. Buriff would stand voon alleaging the infinite fentences of other protestants quite opposite and contradictory to that flattery of good workes which S'. Francis heer and in other places of his Wastword vseth for deluding the people, I should never make an end, for in this they are as contrary one to another as in any other point.

12. Lutheren feeches a gainst good vvoiks ioyned with faith.

Luther ferm de nono teltam.finè de miffa.

temb.vid-Canisl.t.de corrupt verb. Dei. Cap. 10. Ibid.

For first their grandfather Martyn Luther that was the founder of this opinion and layd it for the foundation of all his new ghospel: fayerts Caneamus à peccaris, sed multo magis à legibus & operibus bonis. Let vs take heed offinne, but much more of lawes and good works. And according to this doctrine his schollers in a certaynecounsel fay thus : aded non effe peceffaria In collog. Al- opera bona, ve etiam ad falutem incommodent, firtig, perniciosa. Good woorks are so farre of from being neceffary to Saluatio, as that they rather hinder, and are pernicious. And agayne in the fame. Precari nos sportet , vt in fide fine operibus omnibut bonis, vique in finem per feueremu: we must pray that we may perseuer in fayth without all good works vnto the end.

And finally to conclude S'. Francis heer, fo 13. as he may not escape, let vs heare their conclu-Collog. Alremberg.col. fion which is in thefe words : After all this be 4 fol. 75. & conclude with that worthy faying of Luther in his first 76. Tome, printed at VVittemberg: If Works be neceffary to

wither in libro de tapten 3.66 Saluation gap de baplefine with thou just hon rich a Christian man is, who although he would can not by never to great prince loose his

fion Frau Com whi yet ! fine V eft fre WOI not, ann 25 2 fait hand fo it first the the

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bis VVaft. word. Enc. 2. Cap. 16. 126 Caluation then Caluation, cannot be Dithout Dorks, & then we are not faued by only faith. This conclufion we see, is playne contradictory to Syr Frauncis, which holdeth works needful in some respect, as before hath byn shewed, which contradiction Luther himself vrgeth yet much more, when he fayth : Fides mif fit properties fine vllis etiam minimis operibus non iuftificat imo non of fides. Faith if it be not without all good workes, even the least that may be, it iustifieth not, yea it is no faith. So as when Syr Francis annecteth good works to his Protestant faith. as a hand-mayd, without which faith is no faith; Luther on the contrary fayth, that if this hand-mayd be there fbee killeth the maiftreffe. And so inough of this contradiction which was the first absurdity of this Caluinian shift, to cover the nakednesse of their bare faith, which Luther toyleth to discouer as fast, and wil not have her covered, or as he fayth : defiled with the notion ragges of any good Toorks.

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To the second point of this Caluinian shift, The second that works are necessary, but yet must not point of Calhelp or cooperat any thing at all to our falua- minit impotion, but only attend vpon fayth as a hand flure about mayd so as faith only must saue, but not faith alone, albeit that which I faid in the beginning of the idlenes of this deuise and mathematical illusion be sufficient to ouerthrow it. and the reasons of Luther and his Lutherans be euident against it; yet may the vanity therof be seene also by this: that whe a protestat hath allthe faith, that eyther Luther or Caluyn

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A VVarn-word to Syr F. Hastings

could teach him, and as vehement and fervent as both of them rogeather if he should lyve naughtely hecan not by Syr Francis doctrine be laued, for that faith only fauerh not, Luther faith he hath the more faith for that, how do thefe two stand togeather?

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Agayne when we fee threues and murderers go to the gallowes (as often is feene in England) with as flrong a faith as any minifter or preacher can have, & professing the the English faith, and religion openly finging out Plaimes luftely and affuring themtelues and the people that stand by, that they are of the elect, and to go presently to heaven, and that albeit their break falt of hanging be tharp, yet thal their supper be sweet bub the Lord in his glory, which faith and affurance the ministers standing by with the rest do ap-

proue and highely comend?

Heer now I would aske is this faith a good and fauing faith or no, which thefe theeues and murderers haue, or only historical, as Syr Francis calleth it, for that it lacketh works? No procestant I suppose wil deny it to be a good and lively faith, and consequently also a institying and saving faith, for that otherwayes those good saynes that are thus hanged should be deceyued, or in doubt of their supper, which they are taught in no case to doe, but to rest most affured therof, through the merit of this faith, and yet can no man fay, that this their faith had fruits, or was accompained with good works. And confequently

bis VVast-word. Enc. 2. Cap. 17. 127 quently that eyther faith alone, and only faith, as wel as faith only doth faue thele men after the manner that fuche good fellow Protestars arefaued, or els they are not faued at all, feing works they had none.

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And this being so, that all malefactors whatfocuer remayning in their wickednesse The commo may be faued by this only faith, as wel as thefe recentants that live wel and have good works, yea much only faith better, and more furely : (yf we belceue Dofter Luber) let the reader judge whether I rightly called it, an open easy cart-way or no. And so much of this controuerly, wherof the minister also O.E. keepeth sylence, and saith not a word in defence of his knight and maister, And fo flal we end this fecond whole Encounter.

THE VVARNING AND

admonition about this second Encounter, first to Syr Francis Hastings, and then to Q. E. his Chaplayn and champion.

CAP. XVII.

O continue my former purpose & pro-I mise (Syr Francis) which was to recour with yow, and breifly to lay out both to your owne and your frends vew, in the end of euery encounter what principal points had pafsed betwene vs in our combate, and how wel or euil you had behaued your self therin, I Kk 4 am now

- Warn word to Syr F, Haftings,

am now by way (as it were) of some shore recapitulation to refresh your memory in that behalf, and therby also to make matters more cleer in the fight of our diligent and attentiue reader.

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First then to passe on with some order, wheras at the very first entrance of the former encounter I complayned of a certayne thift of yours, that being charged with flattering her Maiestie and the state of England,

with so many new deuised blessings, as yow Ene 1. cap. 2. affirmed to have ben brought in by change of Catholike religion, yow did runne presently. to charge Canonifles and Roman courteours with flattering also the Pope, so have I now thesame complaint in the beginning of this Second Encounter, that yow being charged with divers notorious vntruthes vttered in your VVatch word about the doctrine of Catholiks, auouching them to hold that which they hold not; yow do vie the very fame thift by running to accuse friars, and telling vs that in king Richard the 2. his tyme according to Tho. VValfingham, Fryars Dere brane lars, &c. which as yf it were in all respects true, as yow alleadge the story, it would be no iust defence or excuse for your defaults in that kynd, so the whole narratio therof being peruerted in your allegation (as before we have declared) it must greatly diminish your credit, for all the rest that was or is to ensue after from yow.

A common flift of S. Fracis to accufe others for excuing himfelf.

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Cap. s. num, \$-7.13.&c.

3.

And this yow treat (as it were) by way of preface

bis VVast-word. Enc. 2. Cap. 17. 128 preface or preparation to your poor defence of those yntruthes which are objected against yow, wherin also yow discredit your felf not a little by bringing in other impertinent and forged matters to fil yp paper and help out withal, and among other of certayne deuised chalenges of disputation said to be made on your fide by John Huffe in the councel of Conflance, and by Martin Luther at VVormes and Augufla, and by Simon Grinaw at Spire, and by Peter Protestant Martyr and Theodore Beza at the conference of diquiers. Poily in France, &c. In all which examples, there being discouered many vntruthes, as wel in the narration it felf, as in the applicatio, and further declared, that none of all thefe Cap. 3 &4. fine disputing champions alleadged by yow for founders, pillers, and defenders of your religion, churche and doctrine, were truly indeed of your religion in all points, and confequently also neyther of your churche, yow wil eafily see, what credit yow have gayned by bringing them in.

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But when yow come to your defence it 4. felf of the first two vntruthes objected a-Cap signift yow, by the Warder, to wit, that we hold, reading of scriptures in any vulgar tongue, what-some so the standber, how do yow stand (Syr Francis) in this defence? do yow bring any one sufficient proof at all, for any one of these two absurdityes? The warder setteth downer a plaine & sensible discourse, how & in what languages, scriptures are permitted to al, as

Kk 5

also

A Warn-word to Syr F. Heftings

also why and vpon whar causes, reasons, arguments or veilitie, of what hurt or necessity our Churche hath, or ought to make reftraint or limitation therof to some who are not to profit therby? which confiderations (conteyleaping ouer ning indeed the substance and very finewes of this whole controuerly) yow (Syr knight) like a good Encounterer, do leap ouer without answering any one word, vrging only against vs for the second point of this controuerfy, that some of your people haue byn examined somerymes or called in question for suspition of herefy, for that against order and commandment of their superiours, and without licence they have taken vpon them to read and interpret the facred scriptures in vulgar languages and that herof followeth (fay yow) that we hold the very act it felf of reading scriptures to be herefy, which how fond a fequel it is, every man of meane vnderstanding conceyneth, and yow are made ridiculous for this fond inference by divers examples alleadged in other things more cleere to all men.

And then furthermore wheras it liketh yow to be pleasant with the Warder, affirming that by adding (only) to your words (that for only reading of scriptures men Dere brandled to the flanghter) he made one by of his owne while he fought to proue thesame against yow the faid one ly is redoubled vpon your' felf, by shewing that, only is fond in your owne words, and confequently, that this word only hath not proued one hy against the warden,

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bis YVaft-word. Enc. 2. Cap. 17. 129 but two or three lies against yourself.

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And all this (as I faid) is handled in your preamble to this second Encounter, the bulk + Forged and corps wherof confifteth (as yow know) in muded by the verifying of foure other faile propositions the knight. forged by your felf, & assigned for grounds rules, and Maximes of our Religion, which are nothing fo, to wit that we hold ignerance to be the mother of denotion and that lay men muft not medle Doth matters of religion , and that the Pope or any Priest comming from bim, is to be obased though be teach blasphemies : and finally that our cheef remedy against all sinnes confisteth in buying of pardons, Ge. In defence of which obtruded politions how yow behaue your felf, and what your carriage is, both by flying euery where from the true state of the question, cogging & diffembling and bringing in other odde matters litle or nothing concerning the controuerfy it felf, and by other fuch fleights and thifts, I may not heer fland to repeat agayne see esp.7.9. but do remit the Reader, to that which is 12.14 &c. written in enery chapter of this affayre, yet cannot I but put yow in mynd, & the Reader also, that all defaults may better be borne and digested, then wilful corruptions and falsifications of authors; whome yow alleadge, I meane eyther in words yow cite, or in fense when yow alleady them quite contrary to their owne meaning, purpole and drift, as you are often shewed to have done in fundry places, and vpon fundry occasions, wherof some We shal take the payme to repeat breefly in this place,

A VVarn word to Str. F. Hastings

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place, for better establishing the readers memory about your manner of proceeding.

Diuets an-Cap. 1. nu.7.

4 & s. &c.

First then yow are shewed in the second thorsabused. Chapter of this Encounter to have greatly abused the story of The. VValsingham, in alleading him fraudulently about the lying of corrupted fryars in K. Richard the 2, his tyme concealing craftily both the tyme & occasion of his wryting and the men corrupted by VVidiffe, of whome he wrote. And then im-Cap. 3. nu. 3. mediatly in the very next chapter, yow are proued to offer no leffe iniury to the authority of S. Bede, as though he should allow and teftifie the promiscuous reading of holy scriptures in vulgar laguages in his dayes, the truth being nothing fo, but rather the quite contrary appearing by his wordes, and no leffe violece are yow declared to vie in thesame place to Arnobius an ancient author, as though he had reproued the pious vse of Christian Images, wheras indeed he speaketh only and expressely of idols made Gods among Gentils, the title also of his book concealed by yow, being

Ibid-9-nu 7-

Cap.p. Bu. if.

Aduer (us gentes. S. Chrisoftome also is prooued to have byn egregiously misused by yow in the 9. chapter, not only by peruerting his whole sense and meaning in the matter, for which yow alleadge him, but by cutting of also and mangling his very words and fentences alleadged; about which point, the Warder noteth no fewer, then 8. feueral abuses and falsifications in that place, and not vnlyke iniury is shewed to be offered

bis VVaft-word Enc. 2. Cap. 17. offered alfo to Index expurgatorius Hifpanicus in thesame place, concerning the note obiected by yow in your answere, deleasur dittio folamed Cap g.na. 1 in Gregory Niffen his fentence, where yow both conceale the reason alleadged by the Index of that deletion or putting out, to wir, for that it was an error in the coppy and wholy from the authors broument, drift and meaning in that place, as also for that yow father that sentence voon Gregory Nissene, which is none of his as there is shewed.

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But of all other your dishonorable dealing (Syr Francis) in this kynd of abusing authors, that doth most exceed, which yow do vie in the 10. Chapter against that holy renowned man S.Tho. of Carerbury, where yow ioyne perfidiously with John Fox your maister (the Fallification most shamlesse corrupter of authors that ouer the of Canperhaps took pen in hand) to difgrace that terbury. worthy Saint and Prelate, both in his person and cause with the king; and for that yow are ofte taken & attaynted of this trick throughout the whole faid tenth chapter and in the other that enfueth (especially where yow are shewed to falfifie most egregiously Cafarins Cap. 11. nu. Heisterbacius about S. Thom. his miracles) I shal not need to set downe heer more particulars, but rather wil end, putting yow in mynd only therby to moone you a scruple (yf it might be) of these many and notorious corruptions and falfifications vled by yow, and your faid scholmaister John Fox concerning the faigned poyfoning of king John by a monk, and the

A Warn word to Syr F. Haftings

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About the poyloning of K lobn sup-

and the absolution for the fact before hand, in which narration there are so many shame-lesse impostures vied by yow two combyned companions in lying, as I persuade my self the renewing therof wil make yow blush, or at leastwayes your modest reader for yow. & yf he loue his soule he wil take heed of yow and yours for the tyme to come. And so for brenities sake I wil passe no further in this recitall, but only yee a word or two of aduise to your procter O. E. and so an end.

About the miniller O.

Nevther yet wil I enter into any more partigulars with him at this tyme, for that this admonition would grow ouerlong, and I am ful-wearied already with repeating to much droffe of corrupted myndes, that have no conscience what they say or affirme: but yet asfure your felf that this minister is farre worle then the knight in shamelesse manner of proceeding, though somwhat more wary in citations, and he that wil know him or take a scantling of his turbulent spirit in wryting let him read, the fixt, eight, and thirteene Chapters of this encounter, where he is dealt withall alone, and fingled into his Terkin (to vie his owne phrase) and many of his tricks discouered and layd open, and yf by this examen and by the reft of the former Encounter and the Epistles going before, the man come not to be sufficiently knowne, then shal I remit me to that which after also is to ensue, especially in the several answere to his new chalenges, which I ynderstand some frend of myne,

match for O. Lin hand myne, seeing my present lettes & occupations is like inough to take in hand, and to buccle with him alone singulari certamine; which ys my frend do performe, as O.E. himself desyreth and craueth I dare fortel (hauing considered wel the subject which they are to discusse) that O. E. wilbe lest in a very poor pickle, and made a ridiculous companion, as one that understandeth neyther himself nor his aduersary, nor the true state of the question he handleth, and yethis proue not soo (the match going forward) then let me be condemned both of remerity and vanity for making that prophesy so long before hand.

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And fo to the proof I temit me, beseeching in the meane space the moderate and indifferent reader which hath care of his faluation, and readeth not so much for curiofity, contention or loue to partes and faction, as fincerely to be instructed in matter of truth concerning religion, that he weigh ferioufly with himself what good meaning or conscience can there be in such men as wie so many fraudes and vtter fo manifest falshoods, as in this our apfwere we have plainely demonstrated; and then (good reader) when thow haft once discourred this point of fingular importance, which is, that truthe indeed is not fought by them that preted to feek truth, nor religion by them that treat of religion, but only that thifts are fought to make a shew of saying euer somwhat, then I doubt not but thou wilt resolue with thy felf, what is be-

II.

is behooful for thee to do, for fauing of thy owne foule, not leauing it voon the wanes of vncertayne disputes and altercations of men, but staying it vpon the sure rock of Christs. Catholike and visible Churche, which is left and appointed as an infallible stay, for all men, wherunto I implore his heauenly grace and denyne assistance.

AN ADDITION BY

the publisher of this book; wherin he sheweth first a reason why these two Encounters are set forthalone: then the difference be sindeth in the wryters and their writings: thirdly bow a man may whe this which beer is said to the decision of any Controversy of our tyme.

CAP. XVIII.

T.

The sethings do I promife (good Christian Reader) as yow fee in the title of this my addition, which I stall endeauour to performe with the greatest breuity and perspiculty that I may. And as for the first, which is the reason why after the expectation of so many monethes, (wherin the defence of the whole eight Encounters, that ly in dispute between the watchman, and Warder, S.F. Hastings and N.D. should have appeared) we now set forth only two of the first. The cause and

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More then a ful yeare harb now paffed fince the whole reiounder of N. D. to Syr F. Haltings reply about the foresaid eighe Encounters, and the remitter to the La of her Thecaute of Maieties most honorable Councel was en-dely ded, and lent to be put in print: but then was? there reseaved a new aduife, that another and fivere was in print also to the watchword, whole author was figured by the two letters O. E. And albeit the work was faid to be of fich quality as it merited not a feneral anfware fand much leffe the man) yet for that if was not expedient to let it palle without some sheck of examination, the Warder N. Direfolued to deferre the publishing of his. former work , which he might have a vew of this book alfo, which being more hardly procured and longer expected then at the beginning was prefumed; caused also the stay of disentation on ton ob les

But when aclought it came to fight, and that the author NoD bad taken it in hand to answerg iountly with theother of Sir Fracis, intermingling and coopling them togeather, as your bane feene by experience in thefe two Encounters, therefol there new difficultyes & The restor intestuptions , as namely divers monethes sacouners fickne de and divers other less and impedialens ments of vnexpected bufyneffe to the author, and besides this the corps of these two Encounters grew to fo great a bulk, as of themfelues ad T

Vitarn word to Spr Fo Haffings

folues they feemed to be fufficient for one book, especially considering the many difficchildes that we have iso printing greater volumes in these dayes, and all commodity of our owner ountrey prints; printers and other

helpes being debarred vschale manage anduou

Wherfore vpon these and other lyke reafons I began to deale effectually with the anthor of this work that the would be content to yeild vno the publishing of these two Encounters alone, promising him that as the other should come to be ready and thorowly polified (which I hope wilbe very fhortly) I would for them forth alto either all topeather or two or three Encoucers in a book, as thefe go according to the quantity or bigneffe which they shal grow vnto. And this is so much as is needful to be fave of this first point.

The z. point tion.

dittos

The fecond also may be dispached with the lyke breuky, which is about the difference of of this addithe wryters and wrytings of these Encounter rers, for fo much as I do not meane to stand vpon all differeces obserned by me in reading ouer their books, but to note some few only referring me also in these to that which before hath byn fer downe in the Encourters themselves, especially in the several admoniffions and warnings enfuing voon every Encounter, and conteyning as at were a breef recapitulation of the whole; only then I wil Say that two notorious differences me thinketh I have observed in coferring these books and wryters togeather, 13 clos was an alle

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The first is touching truthe and fallsood, playne dealing and thifting, different red almost factor about in every leaf of the former Encourers, which me deals is a difference of formuch quality, as where & fall bood. focuer it is found on the worfer partir ought greatly to moone, and make deep impression in the Reader, that is careful of his owne falparion, for that the matters in contraperly coa serning crue faith being of the highest imporminco that may be to our foule and enerlasting good or hurryenery man ought to be attent, 80 wherfocuer he findeth falthood or deceve to be wilfully and purpolely intended, and that is cannot be excused by orror or ignorance or heat of foeathorother lyke infirmities there he oughe to flaghis foor & fland faltand not minufe fariher without firme reloutionnes ner so beleve himagayne, as on som somere

And for that in all the tenly both of S'iF. and O. E. his deferidant, I do not find that the Prater's fo much as charged to my remembrance and much leffer convinced of any one facto wilful falfification as before I handalleaged, and that both the knight and minifter are accosed almost in enery leaf of this crime, and that with fuch manifelt provies and demonteracions as I fee not how possibly they can quite themselves here hence I do inferre that ir importerh exceedingly enery wife and Hilleres Reader to remember welchis difference.

Another difference also there is not a litle to be marked in the very substance of their Wrytings Kantwe .

Mynn word to Syr F. Hastings

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The 1. diffe. Waytings concerning the profit, or loffe of them over for that S'.F. and O.E. if yow look attentively into their books, do treat nothing eyther methodically or fubstancially throughout their replies but following the Warder vp and downe, dowragle here and langle there, taking exceptios against these or those words, without handling any one point learnedly or with substance throughout all their whole discourses, they they cottuing foundly their adperfaries mob confirming wel their owns parts, fo aswhen a man bath red over their vehole books to he remayneth with more doubte and darknes, then before feeling only his With of meredulity and contradict son more increased by this reading burbis braynes more weakened and wearied and his vinderstanding leffe clear then before; and I appealers she indifference Readers reforming, whether vin be for no, awherof yet we that are Cacholikes ought for to complayee but rather del a corres une manage to reloyet at the la reffecte and to fle hartfuld for fo much as it must nextle drive many from reading their bobks and weary others, before they be half way in them whating neyther order nor fubfrance; and those that personer to the and remayne as wife as before, prouing the proverb to be true banceraing thefe books: Er filling in fanos.

Buron theother fide I fynd all contrary for first I see that of a wyld vegtant discourse which Wרענווויים

bis VVaft pord Em. 2. Cap. 18. 134 which the watchman Sir F. made at the first under the name of avvatch-ward wherin there s. v. vent was neyther head nor heele, top nor too order word withnor coherence, but only a certayne loofe in subfrance nective against all fort of Catholyke men and their religion, the Warder brought it into a good method of 8, feueral Encounters conseyning so many principal heads & branches of the dispersed points therin touched which the faid knight and his Minister O. E. though they bee drawne to follow in their replies, yet do they returne agayne to the fayd vagrancy or inanity rather in the matters they handle, treating no one thing substantially as before hath byn fayd, wheras the Warder by a contrary spirit draweth all things to some profitable & ferious matter for the reader to make The fubfin his gayne therof, by which industry of his are of the YVan come to be handled to many weighty and im- der. portant points of corroverlies as above in the mble prefixed before these Encounters are to be feene. & albeit the breuity of this reinynder would not permit to hadle every one of them fo largely as they might, yet is there fufficielly faidtherof for framing any intelligent manes fudgment therip or in any other points of cotrouerly, as prefently more at large shalbe de-And further for a special proof of this point I had once purposed (befydes the particular of posses macters hadled before) to have soyned to thefe som of Es two Encounters a feueral Treatefe of 2. cone slan uersions of our land from Paganisme to Chri-

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A VVarn-poord to Syr F. Hallings

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Stian religio by the special belp of the Roman Sea and Bishoppes therof, which treatese conteyning fome g.or 10 chapters was framed by the Warder in his rejoynder to the 7. Encounter against S.F.& his fellowes, who deny or diminuth by all meanes possible this tingular benefit receased from Rome, and for that this treatese (though but a parcel of the answere to that Encounter) lyked me exceeting wel, and feemed a thing worthy to be printed a part without expecting his place or turne, when the layd 7. Encouser shalbe publifted, I had thought with licence of the author to have loyned it to this woork but being diffuaded afterward, and confidering the treateleto be offufficient bigneffe to go by it felf alone, I have so caused it to be printed, which 1 with thee (gentle Reader) to procure & read with attention for that I doubt not but the variety of the marter therm handled wil delight thee, and the cleare deduction of Cath, faith from the beginning within this fland wil greatly instruct thee , especially being conforred and compared, as it is, with John Fox his new Churche brought downe by leapes from one broken heretike to another, though nouer to different in tyme place, function and other circumstances, yea though they were contrary to him and among themselves, in moft points of their faith and beleef.

The chird point mentioned before, is how any mansby that which is fet downe & difpused in thefe two Encounters, may refolus himfelf

bis Wast-word Enc. 2. Cap. 18. 135 himfelf thorowly in all matters that ly in con- of this additroughly betwene vs and Protestants at this tion borr to day, a point no doubt of very great impor-determine. tance if it be wel confidered, and greatly to be wished by all those that love their owne falnation & do not read books as some are wont to do for curiofity, or passing only the tyme, but to profit therby, and once to be resolved in that which is only truthe & absolutely necesfary to their eternal good, wherof follong as they remayne doubtful, irrefolute, wavering, and feeking only, they have no benefit, and cofequently if they should dy in that flate their case no doubt were most daungerous and lamentable, they being in the number of them of whome S. Paul faith : femper difcentes, & nun a. Tim. quam ad fcientiam veritatie peruenientes, al wayes learning, but neuer attayning to the know-

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ledge of the truth,

Moreoverit is to be considered, that all men haue not alwayes fuch variety of books, as to The dans fee all controverses difcuffed therin, & yfthey gerous effare had, yet haue not all fuch leafure or learning of many in to read or discusse all, nor capacity or ynder- his day. standing to discerne or judge: so as yf their everlasting faluation must depend of reading ouer all corroneriyes, and making resolution ypon the fame, it must needs be impossible to many chousands both men and women in our contrey at this day to be faued, who have not eyther tyme or other fit meanes and abilityes for the fame as before two have faid, and yet is

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A VVarn-word to Bir F. Haftings

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it true, and moft true which holy athinging in his creed authorifed by the first councel of Nice about a 1200. yeares agoe, faith and pronounceth and protoftants do repeat chefame in their English Churches enery funday throughout the yeare's that Phofoener Wille fawed, at is neseffary for bim before all other things to hold the Catholike faith , which faith except every man do keep Wholy and inviolate Dithout all doubt be That perif b enerlaftingly. Thus faith charereed thewing vs the dreadful daunger of him that erreth, or doubteth of any one article of the Cathol faith, which infinite people of Englad must needs do at this day, who have no other guide, directio, or certainty to bring theco refoiue in matters of corrbuerly, bur eyther their owne reading, or to beleeve fome other as yn certayne as their owne judgmet in this behalf.

But on the other fide, Catholike doctors confidering the great and high importance of this point and that the farre greater part of christian people that are in the world have nor commodity to read controverlyes by themselves, nor expacity to judge therof, and yet (according to S. Athmafin and the councel of New cannot be faved, except they believe all and energy part and parcel of the Catholike faith, they have taught them another more short and fooner way left by Christ and his Apostles, for anoyding this gulfe of damnatio, which way is to know and beleeve file expli-Mac ser, ella, that is clearly and diffin ally (as before is

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his Walt-word Enc. 2 Cap. 18. 136 declared) the cheef points of Cathol. faith, and all the rest file implicite, byouth implyed faith, in that they beloeve the holy Catholike Courche, and all that thee beleeveth, which implyeth to much as is necessary to any mane's faluation? And how fure and fafe a way this is, yow have heard out of S. Ang affine before "Ibid cap. 7. that simplicity of beleeuing maketh the com-

mon people most fafe.

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.. Wherfore according to this felflame way alfo, the faid Catholike doctors do teach vis The Ibon & how that in these troublesome and content fure vay of tious tymes of difputes and controuerfyes, "4 man that is in errors or doubts may come to be a perfect Catholike in resoluing himself vp6 the truthe of very few particular questios and controuerfyes, beleening the rest in genetal tearmes, and being ready to accept and admit whatfoeuer the Catholike Churche doth teach albeit he be not yet instructed in the particulars, nor knoweth the arguments that be on both fides, nor be able to folue them, but defvreth to be inftructed as tyme and occasio shalbe offered therunto.

To this resolution when any man ariueth, and is content in these things which he kno-Werh not, to follow the councel of S. Paule, 2. Cor. so which is to captivare his understanding to the obedience of Christ and his faith, taught in the Catholike Churche, he is now at a good flay, and may be held for a found Cathelike though in many particular points, he

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A.Warmenord to Syr F. Hastings

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know not the reasons to and fro, but may afperward informe himfelf as tyme and ability, and other occasions shal permit him : standing fast and firme in this principle that he wil nor guide his faith by his owne judgment knowledge or persuasio, nor of any other particular man, but only by the receyued fenrence, and determination of that visible Catholike Churche, to whome only Christ hath promised the afforance of his holy spirit, and in which Churche though his promise of diuine help were not, yet are there to many humane helpes of true knowledge alfo, confidering their number, vniuerfality, continuance, descent, and consent, as every wife man would rather cast himself vpon them , then vpon any particular feet of new voftarts that want all these helpes, and agree neyther with them. felues nor others.

16.

Matth. 16.

Job. 14-

Mare vit.

s. Tim L.

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heing wel vinderstood would suffice to make a man a good Catholike? Wherto I answere with S. Aegustine and other holy Fathers, that one only were sufficient, you man hold it perfectly, which is to renounce his owne fancy, and to beleve the visible and viniversal christian Churche, and all that shee belevieth and reachest hyperstood that between every and protestants the question is moved (though with little or no probability at all on their side)

Wel then yow wil aske me perhaps;

what are those few principalle pointes, which

Ang lib 2.ct.
95 cont.Ep.
Gaudentij
Etl.3.c. 64.
contra Cref.

his Wall-toord Bor. 2.Co. 18: 137 which and where is the Catholike chriftian Churche ar this day, I may referre the reader rodiners substantial treateles handled in this book before, wherby he may eafily refolue himfelf in that matter. The f. ambien at

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As for example the Treatefe before fer downe in the beginning of the first Encoun- * Cap. ter, who are properly Catholiks, and who are heretiks by the old lawes of auncient Catholike Emperors made expressely against heretiks. And if it to fat out, that all points fet who an downe in those lawes do agree fully to pro- Catholyke testants and nothing at all to vs that are called Catholiks at this day, but rather that we agree fully with those that then were called Carholikes, and diftinguished by that name and nature, then is it euident where the Catholike Churche standeth, seing that the body of Catholike people maketh the true Catholike Churche.

In like manner, there is another treatefe in the Tame Encounter about , The rule of faith About the wherby men oughe to be guided in all contro- tule of faith. nerfyes, doctrines and disputations, yea as Fac. I. ca.15. S.Paul faith in the exposition of scriptures & is. themselves, which rule being nothing els but Rom. 14the very corps or body of christian beleef, left by Christ and his Apostles, and carefully defended from age to age by the Fathers and doctors of all tymes vnto ours; yf this sule be produed to be only among vs Roman Catholiks, as it is, and that the protestants of our dayes

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A VVarn-word to Syr P. Haftings

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dayes have neyther this mor any other certayne rule at all of agreement in faith, befides the particular decrees of feueral countreys, swhere this or that fect doth beare fway: then is it euident, that where this certayne rule is found, there is the true Catholike Churche, & no where els, for that white her only this rule was delivered to be kept vinuolate vinto the worlds end, for it is the depositum, pawne, of pledge, so carefully commended by S. Paul to Timethy, and by him to all Catholike bishops for euer.

T.Tim.

19.

Agains wheras the Catholike Churche & faith is but one, and we demonstrate, that the Same hath continued by succession in the Romayne Churche for fiftene hundred yeares & more, without disagreeing in any one article of faith once defined; and that the Protestats have not byn able to hold this wnity of one; and the selfame doctrine among their offpring for leffe than so yeares togeather, but that mangre their Maifters ceeth their fucceffors deuided themselves into different oppofire focts of Lutherani, Anabaptifle, Stringhans, Calumifes Brownifes, and the like (a thing proper to all herefies; as holy Fathers do note) most euidet it may be on which part the Catholike. Churche standeth, and God with her, who is God of vnity and not of division,

And laftly not to be overlong in this mat-Felfe & true tet nor no feek many examples, the principal dealing. point handled throughout all the fecond Encounter,

1.Tim.6.

Znc. 1. c 3-4.

Vnion and Succession. bis VVast-word. Enc. 2. Cap. 18. 138
counter, touching falsityes, falshoods, falsifications, fictions and other notorious wilful corruptions vsed by these two protestant wryters, the knight and his minister, in defence of
their bad cause, do easily testifie of what
Churche they bee, and any one of these things
wel considered and maturely pondered is sufficient to make any man resolue himself
that hath discretion to discerne, or
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THE THIRD TABLE OF CERTAINE NOTORIOVS

and impossures vied by Syr F. and O. E. in abeir an Ders andrepthes.



A n r and fundry are the denifes, fleights and thifts which the pourty and necess fity of the proteffant capfe doth force her defenders to feek out and vie for forme thew of probable defence when they are present as shroughouthis whole book

yow wil find noted and observed. Heer only we that miake a certaine breef Catalogue of the most ordinary and knowne thifese that do enery where occurre; and by them yow may, gheffe of the reft , and of our protellants whole manner of wryting and answering our which liand I am to to the complaine of an I theil with

-> The first is to passe over and diffemble with filence the principal and most substantial points of their admerifaryes wrytings and to answere more largely other points that are offarre leffe difficulty, wherof the reader hal find many complaints made by ve, throughout this whole work, respective the stood stone of while

The fecond thift is, when the whole matter cannot bediffembled nor gut of by filence then to give as it were a nod vnto it, answering it only in general by word or ewo and then to paffe on as though all were fufficiently answered, wheref you that find flore of exsamples noted by vs in this our answere.

but third thife is when they are charged with any fault committed, not formuch to defend etemfelues, as to SAT

THE THIRD TABLE

scale others of the like fault on our fide at though this leid eleer them, as for example when Sir F, in the first fine owner is argued for ablurd flattering her Maieling and the State, he telleth vs againe, for his excuse, that Canonists in Rome, do much more flatter the Pope. And against in the second Bosounter, when he is accused to anough many lyes, he objectes he over againe, that Friars were braue hars in king Richard the 2. his dayes, and other such like.

A fourth shift, is running behynd the cloth of State, to wit when our adjustances having the type and state fauorable vnto them, do vpo every litle occasion, cover the shift with that brickler. As for brample when they have behaved the shift lites in temperating against a single stary have behaved the shift stary of feet a round pepty, they step presently behynd the cloth of start puring both her Maiestire seekire common welch between them and its, as though we bright act arises when, but by impugning the order have been also become on the control of the order.

The fifth thifths to repose thele adverlarges words find with fome variable or advantage, altering the same for their purpose and yet feeting them downe in a different letter, as though they were their owne in a different letter, as though they were their owne words for which fraud I am forced to complaine often shough more of the shimiles them of the topich in this behalf a variable among the same adversarial to a strength of the shimiles which is a strength of the shimiles when the strength of the shimiles were the strength of the shimiles when the strength of the shimiles were the strength of the shimiles when the strength of the shimiles were the strength of the shimiles when the strength of the shimiles were the shimiles when the shimiles were the shimiles and the shimiles when the shimiles were the shimiles and the shimiles were the shimiles and the shimiles and the shimiles were the shimiles and the shimiles and the shimiles are shimiles as the shimiles and the shimiles are shimiles as the shimiles and the shimiles are shimiles as the sh

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The fixt flift is, that when they many such ors; and alleage sheir testimobies against very market or would be licihate that the they extended, chickenstome is never lightly to quote book, work or chapter, but only the mother in general, laming to be to feel to be, where it is note found, when, however in what is not in the found, when, however in what is not in the course spoken, at only the course of pokery at all a mineral and a course of the

The februals historisto alleadge authors contraryed their owne meaning, and so their whole discourse and purpose, which could not be viknowed to them, that alleaged them; that the prouble of contymes predatation you that the prouble is a second of the prouble o

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The & shift, or deceir, or rather imposture is; not only to alleage authors against their owne interios, but wittingly also to corrupt their very woords, & text, seauing out somthings and adding, and altering others, as by examination yow shall find,

The nynth shift is a kynd of bold impudecy in denying things notoriously knowne to all men. As for example to deny (as Sir F. and S. E. do) that there is any substantial point of difference in religion, between Lutherans, Suinglians & Caluinists: or that the Protestants of our tyme haue byn troublesome or rebellious against their lawful Catholike princes, or that there is any diussion at all, or distinction between Puritans and protestants in England. And the like.

The tenth shift is impertment and ridiculous answering matters wholy from the purpose; as for example the question being whether England be blessed at this day by change of Catholike religion. Sir F, answereth that she was once blessed, though the be not now. And many other such examples yow that find.

The eleueth shift is, to alleage rather matter expressely against themselves and their sellowes, when they are fore pressed, then to seeme to say nothing: As when O.E. alleageth the constitution of Archbishop Arundel in England, about reading scriptures in a vulgar tongue quite contrary to himself. And againe the same man having seene and read, that Sir F. in the 6. Encounter affirmenth S. Augustine to have said, that it never pleased any good man in the Churche, that sevents should be put to death, yet he alleageth S. Augustine to the cottrary; as praying the punishing of hetetiks by the Imperial lawes; and such other like.

The tweluth and last shift (for I wil go no further) is plaine colenage, fallifying and lying, and THE THIRD TABLE

this vpon enery occasion: where othere are so many offered, and the kynds and formes are so divers, as it were overlong to alleadge particular examples for every one, yet by those few that do ensue, the reader may make a ghesse of the rest, especially yf they should be taken out of all the eight Encounters, as those that follow are out of two only.

Examples of false dealing.

Panormitan, and wittingly flaundereth other Canonifts, affirming them to fay, Dominus notion Dom Papa, &c.

Enc. i. cap. 9. n. 3. 4. 9. 6, &c. Syr F. falfifieth and notably abuseth two places, the one of S. Hierom, the other of S. Augustine to proue therby publike service in yulgar lan-

guages, which neither of them euer meant.

Enc. a. cap. a. n. 9. Sir F. abuferh Thom. VValingham against his owne meaning, and deceyueth therwith his reader deceitfully accusing friars to be liars, not telling that they were corrupted by VVackliffe.

Enc. 1. cap. 3, n. 10.11, &c. O. E. fallely affirmeth Augufinus Stenehus to have written against the donation of Constantyne, and therin to have adored the Pope as God,

both points being notorious lyes.

Enc. 2. cap. 3. n. 4. c, &c. Sir F. corrupteth the authority both of S. Beds and Arnobius by alleaging them both against their owne meaning: the first for service in the

vulgar tongue, the fecond against images.

Encount, 2, cap. 8. n. 2. & 3. A famous colening trick of O. E. is to be found, where he alleageth the words of S. Hilary for the words of Hossis, thereby to make them leffe esteemed.

Encount f. cap. 3. num. 4. Another shameful deceit of the same O. E. is discovered, in alleaging Tettullian his words for the words of Hosius to the same fraudulent end.

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Encount, 2. cap. 9. n. 8. 9. 10, &c. Sir F. permerteth malifoully without all confcience a discourse of S. Chrifoft about reading scriptures in vulgar languages.

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Enc.2.cap.14.n.24. O. E. abusth egregiously Cardial Bellarmine, and others, in citing them about par-

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Enc.2. cap. 11. n. 14, 15, 16. A shamful corruption vsed y S. F. and John Fox in alleaging the authority of Cefaw, against the miracles of S. Thomas of Camerbury.

Encount 2, cap, 12, num, 12. Syr F, conuinced of a nobrious wilful calumniation about our Ladyes con-

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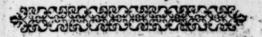
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